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Yours faithfully
W. S. Lach-Szyrma

THE ✣ WESTERN ✣ ANTIQUARY;

OR,

DEVON AND CORNWALL NOTE-BOOK.

EDITED BY

W. H. K. WRIGHT, F.R.H.S.,

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VOL. III.

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PREFACE.

With the completion of the third volume of the *Western Antiquary*, its original form of publication ceases.

By a mutual arrangement between Publishers and Editor, it has been thought desirable to discontinue the appearance of the work in the *Weekly Mercury*, where, for more than three years, notes on antiquarian matters have been wont to appear. From the present time, therefore, and commencing with the issue for June, 1884 (Fourth Series), the *Western Antiquary* will stand alone, entirely unaided by the publicity afforded by its first appearance in the columns of a largely circulated newspaper, and trust to its own merits and efficiency for continuance, and (it is hoped) success.

This is no place to discuss the wisdom or otherwise of this course, but whatever may be the result of future efforts to continue the enterprise, the Editor cannot refrain from expressing his great obligations to Messrs. Latimer and Son for so kindly setting apart two columns of their paper in accordance with his request, and for three years to allow him this valuable space for the purposes of antiquarian record and research. He is also sensible of their further kindness in undertaking the reprinting of those columns, by which means he has been enabled to place upon permanent record a large mass of entertaining, useful, and valuable information, as well as to secure for the work the aid and support of a large circle of influential subscribers and contributors, without whose co-operation, success could not have been attained.

It would be idle to speculate upon the future of this journal, where so much depends upon the quality of the contributions, and the co-operation of writers of repute, whose interest in the work will prompt them to labour for it without any pecuniary consideration, and whose love for their native counties will induce them to supply from the storehouses of their minds, their note-books, or their libraries, "things new and old," for the information and delectation of others less highly favoured. To all such, the Editor is grateful, and he can only repeat that he is conscious of the favours so freely, kindly, and continuously bestowed upon his little journal and himself.

Whilst refraining from a forecast of the future, it may not, perhaps, be out of place here to point out the special features which the Editor hopes to introduce into the forthcoming issues of the *Western Antiquary*. In the first place, he proposes to adhere to the former arrangement of matter in the monthly parts, giving "Notes," "Queries," and "Replies" under their special headings. In addition to this, each number will contain one or more articles of an original character, specially prepared by well-known contributors, and bearing chiefly upon West of England topics. A long list of interesting articles has already been promised for the New Series. Other departments to which the Editor would call attention will be the Notices of Antiquarian or other publications sent for review, also Replies to Correspondents, Notes on passing matters of antiquarian interest, Illustrations with Notes thereon, etc., etc.

It will readily be seen that the new form will give greater scope for the insertion of longer and more exhaustive articles; that it will allow of the use of a style of type more suitable for the purpose, and give more freedom in the publication of original contributions. Moreover, the subscribers to the periodical in its monthly form will have the satisfaction to receive all the matter at once, and will have no cause to complain that certain subjects have been thoroughly discussed before they have had the opportunity of perusing any portion of the communications which relate to them.

The Editor has thus sketched out his proposed programme, and he must now appeal to the large mass of his subscribers for a continuance of their support, and to his numerous contributors for their invaluable help, without which, his efforts must necessarily be unavailing. To them he must look for such a supply of the right kind of material, that he may at all times have it in his power to select, from the mass of literary stock on hand, that which will most commend itself to the majority of his supporters. He cannot hope to please all, nor can he aim at so high a standard as some of his friends have prescribed for the *Western Antiquary*; moreover, having regard to the fact that the transactions of the local institutions are for the most part inaccessible to ordinary readers, he cannot attempt to exclude references to those subjects which have from time to time been dealt with in one or other of those works. It will be his aim to deal impartially with all communications entrusted to him, to

publish those which are most acceptable, to reserve those that do not appear to have an immediate interest, for future use; and, to tender his acknowledgements to all those who may from time to time favour him with their manuscripts.

Having thus dwelt at length on the future policy of the *Western Antiquary*, the Editor has but little space left for allusions to any of the special features of the volume now so happily completed. He must, however, draw attention to the able introductory article, from the pen of his zealous and learned fellow-labourer, the Rev. W. S. Lach-Szyrma, whose numerous contributions to contemporary literature are so well-known and have gained him so much honour. Of this article, and of the subjects therein treated, it is needless to speak, further than to commend its suggestions to the notice of all whose sympathies are with the objects of this periodical.

In this connection, reference must be made to the several special articles and series of articles contributed to the present volume. The papers by Mr. W. Crossing on the "Ancient Crosses of Dartmoor" may certainly be regarded as a valuable addition to the works descriptive of that charming and romantic region; the bibliography of Dr. John Kitto, contributed by Mr. G. C. Boase is eminently useful, and suggestive of the kind of work which is required in support of the project for a complete bibliography of Devonshire. Mr. Rashleigh's article on the "Ancient Fisheries of Cornwall" throws some light upon an interesting branch of Cornish industry which has of late attained considerable importance. Mr. Chanter's articles on "Municipal Heraldry and Insignia," dealing principally with the ancient borough of Barnstaple, may well be followed by other writers in connection with other localities. The sketch of Mr. Blackmore's "Lorna Doone," by the same writer, is also full of interest. Mr. Couch, in his series of papers on the "Fasts and Festivals" as kept in Cornwall has commenced a work which he promises to continue in the subsequent issues, and which will commend itself to many persons interested in the "Popular Antiquities of Cornwall." Many other writers might be mentioned whose valuable services have been freely given to the *Western Antiquary*; these will be found fully set forth in the index to principal contributors attached to the general index. It is hoped that this index, both of subjects and authors, will be found useful, and be a ready key to the stores of fact and incident collected in the present volume.

In conclusion, the Editor would offer to his numerous contributors a few suggestions which may guide them in the future selection of subjects. In response to the requests of several subscribers and contributors residing in the adjoining county of Somerset, the Editor has at length determined to include West Somerset in the scope of his periodical. In doing this, he does not lose sight of the fact that the counties of Devon and Cornwall are in themselves sufficiently prolific of subjects of antiquarian interest to warrant the belief that many such volumes as those now completed might be issued without exhausting the material ready to hand. He is also aware that efforts have from time to time been made to provide for Somersetshire a publication of the same character as the *Western Antiquary*, but up to the present without success. Moreover, he is very unwilling to intrude upon ground which is being worked or likely to be worked by others, and will therefore be quite willing to allow the *Western Antiquary* simply to fill up the gap until some worthy and more satisfactory method of gathering and preserving the lore of the district can be found. In consideration therefore of the fact that Devon and Somerset are so closely connected, and that many matters relating to the former county are also inseparable from the latter, he believes he is justified in acceding to the wish which has been expressed that his pages shall be open to contributions relating to that portion of the county of Somerset which is is more nearly attached to Devon. Such contributions, therefore, will now be acceptable.

Once again he would solicit the aid of his co-workers in behalf of the Devonshire Bibliography. Much has been said upon the subject, and there is little need for discussion. That the work is wanted is generally acknowledged: practical offers of help ought now to be forthcoming. Let each one, who takes an interest in the matter, work upon a certain subject, either the literature of a place, or the works of some Devonshire author, and by such a system of co-operation ultimate completeness and success would be assured.

Another suggestion has been made by a valued correspondent, viz.:—That the *Western Antiquary* should have a special corner for brief accounts of all Church Restorations carried out in the district. Contributions of this character are also solicited from the Clergy and others who are interested in this branch of archæology.

Original documents, copies of ancient charters, briefs, genealogical and heraldic items, biographical and bibliographical notes, bits of folk-lore, descriptions of quaint customs, accounts of remarkable discoveries of ancient remains, reports of the meetings of antiquarian societies, all these matters and many more will be cordially welcomed for the pages of the *Western Antiquary*. The Editor will also gladly devote a page in each number for brief notices of antiquarian or other publications that may be forwarded to him for review. The loan of wood-cuts is also solicited, or drawings which may be utilized for purposes of illustration.

Plymouth, June, 1884. W. H. K. Wright.

INTRODUCTION.

In introducing to the reader the third volume of the *Western Antiquary*, I would draw the attention of archæologists generally, and of readers in the West of England particularly, to the importance and value of this work, which is now in its fourth year.

The idea of a localized "Notes and Queries" for Devon and Cornwall, which originated with the editor of this journal, is an admirable one; and it is satisfactory to know that it has been ably supported and carried out. Anyone who has traced the valuable services of the London "Notes and Queries" and the Parisian "Intermediaire" to historical, biographical, and literary researches, must see the desirability of every large district possessing some such mode of communication among local literary men, for the carrying out of inquiries, or for the preservation of scraps of information which, otherwise, might be lost matter, for which "Notes and Queries" could not find room. Matter therefore which are of purely local interest may here be discussed and considered by the antiquaries and literary men of Devon and Cornwall.

At first the venture may have seemed an experiment. Many magazines of a general character have been published from time to time in Devon and Cornwall, and, after a short existence, have expired, unable to support the struggle with the great magazines of the metropolis. Such a fate was doubtless prophesied for the *Western Antiquary*. Still it not only lives, but flourishes. Why? Mainly because it strictly confines itself to its own limits, meets an acknowledged want in the literary world, and does not aim at competition with the metropolis. It has thus not merely secured local support, but also the good wishes, often expressed in warm eulogiums, of the London antiquarian and literary journals, and of learned archæologists throughout England. Its pages cover a defined field of research and meet a recognized want.

As a whole, it may be said, that although many counties of England, *e.g.*—Kent and Oxfordshire—excel Devon and Cornwall in mediæval antiquities, yet, with regard to prehistoric remains and to the (elsewhere poorly represented) Romano-British epoch of our history, no English counties are so rich as Devon and Cornwall. From the eastern borders of Dartmoor down to the Land's End itself (in the richly-stored antiquarian parishes, if we may so call them, of St. Just and Buryan in sight of the Atlantic and Scillonia) we have a succession of Ancient British remains, such as are unequalled elsewhere in completeness. Menhirs, sacred circles, hut-circles, cromlechs, barrows, cairns, kistvaens, holed stones, processional avenues are to be found in our region; some of these are of European fame—the Trethevy Cromlech, the Lanyon Quoit, the Hurlers—etc., etc. In a region so rich in prehistoric records of a forgotten past, we need not wonder at the activity of our local archæologists in this fascinating and mysterious branch of the science. The reader will find in the following pages many inquiries on these topics, more than ever interesting now, as associated by some writers with a pre-Celtic age in the Neolithic period, before the Aryans reached this part of Western Europe.

But of the prehistoric relics of Cornwall (and we might to a certain degree say, of the west of Devon also), none is more interesting than the extinct Aryan language of the Ancient British tribes of western Wales, and the last deceased of the languages of the great Indo-European family, the Cornu-British. Cognate to the Breton and the Welsh, it was one of the tongues of the Cymrian division of the Celtic languages. The inquiry in these columns, as to its supposed Semitic connections shows some ingenuity on the part of the writers and may be useful as encouraging research. At the same time, I cannot but accept the usual opinion of philologists, that the old Cornish was an Aryan language of the Celtic branch, and therefore, that if Semitic connections are apparent in certain words, they ought to be diligently sought for in other Aryan tongues, before we come to any conclusion that Cornish was Semitic in origin.

The subjects of the tradition of Jews in Cornwall, and also the notion of the Cassiterides being the same as West Cornwall and the Scilly Isles, perhaps deserve more discussion in these pages than they have as yet received. These problems have been carefully and ably considered by many writers, but cannot be said to be decided. Any evidence that could be brought to bear on the subject would be of value, whatever its effect may be, whether to strengthen the argument for the

retention of the old-fashioned theories, or those of modern destructive criticism. The questions are of importance not only to the county of Cornwall, but to the world at large; in the first place, as dealing with a part of the history of a most wonderful people, and secondly, as showing how far the remarks in the Greek and Roman classics concerning the Cassiterides apply to Cornwall or Britain, and what were the relations of Britain to the civilized world anterior to the conquest by Julius Cæsar. The theory of Mr. Elton that the Tin Isles were on the Portuguese coast or in Vigo Bay deserves consideration. I by no means accept that view, but it is worth discussion.

The Cornish language had a larger literature than is commonly supposed by those who have not given the subject special attention; larger, in fact, than some of the minor European tongues, *e.g.*, than the Manx, or some minor Slavonic languages. Most of this literature, however, was dramatic, and intended to teach the tinners and peasants of old Cornwall—the "old men" of Cornish tradition—the simple lessons of religion. Most of them were scriptural; for example, we have the mediæval dramas of the *Origo Mundi*, the *Passio Christi*, or the "Passion Play" of old Cornwall, the trilogy (which we may either call one or three dramas) of "The Resurrection," "The Death of Pilate," and "The Ascension." Of this group, "The Death of Pilate," though merely embodying mediæval legends is not without tragic pathos, and "The Ascension," in the description of the ascent of the Saviour through the hierarchies of the angels, has a certain Miltonic power, and may well be taken as an illustration of how much our great poet of the seventeenth century owed to the mediæval miracle plays. Then there is the last discovered drama "Beunans Meriasek"; itself also triple in plots, containing (1) the life of St. Meriasek of Camborne and the last struggle of Heathenism with Christianity in West Cornwall; (2) the conversion of Constantine and life of St. Sylvester, an antique and unhistoric setting of this great event, so important to Britain and the world, and also of some dramatic power; and (3) the legend of "The Woman and her Son." These last three dramas belong to the dawn of the Tudor period and the reign of Henry VII. Then we have the last effort of the Cornish drama in Jordan's "Creaçon" of the period of James I. The Cornish epic of Mount Calvary, it has been suggested, was meant for recitation in Passiontide.

Passing on to a totally different division of our subjects, the influence of the tercentenary of Drake's return to Plymouth Sound from his voyage of circumnavigation, and of his election to the Plymouth mayoralty, and the movements in Plymouth and Tavistock, which have culminated in the unveiling of two Drake memorials within in the scenes of his prowess and his birthplace respectively manifest in these pages. It may be said that we have not been able to add very much to the fund of information already published about "the last of England's vikings," and, we may add, "the first of our modern admirals" for, in Drake the two great periods of England's naval history seem to meet. It should be remembered, however, that for three hundred years England has acknowledged the greatness of her famous admiral—the chief of the "Sea-dogs of Devon"—that even his contemporaries recognized his merits; that his deeds were mostly recorded in print, either during his life, or shortly after his decease, while some of his comrades were still living; and that all that modern criticism and historic research had to do, in order to complete the work of the sixteenth and seventeenth centuries, has been to analyze and systematize the statements of his contemporaries and of their immediate posterity, and to point out such additional details as were thought unimportant at the time, or were contained in foreign records inaccessible to English writers of the Elizabethan and Stuart periods. In this latter point, not only Englishmen but foreign historians, who appreciate, almost as much as we do, the importance of Drake's achievements, have laboured with success and thrown a fresh light upon the danger in which the liberties of England, and indeed of all Europe, were placed by the machinations, despotic tendencies, and tremendous power of Philip II. Still, for all this, I cannot but think, and the readers of this periodical must agree with me that there is abundant room for a carefully prepared biography of Sir Francis Drake. It would be a work worthy of a Freeman or a Gardiner, or indeed the most eminent of our historians. It would require abundant industry and historic acumen, but if well done would confer deserved honour on the writer. The life by Barrow is insufficient, rather heavy, and now somewhat out of date. The notices in Froude and other historians are necessarily brief and incomplete.

Should any of the readers of these pages be contemplating work on Drake, or on some portion of his life, I may mention that the Bodleian Library and the British Museum each contain abundant masses of contemporary information not accessible to the ordinary students of English history, and, I think I may add, that all future biographers of Drake will have to consider some of the discussions which have appeared in these columns. A bibliography of Drake is also promised by our indefatigable editor, Mr. W. H. K. Wright, and I can but hope that he may find time and opportunity in the midst of his multifarious duties to carry out so desirable a work.

The interest in Drake must necessarily involve a wish to know more of the other "Sea-dogs of Devon," who made our country so famous in the early age of England's maritime glory.

Hawkins, Raleigh, and Grenville, all deserve from, and should excite within, us a desire to know more of them, and it is not impossible that some of their descendants or relatives still living in the "Western Counties" may be able to add a little to our scanty sources of information.

There is one more point on which I should like to touch. The moot question of "where the antiquary should limit his labours" is one not easy to solve. As to the past, nothing can be too old for him—not even prehistoric remains, nor lake dwellings, nor the rude relics of the stone period; but with regard to the other side of time, from the infinite past to the all but present, it is not easy to put a limit where he shall cease to call a thing "old." To some of the young folk of Plymouth—intelligent young men and women—the period of the Great Exhibition of 1851 is old, for it was before they were born; then, to the larger portion of our population, the period before the Reform Bill is antiquated; to more than nine-tenths of us, the epoch before Waterloo and all those Napoleonic wars, in which Plymouth and Plymouth-Dock took such a prominent part, are historic.

Then, again, in certain subjects, especially in scientific progress, the events of the present generation are historic. Smiles's "Lives of the Engineers" deals with quite ancient history as far as railway annals are concerned; the inventions and experiments of Sir Humphry Davy, and even of the two Plymouthians, Dr. Hearder and Sir W. Snow Harris, are now quite antique in the history of electrical science. The "Rocket" engine is as much an antiquity, in its way, as the frieze of the Parthenon. It would be unfair to eliminate certain facts as now unworthy of record, because soon they may, if never published, pass away from memory. The question to be considered is rather their interest and importance than their antiquity. Besides, in these columns we are not merely considering the needs of the readers of 1884, but are also considering posterity. What is of little value now, may in a century or two be of great importance. Had England possessed in the last or seventeenth centuries such records as those we are striving to form, how invaluable would they have been to historians of our own and all succeeding ages!

W. S. Lach-Szyrma.

Newlyn, May, 1884.

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Wood, J. E.
Worth, R. N., F.G.S.
Worth, T. B.
Wright, W. H. K.

THE

WESTERN ANTIQUARY;

OR,

Devon and Cornwall Note-Book,

Being a medium of intercommunication for Antiquaries and others interested in the History, Literature, and Legendary Lore of the Western Counties.

Reprinted, after Revision and Correction, from the "Weekly Mercury."

Edited by W. H. K. WRIGHT, F.R. Hist. Soc., Public Librarian, Plymouth, &c., &c.

No. 1.] MONTHLY ISSUE—Annual Subscription: Six Shillings. [Vol. 3.

"*Weekly Mercury*," *April 7th*, 1883.

Notes.

FRANCIS DRAKE A LIBERAL PATRIOT.

Drake was Nature's nobleman. That misconception of his character and misconstruction of his actions should exist, of all places in the world, in Plymouth, must be attributed to defective memory or deficient knowledge. His patriotism appeared in his devoting his first wealth to fitting out two ships for the State; in his "laying out great store" of his own money on soldiers and sailors before and after the Cadiz and Armada actions; in his assent to be hanged as a pirate rather than betray the Queen, though in this devotion he was not singular; and in his braving Philip's hired assassins. His unselfishness appears in his throwing into the common stock the wedges of gold given him by the Indian, Pedro, in exchange for his jewelled sword; and in the words of the magistrate, Edmund Tremayn, to Walsingham—that Drake would rather forego his own share than that others should be dissatisfied. Yet to this man we have seen the meanest motives imputed in respect to a fictitious composition with the Plymouth Corporation! With Drake, in a generous mood, £300 or thrice £300 was as nothing. Let us cite briefly an instance, and note the ingratitude to his memory that supervened, unfortunately, not without parallel. Sir Bernard Drake, of Ash, played ducks and drakes with his own patrimony. Being in pecuniary straits, he mortgaged Ash to his cousin, Sir Francis, and legal fiction found place in the method of mortgaging. Sir Francis, out of kindness, before his last voyage promised John Drake, son and heir of Sir Bernard, that he should have his estates back without paying anything if a "saving voyage" was made. Sir Francis died at sea, and John sued Thomas Drake, the heir of Sir Francis, for restitution, on the strength of the verbal promise. It was shown in defence that Sir Francis had sunk £7,000. The estate, however, reverted in some way to John Drake; but enduring rancour took the place of gratitude, and led this man's grandson to invent, or repeat to young Prince, the fable about Sir Bernard striking Sir Francis for assuming arms to which Sir Bernard could not produce so good a title. Sir Bernard's younger brother, Richard Drake, was also under obligation to Sir Francis, and named his own son Francis in his honour. Sir Francis obtained the Queen's favour for him, gave him the keeping of Don Pedro, and left his son, the said Francis, a valuable manor on conditions that were not fulfilled, on which account Thomas legally retained the manor, and inveterate rancour again took the place of gratitude. Richard, in revenge, pretended to the Queen that her money had been embezzled in the last adventure, and obtained a grant of it if he could recover it. He followed up the charge in the next reign, and obtained a re-grant under letters patent from King James, who was too great a lover of money to give it away if there was a chance of getting it. Henry Drake, the nephew of Bernard and Richard, and the friend of Thomas Fuller, was with Sir Francis when he died, and spoke highly of him in contrast. I think your readers already know the instance of Drake's public spirit in offering to head a subscription with "£100 at the least," to encourage the Plymouthians to erect a battery on the Hoe, and in bringing his family into the town to allay their fears when they were flying in expectation of a Spanish invasion.

I trust that I may have somewhat seconded other of your correspondents in reviving some notion of Drake's patriotism and generosity.

WYVERN GULES.

London.

AN OLD SUN-DIAL AT WESTON MILL NEAR PLYMOUTH.

Weston Mill Farmhouse, situated at the head of one of those fiords or creeks at the mouth of the Tamar, and snugly ensconced in the picturesque vale of Weston Mill, boasts of an old sun-dial on one of its chimneys, bearing the date 1670, and the inscription—"REDE THE TIME," cut in bold Roman capitals above the lines and figures which indicate the time on its surface.

This relic of the declining age of the seventeenth century was erected in the same year that the one over the south porch of the church was paid for by the parishioners out of the rate.

For the year 1670 "Richard Knighton and John Marten" were churchwardens, and amongst their charges are:—

For the Diall	£1	17	8
,, time and fetshing the Diall	0	1	6
,, beere for the workman when hee set up the Diall	0	0	6

Weston Mill Farm is one of the estates in this parish, for many years possessed by the Knightons. So we may suppose that when Mr. Richard Knighton saw the one erected over the church door, which is cut from a slab of Plymouth limestone, he ordered one for his house at Weston Mill, of Delabole slate. The name of the sculptor of these old timekeepers is not given us, but I am bold enough to think they are the handiwork of John Somerton, who at that time was living in Plymouth, and carrying on the business of a stone-cutter or sculptor. John Somerton may have been the man who cut the fine old floor-slabs I have often noticed in several of the churches around Plymouth, bearing such a strong resemblance to some of the memorial slabs in St. Andrew's Church in that town, and executed between the years 1648-72. Edward Waddam was the workman who set up the dial at the church and did the parish work. In the year 1670 he white-limed the church house for the parish minister, the Rev. John Baker, LL.D. For more than two hundred years the Knightons were closely connected with this parish: a large portion of their property is still possessed by Richard Hall-Clark, Esq., their representative. A Mr. John Knighton was living in the parish in 1588, in which year he married Mary Reede, one of a very old family who formerly owned Moor Estate. Two years previously, her brother, Mr. James Reede, married Joan Drake, probably a near relative of the renowned Sir Francis Drake. In 1589 this John Knighton had a daughter, Elizabeth, baptized, and in 1591, on Oct. 24, his first-born son received the name "Gorges," perhaps from Mr. Tristram Gorges, of Butshead, the common friend of this trio of families. But Gorges Knighton was not long destined to survive this combination of names; he died in 1596, and was buried in the church. Mr. John Knighton died in 1636; his ashes, with those of many of his family, moulder in the church. The Knightons intermarried with the families of Reed and Were, of Burrington, in the Tything of Pennycross. In 1696, Joan Knighton was buried in the chapel of St. Pancras. One of the Knightons was established in the parish of St. Budeaux as a carpenter; after his death the business was continued by his widow. Mrs. Jane Knighton was chosen churchwarden in 1690; her name appears at different times in the parish accounts. In 1684 she charged for two repairs to parish property—"6d. for mending the Dyall," and 9d. for repairing the Stocks. One of the last of this family, and also one of the most influential and most esteemed, was Mr. James Knighton, of Weston Mill, gent., who died in 1739. His son, James, who followed him to the grave in 1742, had married, previously to his father's death, Joanna, younger daughter of Mr. Thomas Were, of Burrington. Before the death of his father he resided at Moor, and after that event at Weston Mill Farm. A monument to his memory is on the wall in the north aisle of the church. His widow survived him 43 years, retaining "a most affectionate remembrance for her deceased husband" until her death. This most excellent woman left benefactions to St. Budeaux and Pennycross. During her many years of widowhood she was a true friend to many in both parishes, and exercised acts of charity amongst the needy and poor. She was revered as the representative of an almost-expired family and the source from which flowed that pious benevolence which made her adored and revered as a shrine set up amongst her people. Underneath the inscription are the arms—

Argent, on a bend vert, between 6 cross-crosslets fitchee gules. 3 pastoral staves, or. (Treawyn-Were).

Note.—Let not the visitor to St. Budeaux Church suppose the above are the arms of Knighton; according to the laws of an Herald, they should not have been placed there. But who would now dare to remove them? They are an interesting old landmark, claiming our attention in spite of any unintentional irregularity. A little light will be thrown on these *charges* if we read carefully the fading inscription on the old tablet of the Weres, in Pennycross Church, where *gules, a saltire, between 4 garbs or* (Reed) are impaled with the arms of Were. But we must turn our thoughts to times far more remote than the Pennycross monument to get at the history of these arms, and to set our minds at rest about this perplexity. Between 1272 and 1307 there was living in Modbury a family named Treawyn, one of whose members took the liberty of altering his name to Were, at the same time retaining his paternal armorial bearing. William Were was living in 1412; he married Elizabeth de Filleigh. I wonder if the sturdy John Were, of Halberton, living in 1643, was of this family? He was a man as true to his principles as the lines on the old sun-dial at Weston Mill are to the shadows of the sun. I can imagine how he longed to avenge the unjust death of his friend, John Lock, the miller, when he heard that he had been hanged on the sign-post of the White Hart, at Tiverton, by that mischievous troop of Royal Dragoons.

St. Budeaux. J. W.

THE FIRE AT TIVERTON.

In Bishop Bayly's *Practice of Piety* he puts on record some of the Divine judgments by fire, and introduces the conflagrations at Stratford-on-Avon and Tiverton. The latter calamity he ascribes to the "horrible profanation of the Lord's Day." In April, 1598, he relates, the town was nearly burnt down in half-an-hour. "And now again," he says, "since the former edition of this book on 5th August last, 1612, the whole town was again fired and consumed." Tiverton was yet a third time burnt, on which occasion a brief was procured to collect subscriptions. But the memory of the probable occasion of the former fires cooled the charity of the benevolent, and some of them, reminding the collector of what was said in Bayly's book, had for a reply that *the Practice of Piety had done them much wrong.*

Stretford, Manchester. J. E. Bailey.

Queries.

561.—HEAVITREE.—What is the true derivation of this name? It is generally said to mean "the heavy or fatal tree," the gallows having formerly stood in this parish. Mr. J. B. Davidson, however, in a paper read before the Devon Association in July, 1876, on, I think, the Boundaries of Dartmoor, mentions a farm in Manaton called Hyfantreow, in an ancient MS. of Edward the Confessor's time, which name, in a later version, *i.e.*, in Hooker's "A Discourse of Devonshire and Cornwall," reappears as Heavitree contracted into Heytree. Mr. D. goes on to say the meaning of the word appears to be "hive-tree," or a tree where bees hived, and that such trees being generally of large size and notable, were resorted to as boundaries, and as names of homesteads. He applies this to our Heavitree, and does not allude to the other meaning.

Budleigh Salterton. H. G. B

562.—CANON KINGSLEY, AND DEVON AND CORNWALL.—Can any of your correspondents aid me in obtaining, first-hand, reliable information as to the distinguished author of "Westward Ho!" in his connection with Holne and Clovelly, beyond what is recorded in his "Life and Letters"?

Chester. T. CANN HUGHES.

563.—SELLINGE.—Can anyone tell me what a *sellinge* is? I find, in an administration of Richard Lawry's effects in 1634, the *sellinge* in the hall. Was a *sellinge* an oak chest for linen, used as a seat?

Devonport. H. C. L.

Replies.

MARROWBONE SLIP, PLYMOUTH.—In reply to your querist, *re* the meaning of Marrowbone Slip, I beg to suggest that it originated from the words *Mary le Bone* or "Marybone," the "Slip" being a little creek running up to the Old Monastery or Friary, once adjacent, and christened, as above, by the inmates of that establishment, who no doubt on Thursdays used to slip their boats in the hope of securing a good larder for the succeeding Friday.

London. H. A. G.

As there was a nunnery close by, on the site now occupied by the candle and starch factories, is it not probable that the name Marabone or Marrowbone is derived, through Marylebone, from the dedication of the chapel of the nunnery to the Blessed Virgin? Mr. Worth says the nunnery was one of Poor Clares, but does not indicate its patron.

HIBYSKWE.

In your notes of last week, No. 545, may not your correspondent "Kearley" be in error as to the locality of the above? When I was young, what we then called "Marrowbone Slip" was the long tunnel or archway (now I believe done away with for the improvement of the North Quay) turning off on the right hand just after passing Hawker and Co.'s wine stores, and almost directly opposite the old King's Arms Hotel, Briton-side. This tunnel or archway led to the rendezvous of the "Laira Fleet," jocularly so called, where they discharged their cargoes of sand; horses and carts going through this long archway to the barges for the sand. The origin of the name "Marrowbone Slip' I could not give.

Southampton. OLD PLYMOUTHIAN.

[Our last correspondent is surely in error in this matter. From our own recollectio ı, and that of many old inhabitants of Plymouth, we believe we are correct in saying that there is no doubt of the identity of the place named with the slip or creek beyond the Friary, and now adjoining Bayly and Fox's timber-yard. We have frequently seen the carts there being loaded with sand.—EDITOR.]

LAUNCESTON GAOL.—*Western Antiquary*, 188-190.—The shocking state of Launceston Gaol (formerly called Doomsdale) is fully described at p. 128 of "Sewel's History of the Quakers," under date 1656, Geo. Fox having been imprisoned there. My copy of Sewel is a folio—2nd edn., 1725.

Budleigh Salterton. H. G. BAKER.

EGG BUCKLAND.—Egg Buckland would appear to mean either Edge Buckland, *i.e.*, on the Edge of the Moor; Egge-Edge, *e.g.*, Wycliffe, Heb. xi., 34, has "the egge of Sword"; Matt. xxi., 33, "heggide it about," and see Halliwell Arch. Dict.; or Oak-Buckland, from A.S., Ac or Æc, an Oak.

Budleigh Salterton. H. G. B.

QUILL.—*Western Antiquary*, No. VII.—At the end of the last century, an Exeter printer—Andrew Brice by name—published an heroi-comic poem, entitled "The Mobiad; or the Battle of the Voice," descriptive of an Exeter Parliamentary election. He thus adopts the word (pp. 68-9):—

> Ale-soakers now exert their leachy skill
> Quick to induce the *Running of the Quill.*
> Shall to be *freely drunk* the *Right* be lost,
> That best of annual Rights shal Freeman boast?
> Rather come on no free Election more.
> Nor ev'n the prided Privilege to roar!
> For parties both, amidst their jars, unite
> In claim to share the Bacchanalian Right.
> No Quill run? Rather Flood-swoln Exe away
> Run with the *Island* Malt-house to the Sea!

The author's explanation of this phrase "Running of the Quill," in a note, is as follows:—"When the Rabble have Liquor given 'em before, at, or after Elections, they say *the Quill runs* at such or such a House; and they getting themselves drunk by it they call *Quilling*, or drinking upon *the Quill*. I conjecture it had its origin from a *Quill's* being us'd for the liquors *running* through from the meshing-vat in brewing. Nor is it indeed impossible, but a *Quill* was heretofore us'd here instead of a modern brass cock or wooden faucet; we still saying *put the Jug, &c., to Pen*, when we'd signify the having it *run* from the hogshead immediately into the jug."

Exeter. G. T.

DR. GEORGE OLIVER AND HIS WORKS.—Your correspondent William George has, in one respect, forestalled the reply I was about to make to my own query respecting Dr. Oliver's "Merrie Englande." That I had fair grounds for doubting the existence of such a work will be apparent, when I state that I could find no mention of it in any of the standard works on Bibliography; that it was not contained in the Bodleian, Manchester Free, or British Museum Libraries; and that inquiries at Dolman's,

and among my own literary friends, failed to elicit any information respecting it. The first clue to the subject I received from Mr. G. C. Boase, one of the editors of the *Bibliotheca Cornubiensis*, who referred me to vol. I. of that work, where, at p. 410, under the heading of "Oliver, Rev. George, D.D.," I find the following notice :—

"Merrie Englande, (a Cornish story). *Catholic Mag.*, ii., 358-68, etc. ; (1838) iii., 183-91, etc. (1839).

Note.—The story is relative to the Tregian's and other families, and is compiled from MSS. sources."

Your correspondent points out the entry in Sampson Low's catalogue, and previous to the appearance of his article I had noticed a similar one in Hodgson's London Catalogue, (but in neither instance is the work included in a list of works by Dr. Oliver), and this is the only evidence I have yet been able to glean of its publication in a *separate* book form. If their catalogues be correct (of which I am somewhat doubtful, and in this I am strengthened by the opinion expressed by Mr. Boase in the letter to me containing the foregoing information), the book must be a very scarce one. From the tenor of his remarks, your correspondent, although for some years the head of a large book-selling business, does not appear to have seen a copy, nor even to be aware of the nature of its contents. From the title alone, no one would at first have grounds for adjudging Dr. Oliver to be the author ; but as a matter of fact this title is a satirical and, therefore, a misleading one, the subject of the work consisting of an account of the persecution of some Cornish Roman Catholics during the reign of Queen Elizabeth, and therefore being anything but of a "merrie" nature.

Budleigh Salterton. T. N. Brushfield, M.D.

Archway in Woolster-street, Plymouth.—The query has been put, to what building did this archway east of the present Exchange belong? I apprehend it is the last remnant of the convent of the Gray Friars, which lay between Woolster-street (afterwards Foynes-lane, then Vintry-street, and now again Woolster-street) and Stillman-street (afterwards Seven Stars-lane, and now again Stillman-street). Mr. J. Brooking Rowe, in his Ecclesiastical History of Old Plymouth, pp. 41-44, gives all that is known of the history of this convent. Church and buildings have all disappeared. The Mitre Inn carried on the tradition of the site famously for many years, and the chapel remained till this century, and was used by the Moravians ; but in 1813 that was sold as the site of the Exchange, and the pictures on panel were heedlessly sold or destroyed. Mr. Rowe gives a description of some of these pictures, copied from the Harris MS., but what became of them is not known. They and the woodwork of the chapel were said to have been bought by Mr. Clark, of Buckland Tout-Saints, but it cannot be traced that there is any truth in this tradition. If any of your numerous readers could throw any light upon the existence and whereabouts of the panels, of which there were in all 33, it would be very interesting. Under the heading of "Abbey in Vintry-street," Harris gives a picture of the "Dwelling of the Foynes, and says : "In the year 1808 the front part, being that towards the street, suddenly gave way, and cracked from top to bottom, it having been previous to this considered in a very dangerous state ; they were obliged to take it down (this was on the 18th October) ; great part of it fell ; it was a very heavy building, its principal entrance large Gothic Arch Doorway . . . and in the passage there now remains one of the same as the front one was . . the level of this Building was about 18 inches below that of the street. Foynes at the Dissolution bought several parcels, and probably bought this house."

Plymouth. E. G. B.

Oreston.—It is always a difficult thing to say what is the correct pronunciation of this name, whether O | res | ton, Ore | ston, or Osan, when each is in familiar use. It may, however, be noted that the map produced at the lecture of the Rev. J. Erskine Risk, on Drake, on 1st December, 1881, at the Athenæum, twice refers to Oreston, and each time spells it "Horstone." The map bears the handwriting of Cecil, Queen Elizabeth's great secretary, and he died in 1598.

Plymouth. E. G. B.

I notice there is a discussion in the *Western Antiquary* respecting the name of the village of Orestone, near Plymouth. In our bay (Torbay) there is a rock now named Orestone, but an old map in my possession has it Worthstone. As the name of our Orestone has been corrupted from Worthstone, may not this also have been the case with yours ?

Torquay. S. H. S.

"*Weekly Mercury*," *April* 14*th*, 1883.

Notes.

PLYMOUTH LEAT.

Mr. Sharrock's appeal "in the interest of truth" furthers my design of clearing, with your permission, some of the mistakes of "our learned local historian" from the path of the future historian, who will refer to the pages of the *Western Antiquary* and *Plymouth Transactions ;* because, without disrespect for the talents of the gifted writer, or depreciating his valuable work, I believe the History of Plymouth remains to be written in the sense that Madox spoke of the History of England, and as Sir Thomas Duffus Hardy, pointing significantly to the floor of the Record Office, told me, "All true history must now be written here."

Westcote alluded to the Plymouth Corporation's "composicion" with Sir Francis Drake, and Brindley was not singular, but none before our gifted historian offered to prove, beyond the power of controversy, that the Corporation bore every penny of the cost of the Act of Parliament ; the landlords', millers', and tinners' compensation, and their labour ; that Plymouth was indebted to Sir Francis for nothing beyond a piece of broken cannon ; or ignored the injurious action of two rivers by resolving a mechanical problem into a question of nomenclature. The evil wrought by those two rivers invoked Parliamentary interference before Drake was born. Drake left a legacy to Plymouth, and the historian's puerile demurrer, that the receipt of the money was not entered in the Plymouth account book, showed,

"China House," Plymouth.

(Now demolished.)

Old House in Higher Street, Plymouth.

without contradicting the gift, the limited range of those accounts in settling all questions satisfactorily. No one is more conscious than I that *nemo mortalium omnibus horis sapit*, and we may yet hope for an acknowledgment of mistake from the learned author. I read most of the correspondence between "Argus" and his more temperate respondent "Common Sense," the first relying on the peculiar and overwhelming force of the tradition of Drake's gift, and the other on written figures, with the fatal error of estimating their virtue by the standard of modern usage.

Newspaper notices are ephemeral, while your pages are a permanent record. The correspondence unaccountably ceased just as progress was making. It was admitted in evidence that the leat had cost Drake something—therefore he was partly donor of the Plymouth water; that he was the sole donor remained to be proved. The "Warleigh Mill myth" was allowed to be a weak creation: it was entertained by the historian, on the dictum of one "Old Giles," that a miller had erected a mill at Warleigh, some score miles off from his water power, and had overridden the rights of the landlords, tinners, tin-bounders, and other millers, by cutting a leat which a populous town might not do without an Act of Parliament, with provisos, and all the attendant delays, valuations, and expense (which have been fully described in *Plymouth Institution Transactions*), and that Drake had found this Warleigh Mill leat ready to hand, and had only to prolong it to Plymouth. We were asked to dismiss the household words of a population and accept this fabrication of Old Giles, or some other person, in lieu. The absurdity of the myth is so glaringly apparent that we might doubt whether the learned local historian was serious had he not written so earnestly on the matter. However, all were not deceived. The Rev. J. Erskine Risk at once stepped into the breach and called on his fellow-townsmen to exercise their reasoning faculties. He opportunely produced a photograph of the map that had been officially submitted to Cecil Lord Burghley, whose notes in his own handwriting can be recognized in the illustration accompanying Mr. Risk's able paper (*Plymouth Institution Transac.*). The map shows conclusively that no Warleigh Mill leat existed. The clearance of this error is enough for a first instalment, and I trust that both the present and future historians will be pleased that the myth is exploded.

London. WYVERN GULES.

BRANSCOMBE DEDICATION;

ST. WINFRED AND ST. BRANWALLADER.

(2ND SERIES, P. 153.)

I quite agree with the Rev. Mr. Tomkins as to the interest of the dedication to St. Winfred in the church of Branscombe. It is not, however, the only one in his name in Devon. There is another at Manaton, on Dartmoor. At Crediton also, where he was born, there is a well which still retains his name. Besides that of Bonchurch, in his religious name of St. Boniface, there is one in that name at Bunbury, in Cheshire; in both of the secular names of these parishes that dedication name will be seen to be overshadowed. The birth of Winfred, or Boniface, at Crediton, and his juvenile life in the monastery of Exeter, have been questioned by Mr. Freeman because of his Teutonic name, Winfred, in a part of Britain not yet reached by the West Saxon invaders. The evidence as far as it concerns Exeter is, however, probably much stronger than can be found for any other such domestic event in that age—the direct testimony of his contemporary biographer. The distinguished historian objects, to the biographer's testimony, his doubtful orthography of the name "Adescancastre." But "castre" limits the possibility to a very small number of places, of Roman origin, and the first syllable is the prefix "æt," so constantly retained when Anglo-Saxon names were conveyed into Latin contexts. The "sc" is philologically identical with "x." The career of St. Boniface was European, and the life has been transmitted through European literature, and the form found is just as a foreign scribe would make it, and can be none but Exeter. Then we have the traditional commemoration of his festival at Exeter Cathedral, the immemorial ritual for which was ultimately codified by the wise, munificent, and intrepid Bishop Jo. de Grandissono, in the 14th century, in his Legendarium, still extant, in his writing, in that church.

And now comes to our help this "interesting dedication" of Branscombe, so appropriately brought to your notice by Mr. Tomkins. Branscombe appears in King Alfred's will among the bequests to his younger son; but as this son pre-deceased his brother, Edward the Elder, the bequeathed lands seem to have reverted to the Crown, some of them being afterwards dealt with by Athelstan and Edgar. This may account for the appearance of Branscombe afterwards among the estates which had been alienated from the Exeter Monastery, but *recovered* by Bishop Leofric, by God's help and his own advocacy and treasure (New Monasticon, II., p. 527). It had probably been one of the six-and-twenty villages of the endowment reputed to Athelstan (*Ibid*, p. 528). An additional link to this chain of associations is the dedication of Winfred at Branscombe. This is accounted for by the same traditional local veneration of his name in the church of Exeter, which passed into writing by Bishop Grandisson, and which it carries back four centuries out of the interval of six centuries between Winfred's time and Grandisson's. Two of those dark centuries are but a short historical step, from "Exanceaster" to "Adescancastre," from a traditional usage then found alive, to the fact of which it is the monument. The other Winfred, at Manaton, probably had a similar early connection with the see, but, like the great majority of such things, not so clearly visible.

As to his birth-place, the ancient biographers say that it was *near* "Adescancastre." The name of the place, "Cridiantun"—Crediton—is, however, written in the same book of Bishop Grandisson, whose testimony we have in the other case not found wanting when leading him backwards into the farther past.

Another remark. There are only four known dedications in the names of this earliest of all the recorded illustrious results of the direct mixture of British and Saxon blood. In the two in Devon he has come down as "Winfred," his birth-name, by which he was fondly remembered by his fellow *Defnas*. In the other two, *Bun*bury, Cheshire,

and *Bon*church, on the south coast of Wight, he survives in the dedication as St. Boniface, his reflected European name. What caused him to be noted in Cheshire must here be remitted to the great crowd of unknowns above referred to. That in the Isle of Wight may be believed to be his place of embarkation after his visit to his former home at Nursling, near Southampton; or that of the depature of his army of missionaries, levied in Devon and Dorset, for his Friesic apostolate. When he was afterwards Archbishop of Mainz, some of these became his suffragan bishops of sees that have since advanced to lordly and princely rank. I indulge a belief that I have realised traces of one or two of these, his West Saxon recruits, in other names and dedications in the West of England.

Bristol. THOMAS KERSLAKE.

(TO BE CONTINUED.)

Queries.

564.—SIR RICHARD GRENVILLE AND SIR JOHN ELIOT.—Wanted, short biographical sketches of the lives of these two distinguished men.

St. Issey, Cornwall. SPHINX.

[Life of Sir John Eliot, by Forster, 2 vols.; see also *Bib. Cornub.*, p. 138, 1172.]

[For a short biographical sketch of the Grenvilles see "Pridham's Devonshire Celebrities," "Prince's Worthies of Devon," and almost any general biographical work.—EDITOR.]

565.—HISTORY OF CHUDLEIGH.—Can any reader of the *Western Antiquary* inform me of the existence of any History of Chudleigh, Devon, prior to 1700, or furnish me with information relating to the early history of the place?

Ledbury, Herefordshire. JOHN F. PARR.

[Mr. J. Brooking Rowe, in an appendix (B) to his Presidential address before the Devonshire Association at Crediton last year, gives a "List of Histories of Towns, Parishes, and Churches in Devonshire, printed or in MS." The only entry in this list relating to Chudleigh is—"The History of Chudleigh." By Mary Jones. London. 8vo., 1852.—EDITOR.]

566.—BIRTH-PLACE OF SIR HUMPHRY DAVY.—Somewhere near the site of the Davy statue, and nearly opposite to, or north of, the No. 110, in the plan of Penzance, published in your last (an unusually interesting) number, Sir Humphry Davy was, according to some authorities, born: according to others, his birth-place was at Varfel, in the adjacent parish of Ludgvan. Cannot some of your readers give precise information on this point? It seems strange that the place of the birth of, perhaps, the greatest man that Cornwall has ever produced should, after the lapse of only about one hundred years, be a matter of uncertainty.

London W. H. T.

Replies.

CHIBBLES.—*Western Antiquary*, ii., p. 187.—A correspondent ("I. W. N. K.") says "Chibbles is most likely a corruption of chives, which, being a long syllable to pronounce, is lengthened into two short ones, more easily uttered by rustics, to whom ease is more than correctness." But rustics do not take such unusual liberties with words. As gribble is in all probability a diminutive of grab or crab, so chibble or chipple is a diminutive of chip or chib, which leads us back to Anglo-Saxon *cipe*, German *zwiebel*, Spanish *cebolla*, &c. See *Glossary of Devonshire Plant Names*, p. 15; *Trans. Dev. Ass.*, xiii., p. 204; xiv., 543.

Brackley, Northants. HILDERIC FRIEND.

EGG BUCKLAND.—I do not think this name originated in the way "Defniel" seems to think. At any rate, I should like to see evidence that the Cornish or Welsh word for *Church* is ever used in this way in Devonshire. For my own part—seeing that in the Cecil map of the country traversed by the Plymouth leat (drawn in the reign of Elizabeth) the name is given as Hickbockade, while in Domesday the Saxon owner of the manor is set down as Heche, who was also the owner of Gosewelle, now Goosewell, close by—I feel convinced that the original designation was Heche's Bockland, the Bockland of Heche, just as Buckland Monachorum differentiates that, as the Bockland of the *Monks*, not, as "Defniel" says, of the Monastery.

W. S. B. H.

ANCIENT USE OF DOUBLE LETTERS.—I was in Birmingham the other day, and wished to proceed to Soho. A respectable mechanic volunteered to show me the way. He said that if he could go straight it would not be far, but the road was "just like a double Z." In reality the road was just like a single Z, written in capital style, and I at once called to mind that in Sussex, when I was a boy, we always called a capital Z "double Z." Perhaps this may help your correspondents who are interested in the question of double letters.

Brackley, Northants. HILDERIC FRIEND.

FIG PUDDING, BLOWER, AND SCALLIONS.—These terms are referred to by your correspondents in last week's *Western Antiquary*. "Defniel" inquires why some say plum pudding, and others, as in Devon and Cornwall, fig pudding; or, in a dialectic form, figgy pudd'n. The term fig pudding appears to be very old, and, apparently, the correct one. The Cornish in their ancient tongue, eight or nine centuries ago, called raisins *figes an houl*, *i.e.*, figs of the sun, as if so named from the method of drying them; and broadfigs they called *figes ledan*, or figs properly so called. Hence, it would seem, the use of the term *fig* pudding, *i.e.*, from *figes* an houl, *raisins*. Blower.—I have been accustomed to hear the term *blow* used in Cornwall for bladder. It was common for country people going to market to take a *blow* with them, into which they put their weekly supply of barm, the neck being tightly secured by means of a string or bit of tape. "Mind you take the *blow* for the *barm*." Scallions.—In Cornwall we said *scullions for small leeks*, and also young onions. Hogg, in his "Fabulous History of Cornwall," p. 448, says:—"The

leek was worshipped at Ascalon (whence the modern name of *scallions*) as it was in Egypt. Leeks and onions were also deposited in the sacred chests of the mysteries both of Isis and Ceres, the *Ceudven* of the Druids. . . . .

It may also induce one to think that the wearing of *leeks* on St. David's Day did not originate at the battle between the Welsh and the Saxons in the 6th century, but that its origin lies in the remotest antiquity."

Plymouth. Fred. W. P. Jago.

P.S.—Compare *blow*, a bladder, with the Celtic Cornish word *blonec*, meaning fat, *lard*, grease. Whether *blonec* meant *bladder*-lard among the ancient Cornish is not certain; perhaps it did.—F. W. P. J.

Predecessors of the Celts.—I thank "Hibyskwe" for his quotation relative to a pre-Celtic race in Western Europe. The writer in *Cornhill* says that those ancient place-names are derived, "in all *probability*, from those earlier neolithic inhabitants," etc. But I would ask your correspondent, not defiantly but to obtain information, what antiquary of repute mentions any "polished stone weapons," or other relics, from the Rhine to Connemara, attributable with *certainty* to predecessors of the Celts? I spoke of proofs, and only contend that Western Europe has no antiquarian remains of which it may be said that they belong certainly to a race older than that known as the Celtic. Perhaps, after all, it is a question of terms, for by the Celts we, of course, mean simply the earliest wave of migration westward.

Porthminster.

Derreenalamane, Co. Cork.

The Phœnicians in Cornwall.—From the very striking resemblance of the people of Cornwall to the natives of the island of Malta, where traces of the Phœnicians are said to abound, your correspondent "Porthminster" asks the question whether there are any evidences of the Phœnician element in the county of Cornwall? Now, though there can be no doubt whatever as to the Phœnicians having been both in Devon and in Cornwall, yet it will be difficult at this remote period to establish an ethnological identity. The proofs, if any, must come from other sources; such as the mysterious legends, and superstitious rites and practices, which have descended to us from our forefathers; the place-names, and the proper names of the people. These are our only fields for research. In this latter sense (proper names) your correspondent mentions the legend of the Ninnis clan as being of Phœnician origin. Perhaps it will be well to state, in reference to this name, that all proper British names, having (is) for their terminals, such as Harris, Davis, Ninnis, Curtis, Willis, Otis, Morris, Norris, Jervis, Jarvis, Perkis, Ennis, Dennis, Ellis, Collis, Kempis, Tallis, &c., &c., are believed to be of Phœnician origin; but setting aside these proper names as being insufficient to establish the fact, though similar terminals are found in the Phœnician and Egyptian languages, I shall pass on to the relation of a superstitious practice, often spoken of in my boyhood, and of which I have present witness in the person of a gentleman now living in Plymouth who was subjected to the ordeal in his infancy; and of the Phœnician origin of which I think there can be little doubt. I allude to the practice of passing a sickly infant through the heart of a maiden ash-tree as a means of cure for its ailment. The method pursued was to cut or split the tree open, selecting a shoot about two or three inches in diameter, expand the incision to the required size, and then pass the infant quite through the aperture. It was considered to be an infallible cure for sickly or emaciated infants. Now, to fix the paternity of this heathenish practice, I would state that the Phœnician and Egyptian *tree of life* is the *ash*, the goddess of which is Ashtoreth (Phœnician), As-tuarte (Egyptian), the primordial genitrix and mother of life. Up into the heart of this ash-tree grew a child. Aserah is the abode of the child, the great mother being personified as the abode, as well as the tree—the house-tree: so runs the mythology. Plutarch says of it:—"It was in a thicket of evergreen-trees that the floating-ark of the child (Osiris) was caught, and the tamarisk (ash) grew up into a large and beautiful tree *enclosing the child in the heart of it*, and the tree became a post or pillar (statue) in the palace of the Phœnician Malkarthus and Ashtoreth." The Union Bible Dictionary represents the goddess as the "Queen of Heaven," having the seven stars around about her, and the crescent or horned moon upon her head, and in this connection it may be well to mention that the young leaves of the maiden ash come forth horned. Smith says:—"The worship of Baal and Ashtoreth was supposed to have been common through out the British Islands," and "that various superstitious observances obtained which either had reference to, or closely resembled, the worship of the Phœnicians." May we not regard this extraordinary practice as one of them? The practice of crying the neck, referred to in former numbers, has not yet been satisfactorily explained by any of your correspondents, and I would suggest that this also is of Phœnician origin. It is well known in ancient history that the Phœnicians were worshippers of Typhon (the serpent), and so were also the Druids. Now, *nach* is the name of this divinity, both Phœnician and Egyptian. I have in my possession now some small drawings of this deity, entwined around the ash-tree, or tree of healing and life. It is then called *nachash*, that is, the serpent on the ash. Thus, crying "*the nach*," "*the nach*," at the completion of the harvest and uplifting the ears of corn, would simply mean an act of worship or thanksgiving to this deity, corresponding in some measure to the wave-offering of the Israelites, Lev. xxiii., 11. This to me is a most interesting subject. Here we have treasured up in this one word "nachash" of the Phœnicians, the mother, the promised seed, and the serpent of the Eden transaction. It seems as if the great promise of a Saviour, Gen. iii., 15, had come sounding down through the long, dark ages, to all the nations of the earth, *never to be forgotten*, to find its expression, imagery, and worship in this "Ashtoreth" and, "Typhon," the tree of life and the serpent. The two cases I have mentioned above doubtless relate to the mythology of this *tree (ash)* and this *serpent (nach)*. Can there be any reasonable doubt of their identity with the Phœnicians?

Plymouth. Wm. T. Bawden.

St. Hugh, Quethiock.—St. Hugh was Bishop of Lincoln, and he built that Cathedral A.D. 1200. Quethiock, in Cornwall, is the only old parish church dedicated to

a such named saint; but it is not at all clear whether it is dedicated to a Cornish saint, or the veritable Bishop Hugh. Yet an affinity between this good man and the West *did* exist, and in this wise:—Born in A.D. 1140 in Burgundy, his mother died when he was a wee lad of eight years old, immediately after which his father turned monk, and dedicated his son to God. At 19 he was ordained a deacon, and about this time went on a visit to the Great Chartreuse, near Grenoble—the first house of the Carthusian order. This was a reformed congregation of Benedictines, and the discipline was exceptionably severe. The mortifying life of these solitaries had attractions for S. Hugh, and he ultimately joined them. In A.D. 1181 the first Carthusian monastery in Britain was founded by Henry II. at Witham, in Somersetshire, and shortly afterwards S. Hugh was appointed governing Prior there. There he stayed until A.D. 1186, when he was translated to the see of Lincoln. He died in the latter end of A.D. 1200, and was buried near unto the altar of S. John Baptist in Lincoln Cathedral. In A.D. 1222, however, his body was removed to the back of the high altar. As a man, he was the champion of the poor, and protected them from their oppressors. He was particularily antagonistic to the rigorous Norman game laws, and was a constant visitor at the hospitals.

Exeter. HARRY HEMS.

"*Weekly Mercury*," *April* 21*st*, 1883.

Notes.

DEVONSHIRE SURNAMES; CHAVE.

Having some doubts as to whether this surname did not exclusively belong to Devonshire, I referred to a Post-office London Directory, compiled in the year 1861, and another of earlier date, viz., 1854, but in neither succeeded in finding the name. This very naturally suggested the idea that it was by no means general, a London Directory being a very fair test with respect to surnames. After following up these researches, I was enabled to localize the name as belonging to the district surrounding Tiverton. It is incidentally referred to in the Herald's Visitation of Devonshire in the year 1620, in the pedigree of the Scarle family, furnished by Bernard Searle, of "Godford, in the parish of Holford, in the hundred of Heniock" (Hemiock). It sets forth a marriage as having been contracted between Thomas Searle, the son and heir of Bernard Searle, and Elizabeth, daughter of Edward Chave, of "Buscomb" (Burlescombe). In the year 1702 the last heir male of the ancient family of Ford, of Fordmore, in the parish of Plymtree, died, leaving two daughters his co-heiresses, one of whom married a William Chave, who purchased the moiety belonging to the other sister. The Fords had lived there from the reign of Henry II. until that date. The surname of Chave is, perhaps, to be met with more frequently in the neighbourhood of Tiverton than it is in any other part of Devonshire. By the humbler classes it is pronounced Cheeave, the ch being somewhat equivalent to the pronunciation of ci in cicerone and cicisbeo. An old lady with whom I was well acquainted, who would be more than a hundred if alive at the present moment, and who generally used to speak the purest vernacular, always pronounced the name somewhat in that style. This has suggested the idea whether it may not possibly be either a corrupted or a contracted form of Chievre. William Chievre, it may be remembered, held forty-four manors in Devonshire at the time of the compilation of the Domesday Book, and two houses in Exeter in the Confessor's time, for which he paid a customary rent of sixteen pence. He was Baron of Bradnich, and brother to Ralph de la Pomeraye. A sister of theirs, named Beatrix, held three or four manors under them, one of which was situated in the parish of Tiverton. About the reign of Henry II. the barony of Bradnich, for some reason, became annexed to the possessions of Reginald, Earl of Cornwall. From that time the name of Chievre disappears, but not entirely; for I cannot help thinking that the Norman facial type was and still is preserved by the descendants of freeholders in the north-east of Devonshire bearing this surname. I should very much like to have the opinion of your readers on this point of local nomenclature. I do not find the name at all connected with Somersetshire. Pomeroy crossed this border, in all probability, some time in the reign of Charles II.; the will of William Pumroy, who lived at Staplegrove, two miles from Taunton, having been proved at Taunton in the year 1703. He in all probability lived at a farm called Pomeroy's Farm, in the same parish.

Taunton. A. J. MONDAY.

EPITAPH PUBLISHED IN THE *WESTERN TIMES*, FEB. 14TH, 1883.

Miss S. P. Fox, in her "Kingsbridge Estuary," 1864, gives the epitaph on Daniel Jeffery, published in the *Western Times* of February 14, 1883, and which is there said to have been copied from a gravestone erected in the graveyard at Aveton Gifford, South Devon, as belonging to the churchyard of West Alvington, near Kingsbridge. She adds: "Upon setting up this stone, the churchwardens immediately waited on their minister, representing to him the offence which the epitaph had given to themselves, and to the parishioners in general, from the scandalous falsehoods it contained, and the stigma intended to be fixed on his character; for they knew that the deceased had died of a virulent smallpox, and that so suddenly, that there was scarce time for giving notice of his illness before his death confirmed it. They therefore begged the epitaph might be obliterated, and that they might be supported by his concurrence in doing it. But he, having gratified the churchwardens' indignation and his own curiosity, by looking at the inscription, begged it might be permitted to remain, for he could not allow himself to have a share in the destruction of such poetry, of which, probably, he chose to be the *subject rather than the composer*." This minister was the Rev. and learned Mr. Pyle, the incumbent of the parish at that time, and a Prebendary of the church of Winchester. We believe the hand of old Father Time has since swept over the offending inscription, and effected the desired obliteration.

Teignmouth. P. F. R.

CURIOUS EPITAPH.

The following is from St. Clement's churchyard, Truro. It is on a slate slab, now fastened on the outside of the church wall, but from the inscription which runs round the outside, so that some of it is now upside down, it is clear that originally it lay flat :—

"Here lyes the body of William, the son of James Hawkey, of this parish, who was buried the first of January, 1706. Here lyeth also the bodyes of his grandfather and grandmother, and his mother, two sisters, and one brother.

'Loe here we may behold how frail is man,
Whose longest life on earth is but a span.
But here lies wone [*sic*] died in his blooming youth,
Whose whole delight was in God's holy truth.
He lived so well beloved that we did fear
His time was very short to tarry here.
Grim death did envy thus our happiness,
And snatched him from us. O who can express
His fervent zeal to God, and his blest word
And lawes he did within his heart record,
That soe he might be found prepared to die,
To live mortal for immortality.
Let's drop a teare upon his tomb, that we
May think in a short time to follow he [*sic*].
'Tis but a short divorce, and we shall meet
In heaven again with our Redeemer sweet,
There for to dwell with Saints and Angels deare,
Soe let us bid farewell to all things here.
His father greives and mournes, but 'tis in vaine,
He's dead, teares can't recall him back again.'

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

[The above from *Notes and Queries*, 6th series, vii., April 14, 1883.]

BRANSCOMBE DEDICATION;

ST. WINFRED AND ST. BRANWALLADER.

(CONTINUED.)

The distinguished historian already quoted, in one of his vivid topographical redivivals (Norman Conquest, Vol. I., ch. v.), says of Exeter, in the time of Athelstan : "The cathedral church, so strange in its outline, so commanding in its position, did not yet crown the height. . . . Indeed . . . it had not even a predecessor. Exeter was not yet a Bishop's See. . . . " True as to the last. But not so, if it is meant that the commanding position of Exeter Cathedral had not been occupied by a "predecessor" church. We have the contemporary testimony of Winfred's intimate kinsman and biographer, Willibald, that, "puerilibus annis," *i.e.*, before A.D. 700, he went "ad monasterium quod . . . nuncupatur . . . Adescancastre." Did no church then occupy the spot? and did it not in the seventh century crown the same height, on which a special annual ritual festival to his memory was still an essential part of the service there in the 14th century? Considering also the probable scale of the surrounding buildings, it may have even approached the later building in its dominance of aspect. We are distinctly told that Winfred went to Exeter Monastery; it is therefore superfluous to say that the monastery must have been there, although, as in so many like cases, the glory of being founder has been appropriated by the mere benefactor and aggrandizer, Athelstan. The monastery in Winfred's earlier time turns up as an already-established attractive centre of education, with a master whose name, Wolphard, was seen to deserve a respectful mention.

But if Exeter had a long existence antecedent of Athelstan, so it is believed also had Branscombe. Observe that, different from *Bon*church and *Bun*bury, it is not called *Win*scombe or *Win*ston, or the like. It had the name Branscombe already when Athelstan gave the place to Exeter and stamped it with the Exeter dedication of Winfred, as a badge of its new subjection. A similar but much later case of a dedication grafted from Exeter Cathedral occurs at Laneast, which, being a chapel subordinate to St. Stephen's Priory by Launceston, granted to Exeter by King Henry I. (New Monasticon, II., p. 539), thenceforth appears as St. Welvela (evidently Damnonian) and St. Sativola, another local Saxon name specially commemorated in the cathedral. But, reverting to Branscombe, it should be remembered that, until King Alfred's time, there is reason to believe that the very large semi-mountainous district of South Dorset, and the adjoining south-east of Devon, remained as completely British or Celtic as Cornwall or Wales. When, some three hundred years earlier, the West Saxons first penetrated so far west as Somersetshire, they passed along the broad vale of Blackmore, north of this region, which they left undisturbed until it was politically subjugated, but not subdued, by the more generous and peaceful subordination of Alfred and Athelstan (see The Welsh in Dorset. Dors. Field Club, 1879). In fact, King Alfred, in his will, mentions Branscombe as being one of the places that he owns among the "Wealcynn"—the Welsh people—that are not in Cornwall. A Saxon dedication, therefore, was not likely to have been there until it was inherited by Athelstan, who, when he endowed Exeter with Branscombe, exchanged whatever Celtic dedication he found venerated there for an Exeter one, as a badge of appendage. A shrine of a Celtic local saint, the substantial cause of a dedication, must, however, have pre-existed at Branscombe. William Worcester, writing about A.D. 1480, says: "Sanctus Brandwellanus," a King's son and Confessor, lyeth in the church of the village of "Branston, per 8 miliaria de Axmyster, at per 4 miliaria de le south-sea." (Itin. edid. Naswith, Cantab., 1778, p. 91.) William Worcester gives for his authority "information of Friar John Burges, of Exeter." Eight miles from Axminster exactly reaches Branscombe, and no other place near approaches the name. The four miles from the sea is a mistake of some kind. William's manuscript is said to be very difficult, "manu valde deformi exarato," and the only edition is most slovenly edited and carelessly printed. If he wrote "4ta (pars) miliaris" he was just right, from the sea to the village. But then he writes "Branston" for "Branscombe." This was not uncommon. Before such names had obtained fixed currency, their descriptive portion continued partially in solution; sometimes the "ton" appears in them and sometimes the "combe," the site.

This local example of the milder policy of the West Saxon dynasty of England may be pursued into a still further illustration of it. In dealing with their annexed Celtic

provinces they exchanged the method of their foregoer, from extermination to a more magnanimous toleration merely restricting the exceptional territory of their contingent subjects, and even encouraging their nationality, but within narrower limits, while they Saxonized the remainder. Thus, Athelstan, who "founded," or, as we will venture rather to say, aggrandized, Exeter Monastery, also founded or aggrandized many others in the Welsh-kin of his grandfather, Alfred, both within and without Cornwall; among them, Middleton or Milton, in South Dorset. Of the four still-remembered dedications of Milton, three at least are Celtic, and must have been there already, either attached to altars in a monastery, or possibly to other cells or sanctuaries. The first, St. Mary, was probably the more Catholic later addition. One of the other three was St. Branwallader, not surviving elsewhere in Britain, but who is variously written Brangwalater, Brampalator, &c., and is no doubt W. Worcester's Brandwellanus, of Branscombe. Another was St. Samson, a Cornishman, Bishop of Doll, in Armorica. Among Athelstan's endowments of Milton were many reliques of St. Samson and other British saints, imported from Armorica; and that the head of *Brang*walater was among its treasures may be accounted for by inferring that, when Athelstan Saxonized and re-dedicated *Bran*scombe, he removed the Damnonian shrine to Milton, in his more restricted, but tolerated and patronized, Welsh district.

Bristol. Thomas Kerslake.

Queries.

567.—Curious Stones at Chagford.—In the parish of Chagford, about a mile below Kestor Rock, I have lately met with some curiously-shaped granite stones, and am puzzled to know the use to which they were originally put. So far, I have found five only, but as these are all within a small area, I think that further search might discover more. They are separately located, all circular, nearly of one size and shape, their diameters varying from 3 feet 7 inches to 4 feet 6 inches; they are wrought on one side and rough on the other. Some are 12 inches and others 15 and 16 inches in thickness, and each stone has a round hole in the centre of the wrought face, the cavity being 6 inches deep, 5 inches wide at the orifice, and 6 or 6½ inches at the bottom. One of these stones is at present in a small coppice; the other four are by the side of the road, walled in, to form the boundary between the latter and the fields. Can any of your readers assist me in ascertaining for what purpose these stones were formerly used?

Torquay. S. H. S.

[Our correspondent sends a rough sketch of one of these stones. Its appearance leads us to suggest that they may be nothing more than old mill stones, but why they should be in their present position is more than we can say.—Editor.]

568.—Roman and Saxon Epitaphs in Devon.—I should be glad if any of your readers could inform me whether there are any epitaphs of the Roman and Saxon periods still in existence in Devon, and where they may be seen.

Teignmouth. P. F. R.

569.—Drake Memorial at Plymouth.—Who is credited with having originated the notion of memorializing Sir Francis Drake on Plymouth Hoe? As there are, doubtless, several who claim that honour, I think it would be well to record and investigate their several claims to the distinction, and, if possible, to place the credit upon the right individual. I know that at the time the matter was first discussed in the Plymouth papers, it was stated that the Rev. W. S. Lach-Szyrma (a frequent contributor to your pages) first brought the matter before public notice. I have heard of rival claims, and should be glad to see the matter fully and fairly discussed, and, if possible, set right. Historicus.

570.—Archway in Southside-street.—There is in this street a fine, round-headed granite doorway, nearly opposite the printing offices of the *Western Figaro*. Is anything known of the building to which this originally belonged? I suppose it is too far from the remains of the Dominican monastery on the western side of Blackfriars-lane (both that and Friars-lane, as well as Pin's-lane, intervening between the two sites) for it to have had any connection with it. Ecc : Ant : Inq :

571.—The Leofric Missal.—What was the oldest book connected with Devon? Would it be the famous "Leofric Missal"? If not, what book now extant is older? Was the famous Bishop Boniface an author, or only a great mission preacher? W. S. L. S.

572.—Electricity.—What was the actual date of Sir Humphry Davy's discovery of the electric light? I thought it was 1813, but I have seen an earlier date assigned. The matter is at present of considerable scientific importance. Penwith.

Replies.

The Sun-dial at Weston Mill.—Your correspondent "J. W." contributes most valuable original notes. His last, on the Weston Mill Sun-dial and local families, may be supplemented with the following paragraph:—Whitechurch—Marriage:—5 Oct. 1678 Wm. Drake and Margt. Knighton. 1678. John Knighton and Joan Courteney, of St. Pedderton, Cornwall. 1631. Gregory Drake and Englace Read. N.P.—The Ernesettles, of St. Budeaux, and Drakes were connected centuries ago. In 1574 Joan Ernsettle, of Ernsettle, and John Drake of Holbeton, yeoman, settled on Emma (Drake?), wife of Rob. Kempe, of Swilly, an annual rent charge on South Burraton, Plymouth. These parties are represented by Furneaux, now, or late, of Swilley.

London. Wyvern Gules.

Devonshire Plant Names.—It may be well to state for the convenience of those who cannot consult the *Glossary*, that I give three reasons for believing the Burdock (*Arctum Lappa*) to be the plant intended under the name of Thor-mantle. (1) The term "mantle" would apply well to its leaves; (2) the plant has long been regarded as "good in fevers," pills being still largely made in Devonshire from it; and (3) its Danish name of *Tordenskreppe* comes very near that of Thor-mantle. See my *Flowers and Flower Lore*, p. 72; Mrs. Bray's *Borders*

of the Tamar and Tavy, vol. i., p. 274 ; Grimm's *Teutonic Mythology*, vol. i., p. 183.

Brackley, Northants. HILDERIC FRIEND.

P.S.—Since writing the above, Mr. J. Cartwright's note has come to hand. We will not call Mrs. Bray back from the world of shades to answer Mr. Cartwright's charge against her of speaking an untruth when she declares that the people on Dartmoor have a plant called "the 'thormantle,' excellent as a medicine in fevers," but we may be permitted to remind him that it is a very difficult matter to prove a negative, and if he knows every plant-name employed in Devonshire and elsewhere—which he must do to verify his statement—it is a pity he has not saved some of us—who are every day picking up some new name — our labour and pains, by giving us a complete vocabulary of plant-names. We bow to his sweeping authority, and thank him for his suggestion, but should be glad of proof.—H. F.

QUERRE.—Will the following throw any light on the use of this word, as noted by one of your correspondents in a query a short time since? On an armorial book-plate of William Hardy, F.S.A., beneath the arms is the motto, which runs as follows :—"Le Hardy ne querre pas querele." This motto may be of little or no service in the investigation of this curious and interesting word, but I give it for what it is worth. EX LIBRIS.

ORESTONE.—Mr. Thomas Bond, in his "Historical Sketches of East and West Looe (1823)," pp. 62-63, mentions a high rock near Looe "called Horestone or Orestone," and appends the following note :—"Query.—From whence is the word Hore or Ore derived, and what is its signification? There are many places along shore and elsewhere which have this adjunct. There is a place near Plymouth called Orestone. St. Michael's Mount was formerly called the Hore Rock in the Wood ; and the circle of stones in St. Cleer's parish is called the Hurlers. Borlase says, Harz signifies a bound, limit, or hindrance, derived from the Armoric, as Men-hars, a Boundstone. Hamper, in his recent 'Observations on Certain Antient Pillars of Memorial, called Hoar-stones,' says the Greek Horos, the Latin Ora, the Celtic and Welsh Or and Oir, the Armoric Harz, the Anglo-Saxon Or, Ord, and Ora, the obsolete British Yoror, and the obsolete Irish Ur and Or, have all to a certain degree one and the self-same meaning, viz., a Bound or Limit ; and the Hoar-stone is, consequently, nothing more than the Land-mark, or Stone of Memorial, describing the boundary of property, whether of public or private nature, as it has been used in almost all countries from the patriarchal era to the days of the present generation. The conic, pyramidal, and cylindric stones perpendicularly raised, which are to be seen in the British Islands, were, in Pagan times, generally to ascertain the boundaries of districts. This is the remark of Mr. Astle in the 'Archæologia,' vol. xiii., p. 211 ; and in like manner Borlase observes, in his 'History of Cornwall,' p. 167, that 'stones were erected by the antients as boundaries, either national or patrimonial. Laban and Jacob's monument was partly of the patrimonial kind : 'This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, or that thou shalt not pass over this heap and this pillar unto me for harm.'—Genesis xxxi., 52. As to national boundaries, the Israelites, where no city, sea, lake, or hill, offered itself, made a stone their boundary, as in the limits of the kingdom of Judah : 'And the border went up to the stone of Bohan, the son of Reuben!'—*Joshua* xviii., 17. The northern nations had also the same way of marking out the boundaries of districts. Olaus Magnus, p. 11."

EDITOR.

ESTOVER, FLETE, WIDEY.—I beg to thank "X. Y. Z." for his explanation of the above names, and in reply to his request, will ask your leave to say that *Estover* is about two miles N.E. of Egg Buckland, in which parish it is situated. *Widey Court* is also in the same parish, the grounds abutting on the eastern side of the Plymouth and Tavistock turnpike road, just beyond the junction with it, at Manadon, of the road from Devonport. *Flete* is situated at the head of the estuary of the Erme, about half-way between Holbeton and Ermington, and belongs to the former parish. In the last case, the appropriateness of the name, as explained by "X. Y. Z.," is manifest, though the reasons for the others being so-called do not seem so clear. HIBYSKWE.

"*Weekly Mercury*," *April 28th*, 1883.

Notes.

SIR FRANCIS HENRY DRAKE, OF BUCKLAND ABBEY AND NUTWELL COURT, DEVON.

Born Aug. 26th, 1722 ; died Feb. 19th, 1794.

In this man the Drakes can claim for a member of their distinguished family a scientist and early investigator of the botany of Devon. My attention has been lately specially drawn to him through my having purchased a copy of Hudson's *Flora Anglica*, ed. 1, 1762, that was at one time doubtless his ; since it contains a number of MS. notes, stated in a catalogue to have been made by "Sir Hy. Drake." They are records of stations of plants, mostly in the neighbourhood of either Buckland Abbey or Nutwell Court. A date attached to one entry is "13 Sep., 1784." Thus there can be no mistake as to the member of the family who possessed the book and made the notes. Of this Sir Francis Henry Drake, too, we find Polwhele, in his Hist. of Devonsh., writing as follows :—"The late Sir Francis Drake of Nutwell is said to have been a proficient in botany. . . During his occasional residences in Devonshire he was pleased to confine himself within the narrow circle of his own grounds ; averse from social communication, and particularly inaccessible to men of talents and literature." These words of Polwhele give the impression of his having suffered some real or imaginary slight at Sir Francis Henry Drake's hands, and his statements can be well-nigh disproved by what here follows. In Jones and Kingston's *Flora Devoniensis* a few stations for certain plants are authenticated by the names of "Sir Francis Drake and Mr. Hudson" jointly ; and under one species we read "Sir Francis Drake and Mr. Hudson found this, &c." Thus, it seems, they undertook some botanical exploration together. A connection of the name of one of the Drake family with that of Hudson is interesting, especially when we recognise the

latter botanist as the introducer of the Linnean system of classification into our land, and the author of a work—the *Flora Anglica*—that was for a considerable period the botanical text-book, becoming, according to Sir J. E. Smith, so extremely popular as to rise in process of time to near twenty times its original price. Can any reader of the *Western Antiquary* give particulars about this Sir Francis Henry Drake beyond those I have just mentioned, or that are supplied by Burke's Peerage and Baronetage?

T. R. A. Briggs.

Richmond-villa, Alma-road, Devonport.

PLYMOUTH HAVEN.

When our future historian refers to the copy of the Water Act in the *Transactions of the Plymouth Institution* he must beware of the fallacies which follow it. Queen Elizabeth is informed in the preamble to the Act that her town of Plymouth was "bordering upon the meane sea, yet havinge a plesaunte and safe Harboroughe and Rode for Shipps within or nere the same, commonlie called Plymmowth Haven," etc. The Act was ostensibly "for the preservation of the haven" by "scouring some part of its channel" a corollary to older enactments against the tinners, who, in defiance of law, were filling up the haven with their washings, and had destroyed the coasting trade of Plympton. The conclusion, from facts, is that the haven was a deep water arm of the sea, "but (says Mr. Worth, p. 459) the facts lend it no countenance whatever,—the idea is wholly inadmissible. The harbour was Sutton Pool"! (p. 458). The local historian had overlooked the fact that a "road" is a place where ships may *ride* at anchor: this they could hardly do on the mud of the pool, into which probably not an ounce of tinner's stuff was ever washed. Fortunately, Cecil's map has turned up to place the question "beyond the reach of controversy." Plymouth "rood is "located over against Horlstone (Oreston), and under the heights of Mount Batten.

I regret adding to your correspondent's anguish: yet, "in the interest of truth," we must not conceal the fact that the gifted historian has "warped," not only the shipping out of the road, but the road itself out of the hands of Nature, and into a shallow pool, to suit his theory.

London. Wyvern Gules.

HIS MAJESTY CHARLES II. IN EXETER.

In the "Historical Discourses upon Several Occasions," by Sir Edward Walker, Garter, I read—"His Majesty, having settled his affairs in this order, and left the greatest part of the artillery taken at *Listithiel*, in Exeter, on Monday, the 23rd of September, went thence to Honiton; whence that morning his army marched towards Chard: in the way thither he overtook them, and quartered at Chard that night, and so until the 30th of September following. This was the longest time the army stayed at any place until we returned to Oxford. For which I shall only add these reasons to my former; the first that although his Majesty rested at Exeter almost a week, yet his army still marched, and therefore required rest; and next, we were enforced to stay there for provisions of money and clothes the Commissioners of Devon had undertaken to provide, without which the army would not have been well pleased to have gone away." The army, it appears, consisted at this time of above 4,000 of the King's Foot, and 4,500 of Prince Maurice's, when they first joined at Crediton. The Commissioners were directed to provide speedily £2,000 in money, to satisfy the horse, and 3,000 suits of clothes for the Foot; besides good proportions of shoes and stockings sent for, by letters from Tavistock, to several good towns in this county; most of which, during our stay at Exeter, were brought in and distributed. After this great military demonstration on the part of the Earl of Essex on the one side, and the King and his army, on the other, on the hills of Boconnock, this great display of force came, after a month of watching each other, to an end, without either party making an attack: one appeared to be afraid of the other. The King was, according to this writer, very strongly opposed to taking blood if it could be possibly avoided, and it would seem that they almost allowed Essex's army to slip off during a fog rather than attack them, all their munitions of war falling into the hands of the King's army; a few, however, were pursued into Plymouth. But without pursuing this story any further, what I wish to ask is, is it known what the King's army cost the county of Devon to furnish them with clothes after the bloodless campaign?

E. Parfitt.

Exeter.

SIR WALTER RALEIGH TO DR. DALE, MASTER OF REQUESTS.

Sir Walter writes:—I beg favour for my poor kinswoman, the widow of William Toiker, in a suit against Hugh Wilson, both of Exeter, about possession of a tenement there. Wilson has received more than the money he paid for it, and yet sued Toiker, and Bernard Drake, his surety, for one hundred marks for non-fulfilment of a bond to convey it to him. I will be ready to requite what you may do herein for my sake." (State Papers Add., 1580-1625). The name Toiker is peculiar, except it be the phonetic form of the period in pronouncing the name Tucker. Perhaps some of the readers of the *Western Antiquary* will be able to say if they have come across this form of spelling the name of Tucker.

E. Parfitt.

Exeter.

PARISH STOCKS

If you have not already recorded the fact, will you kindly note that a specimen of these instruments of punishment exists at Sheviock, where they are kept in the north porch? They have accommodation for three pairs of feet.

W. S. B. H.

FIRES AT TIVERTON.

By referring to a copy of Bayly's "Practice of Piety" I have in my possession (published in 1719, 54th edition, and spelt Baily), I find he says "Tiverton, in Devonshire, was oftentimes admonished by her godly preacher, that God would bring some judgment on the town, for their horrible prophanation of the Lord's Day, occasioned chiefly by their market on the day following. Not long after his death, on the 3rd of April, Anno Dom. 1598-

Then follows the account given by Mr. J. E. Bailey last week.

Can any of your correspondents say who this preacher was?

Teignmouth. P. F. R.

CHILDE, OF PLYMSTOCK, AND HIS WILL.

I would beg to commend to the attention of Mr. E. Parfitt, in connection with this question of the truth of the legend respecting the death and burial of Childe, the fact that in Domesday the Manor of Plymstock (Plemestoch) is said to have *then belonged* to the Abbey of Tavistock.

This being so, there is no reason to account for their possession of it at a later date, by their "guile" in obtaining Childe's body, and from that his land. It has been suggested by a writer on another subject elsewhere that Childe might have inherited from some of the Villeins or Bordars, who held portions of the manor under the Abbey; but I cannot see, even if it were so, that the Monks of Tavistock need have troubled to look after the lands of which they were lords already—others might have.

The version of the gift quoted by "H. E. C." is also less inherently probable than the other, for it is surely very unlikely that Childe could have the "*priorie of Plimestoke*" in his possession. If he had he must have been a pre-Reformation Duke of Bedford.

H. SHARROCK.

SIR WALTER RALEIGH AS "ENDYMION."

William Browne, in his *Britannia's Pastorals*, iv. (1613), calls Sir Walter Raleigh *Endymion*, he being for a time in disgrace with Queen Elizabeth, whom the poet calls *Cynthia*.

"The first note that I heard soon was wonne
To think the sighes of faire Endymion,
The subject of whose mournfull heavy lay
Was his declining with faire Cynthia."

Vide Dr. Brewer's Reader's Handbook (1880).

CORNISH CHRISTIAN NAMES.

As some interest is being felt now in studying the distribution of Christian names throughout the country, but especially in Cornwall, may I just mention the following as occurring in Newlyn West?—Lucinda, Angelina, Thomasina, Vasilissa, Prudence, Elvira, Mercy.

The name Vasilissa may merit explanation. It is feminine for Basil, and is common, I believe, in Russia. It means the Queen. Dr. Millett's valuable collection of names in the Madron Registers have done much to the elucidation of the subject in these parts, but other places ought to be worked over also. W. S. L. S.

METEMPSYCHOSIS IN ENGLAND.

The following curious bit of folk-lore appears in the *Daily News* of March 8, to which it was communicated by the Rev. J. Hoskyns Abrahall, Combe Vicarage, near Woodstock:—"A friend of mine, who is vicar of St. Cleer (a parish in the east of Cornwall), has told me that at least one housemaid of his—I think his servants in general—very anxiously avoided killing a spider, because Parson Jupp, my friend's predecessor (whom he succeeded in 1844), was, it is believed, somewhere in the vicarage in some spider—no one knew in which of the vicarage spiders. What a future is, it seems, possibly reserved for Christian ministers! To kill flies, like Domitian!" It would be interesting to know if this extraordinary superstition is current in other parts of England.

WILLIAM E. A. AXON.

[From *Notes and Queries*, 6th s., vii., April 21, 1883.]

SIR FRANCIS DRAKE AND TOBACCO.

I don't know how far the earlier lexicographers may be considered to have any authority on this question, but it is interesting to note that Coles and Bailey both attribute the introduction of tobacco to Drake.

Coles, edition, 1717, says—

"Tobacco, Tob, brought from an Indian isle (of the same name) by Sir Francis Drake 1585."

Bailey is to the same effect, only adding "so called from the island Tabago, in the West Indies."

HIBYSKWE.

Queries.

573.—PAROCHIAL REGISTERS.—Has any list been made of the dates at which the existing parish registers begin in the different parishes of Devon and Cornwall? Very interesting lists have been made in Oxford (a *résumé* of which may be found in this month's *Antiquarian Magazine*). Some of the Cornish registers date pretty early in the 16th century. Also, which of the Devonshire and Cornish registers have been published *in extenso?* I know that the Madron registers have been published at length, with useful summaries, in Dr. Millet's valuable work; and also that in one deanery at least in Exeter diocese, the clergy have been invited to copy and publish their registers. Can anyone tell me what has actually been done in this matter? W. S. L. S.

574.—SIGNALLING SHIPS AT PLYMOUTH EIGHTY YEARS AGO.—In the *Palatine Note Book*, No. 28, vol. iii., 2nd April, 1883, p. 92, in a paragraph respecting the signalling of ships at Liverpool early in the present century, occurs the following reference to the local mode of signalling:—"This is a most eligible and commendable plan, and of greater utility than that of Maker Tower, at Plymouth, which is partial in its signals, whereas this, being general, is what no other part of the kingdom can boast." It is, we are informed, a quotation from a note attached to a poem, entitled "The Sailor," by Edward Anderson, "many years master of the brig Jemima, in the Lisbon trade." Can any of your readers explain the mode of signalling referred to, and give the reason for the *partial* character of the signals at Maker Tower?

KEARLEY.

575.—THE HARRIS MSS.—Will "E. G. B." oblige by informing me what is the nature of these manuscripts,

and whether they are open to inspection, and if so, where? I understood the Mayoralty House was part of the property of the Grey Friars, of which some remains still exist in Woolster-street, and that it was therefore on the east side of Batter-street. Perhaps, however, the word *west* in "E. G. B.'s" note on the subject was a misprint, or are we to understand that the house spoken of was the predecessor of the stores built some few years since at the south-west corner of Batter-street?

W. S. B. H.

576.—The "Sherborne Mercury."—As you open the question of newspapers relating to the West, may I ask if it is true that for a considerable time the chief paper read in Devon and Cornwall was the *Sherborne Mercury?* Penwith.

577.—Cornish Sayings.—I understand that the children's cry "*Vezy, Vasy, Vumfra*" at a game like "touch-and-be-of-it" was common till recently. I do not notice it in Dr. Jago's valuable book. Is it still used? Vumfra appears to mean "big blow" in Celtic-Cornish.

W. S. L. S.

578.—Gwinear, Cornwall.—Can any Cornish reader inform me to whom the church of this parish is dedicated, and what is the meaning of the name?

Ecc: Ant: Inq.

579.—Dewer or Dhuarr Stone.—In an advertisement n a local journal of the 16th inst. the second form is used. Can you say whether this is the most correct? Former correspondence did not clear up the etymology satisfactorily, I think. Hibyskwr.

580.—Gilwell House, Plymouth.—Does the name of this house indicate the former existence of a well in the locality at the time when it was outside the old town walls? If so, what does the first syllable signify? Or is it only a family name, like that distinguishing Sherwell House, not far off? Should not this, however, be written Sherwill? A Young Plymouthian.

Replies.

Egg Buckland.—"W. S. B. H." has spplied the documentary evidence one wanted. Undoubtedly he is right: the gradations are Heche Bok-land, Hick or Heck Bockland, Egg Buckland. *Ch* is hard, of course. *Confer* Drewsteignton, *i.e.*, Drogo's Teign-tun, and such names as Stoke Edith, King's Sutton, &c. This shows the necessity for original documents: Domesday clears up many such questions, the charters even more.—As to Crane in Cranbrook, it is very possibly the bird, but more likely, I should think, an old Celtic or pre-Celtic root.—"Porthminster" will find abundant evidence as to the pre-Celtic race in Boyd Dawkins's "Early Man in Britain."—"H. G. B." is mere conjecture, "W. S. B. H." gives us proof instead. Hundreds of manors in England still bear the names of their Domesday possessors, because Domesday long remained the origin of all titles, so to speak.—Yours,

Lyme, Dorset. Grant Allen.

Fig Pudding, Plum Pudding, &c.—As the writer of the question, "Why is raisin-pudding called plum-pudding?" will you allow me to say that it was only *apparently* an instance of the tu quoque argument, for I did not in the least intend it as an answer to "Defniel," but as a fresh question, and was surprised at its being placed among the answers, not being then acquainted with the rule of *Notes and Queries* and similar publications, that all subsequent references to the subject matter of any question are always put under "Replies," whether any further query is involved or not.

My *query* was, indeed, suggested by the obvious incongruity of "Defniel's" wording of his question, in asking the reason of an article not being described according to its contents, while himself using an appellation not strictly literal; and I am sorry that neither he nor any other correspondent has taken it *au sérieux*, even if its subject be looked at, in an antiquarian light, as of a petty nature.

I cannot think that the similarity of appearance between a dried plum and a dried grape would ever lead anyone now-a-day to call a pudding made of raisins by the name of plum-pudding.

It is clearly so called because the name is an established one for the article, which we always make with *raisins*, &c, but which I venture to think was at one time made with plums instead. It was to obtain confirmation or refutation of this idea that I wrote you. That this was the case seems borne out by the definition Webster gives of "plum-porridge," which he says is "porridge made with plums," and refers to "Addison" for the use of the expression.

If *plum* is not meant here for the fruit of trees of the genus prunus, then I take it to be an old English equivalent for *raisin*—a word of French origin. I may quote Webster also in favour of this view, for he defines "plum," not only as "(1) the fruit of a tree of the genus prunus," but also as "(2) a grape dried in the sun, a raisin"; and the widespread use of the expression is vouched for by his ,definitions of "plum-cake and "plum-Pudding," as cake and pudding "made with raisins, currants, and *other* fruit."

Other modern dictionaries give similar explanations of the various compound words, but do not throw any light on the reason why plum is used as the equivalent of raisin.

Is it not likely that plums, being indigenous, and well-known in early times (the name itself being Saxon), became confounded with raisins, these being an importation, which brought, indeed, their foreign name with them, though it did not entirely supersede that of the fruit formerly used.

To come to "Defniel's" original query, while I am sorry I cannot directly throw any light on it, I may recall the fact that the very persons who call raisins figs, and speak of "figgy-pudden" when they want real "figs," always ask for "broad-figs."

At the same time I would point out that what they do call "figs" simply, are not "grapes" either fresh or even partially dried, but *raisins* proper, such as De Porquet in his French and English dictionary calls *plums*. Thus he gives English "plums," and puts for the French equivalent the words "raisins secs."

I do not see, therefore, how the proverbial expression which "Defniel" quotes can be thought to support his idea that the Devonshire use of "fig" for "raisin" is

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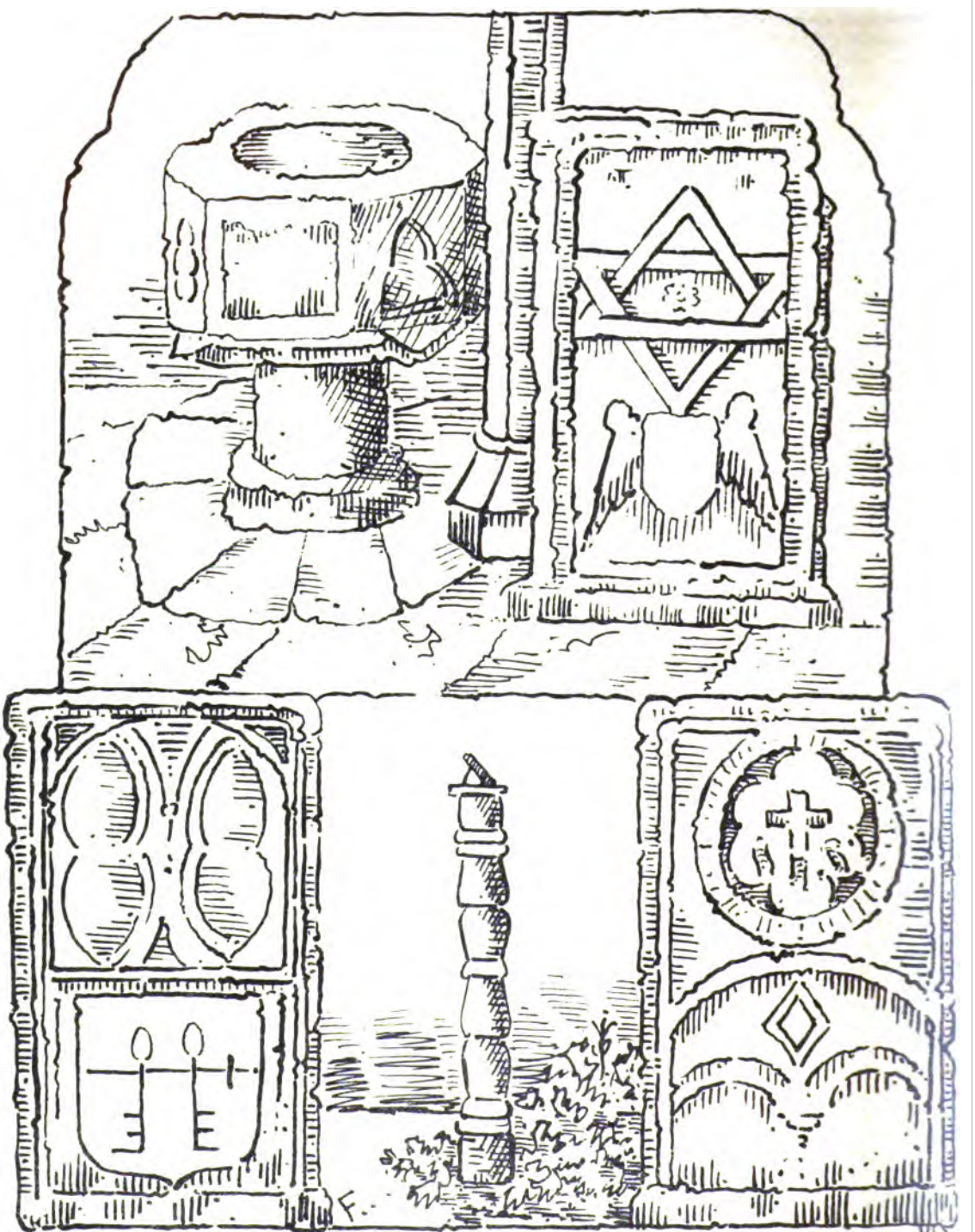

FONT. SEAT. ENDS. & DIAL. AT. DAVIDSTOWE. CORNWALL.

any evidence of the "influence of the opposite coast upon the South-western dialect," as it is not clear that "raisins" are mentioned at all in the phrase "Moitié figue, Moitié raisin"; for, apart from the context, its literal English meaning is "half fig," "half *grape*."

The French equivalent for our "raisin" is "raisin sec," literally dry grape; so that unless the context demands that interpretation, I should think that we must not suppose that "figue" is of the same nature as "raisin" in an *imperfect state;* but that the contrast really lies between two things of a different nature. Hibyskwe.

Notes to the Illustrations, &c.

Ancient Font, Seat-Ends, and Sun-Dial.—In some of the old Cornish churches the prevailing style is that termed Early English: it is somewhat rare, as but few really good examples are to be found. Churches of an earlier date were for the most part built of granite, or some other hard stone, with roofs of good oaken timber: in many churches of the present period such things are not to be found, but in their place plaster, compo, deal, and pitch-pine. Many of the Cornish church towers are of granite, and are remarkably massive, both in design and construction—the pinnacles sometimes square, occasionally octangular; while churches with spires are but few. For richness of detail and stone carving, the churches of St. Mary at Launceston (with the laudation to the Virgin a single letter upon a separate stone), and the church at Truro (portions built into the new Cathedral) are noteworthy and remarkable.

Davidstow, or, as it is commonly termed, *Dewstow*, is one of the parishes forming the Hundred of Lesnewth, and is somewhat rich in regard to antiquarian objects of interest. It derives its name from the church patron, Bishop David of Wales—a near relative to the famous King Arthur of *Tintagel* and Slaughter-bridge renown. The church in its early and original state is described as "being one of the best in the county for design and ornamentation." It has within the last few years been restored and partly rebuilt under the direction of Mr. Hine, of Plymouth, by the munificence of Miss Pearse, of Launceston, who is a large landowner in this very extensive parish. Some twenty years back, on visiting this old church, I was induced to make sketches of the old font and some of the seat ends. The one nearest the font has carved upon it the *Shield of David*, or *Heraldic device* of the *Prophet-King*. This same device, with that of the *Pentacle*, or five-pointed *seal of Solomon*, will be found carved upon some of the old bosses of Morwenstow Church. The carving on the seat ends in Stratton Church at Altarnun, and some other places in the Hundred, are worth attention. There is also at Davidstow a sun-dial, but instead of being placed against the Church wall or porch, it takes the form of a pillar, as represented in the sketch. J. G. F.

Camelford.

[We are indebted to our esteemed contributor, Mr. J. G. Fuller of Camelford, for this sheet of drawings, as well as for the foregoing notes. Editor.]

Old House in Higher Street, Plymouth.—We are favoured with this illustration (one of a series derived from the same source) by the Publishers of the *Western Figaro*, who have not only obliged us with the use of the illustration, but have printed this and several others (which originally appeared in the "*Western Figaro Annual*," 1881) from blocks in their possession, for the embellishment of the *Western Antiquary*. The sketches were drawn by Mr. Bentley Smith. The sketch is of one of the few old houses now existing in Plymouth, and probably, next to the Notte Street house and one or two in New Street, this is one of the best of the relics of Old Plymouth. From the style of decoration, both interior and exterior, the building was doubtless a residence of a person of some note, and the street, now the centre of a poor neighbourhood, may have, nay, must have been, a locality of decided respectability. The history of the house, if it ever had any, is lost, but we are glad to preserve its ancient features in our pages. We thank the Proprietors and Publishers of the *Western Figaro* for their kindness in according the privilege mentioned above. The other illustrations referred to will appear in subsequent numbers.

"The Old China House," as it was commonly called, occupied a site abutting on the waters of Sutton Pool, now included in the extensive saw-mills and timber yards of the Messrs. R. and R. Bayly. On what authority we know not, this house was pointed out as the seat of the Plymouth China Works, where Cookworthy so successfully laboured. If ever, man deserved honour, worthy old Dr. Cookworthy does at the hands of Plymouthians, and especially of Cornishmen. It is no small fact in the history of our commerce that Plymouth was the seat of the manufacture of the first true porcelain in the kingdom. Few seem to be aware of the fact that during Cookworthy's life the china works were carried on with great energy, as many as sixty persons being engaged about the year 1765 in the china manufacture. The demand for the goods was great, and it speaks volumes for the originator that the present demand for Plymouth china is based on its intrinsic merit, as well as its position in the "china market." To Dr. Cookworthy the county of Cornwall owes much. It owes a debt of gratitude for the introduction of a new industry, which has been the means of bringing thousands of pounds into the county; and, even more, of sustaining many families during the severe depressions in mining to which the county is subject. We cannot but regret that so important a manufacture should have been discovered, introduced, and rendered a source of income to families, and after years of fairly

successful working be removed to another town. Dr. Cookworthy, born at Kingsbridge in 1705, died in 1780, sold his patent a few years before his death to a Bristol house. From Bristol the manufacture migrated to Staffordshire, where it has since flourished." We extract the above from the notes on "Old Plymouth" which accompany the illustrations in the *Western Figaro Annual* for 1881, and shall doubtless, at no distant date, have occasion to recur to the china works and their originator, Cookworthy. We may here refer, in passing, to the fact that one of the historical windows in the Plymouth Guildhall commemorates the establishment of this, at one time, lucrative industry, and contains portraits of three distinguished members of the Cookworthy family. EDITOR.

Devonshire Bibliography.

We hope to present our Subscribers with the first instalment of the proposed bibliographical lists in our next number, and trust to continue them from month to month during the present series. Persons interested in the literature of Devonshire, and who may be desirous of aiding in the production of a *Devonshire Bibliography* are solicited to contribute information, as well as to offer advice for the guidance of those who may undertake any portion of the contemplated work. EDITOR.

Seal of the Devon and Cornwall Natural History Society.

Now incorporated with the Plymouth Institution (from a block kindly lent by Mr. I. W. N. Keys).

THE

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OR,

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Notes.

ST. OR BISHOP, BONIFACE.

This distinguished man was born at Crediton about the year 680; was educated at Exeter; from thence he was removed to Winchester. His real name was Wilfred, but Pope Gregory II. consecrated him bishop of the new German churches by the name of Boniface, a Roman name, which Gregory thought might procure him greater respect among the heathen than the English one. In 732 he was made Archbishop by Gregory III. Boniface, accompanied by some fifty followers, was killed on the banks of the River Borduc, which divides East from West Friesland, on June 5th, 755: his body was interred in the Abbey of Fulda. His works, principally sermons and correspondence, were published under the title of S. Bonifacii, *Opera a Nicholoav, Serrio*; 4to., 1605.

Exeter. E. PARFITT.

ELECTRICITY IN DEVON AND CORNWALL.

As there is a proposal for an electrical exhibition in Plymouth, might I suggest that records on the amount of the additions to our electrical knowledge by Devonshire and Cornish men would be interesting to your readers—though not strictly antiquities, seeing they mostly would belong to events of the present century. I would bring the following points forward:—

1.—The electric light was, by general consent, attributed to a Cornishman, the famed Penzance chemist, Sir Humphry Davy, whose centenary was recently celebrated by his fellow-townsmen. The date of the discovery was, I believe, 1813, just seventy years ago.

2.—Mr. J. Hearder, of Plymouth, added greatly to electrical research in the first half of this century. A careful analysis of his discoveries and experiments would be of both scientific and historic interest.

3.—The lectures and experiments of Mr. Hearder familiarised, I believe, the public of the Three Towns with electrical researches, and especially the electric light (with carbon points), before they were commonly known in most towns of the same size in Europe.

4.—I have heard that Sir W. Snow Harris did something to electrical research. Was this the case?

There may be many other points worth mentioning which your more elderly readers may be able to recollect and place upon record.

Newlyn. W. S. LACH-SZYRMA.

INSCRIPTION IN PENNYCROSS CHURCH.

As the *Western Antiquary* is a repository for old stores, having the stamp of antiquity upon them, though somewhat dissimilar in kind, I would deposit within it an inscription I copied some time ago in the pretty little chapel of St. Pancras, Pennycross. I do so because time has made its mark upon it, obscuring some of the letter and fading the tints of the emblazonry.

It runs thus:—

"Near this place lies the Body of Joan
Wife of Thomas Were Gent, who died
28th of June, 1736, aged 39 years, leaving issue
John, Mary and Joanna. She was the
only child of John Reed of Burrington, and
Dorothy his wife, who were both buried near
this place. Likewise the body of Dorothy,
daughter of Thomas and Joan Were who died
ye 19th of October, in ye 9th year of her age.
Also the body of the said Thomas Were, who
died the 2nd of December, 1747, Aged 74.
Also of the said John Were, his son, who died
24 January 1778, Aged 66, Leaving issue Mary
the wife of Richard Hall Clark of Halberton Esqre.
Here also was buried January 26, 1784 in the
eighty-first year of her age, Mary Were, dau:
of the above-named Thomas Were, Gent,
and of Joan his wife."

Arms.—*Argent, on a bend, vert, between 6 crosses crosslets, fitchee, gules, 3 pastoral staves, or* (Were), impaling *Gules, a cross saltire, between 4 garbs, or* (Reed).

I think this mural slab is about the oldest remaining in the chapel. The names on it deserve to be remembered, as they are land-marks of a past history of this neighbourhood, and they carry our thoughts back to a period when the social and political condition of many old families were very different to what we find them to-day. To trace the pedigree of the Weres, we have to travel back, and make our way through the winding mazes of nearly five centuries of history. When we shall have reached the end of our journey we shall find them issuing from the family of Treawyn. Are the Reeds of Burrington, Pennycross, and St. Budeaux traceable to the Reeds of Wembury? If so, four descents are given in the visitation of 1620, when there was male issue surviving, but their arms differ from those impaled on the Were monument. Lysons gives them—*Gules, on a bend, nebulee, argent, 3 shovellers, sable, membered, of the field.* The Rev. J. R. Powell, M.A., Rector of Buckland Filleigh, and Chaplain to Lord Clermont, gives some interesting genealogical facts relating to the descent of Were or Weare in his "Notes on North Devon."

St. Budeaux. J. W.

RELICS OF THE OLD CHURCH OF ST. MARY MAJOR, EXETER.

There are very few lovers of things antique who have not from time to time become acquainted with the fact that much which is worthy of careful preservation is very frequently lost or destroyed, either by the hand of the vandal or the person whose ignorance has prevented him from realising the irreparable injury of which his conduct has been the cause. When, about eighteen years ago, the fabric of old St. Mary Major's Church, in the close of Exeter Cathedral, gave place to the present structure, more than one object of great value and interest was cast aside with the rest of the materials which certain persons chose to designate "rubbish." Among the articles thus abandoned to destruction were two alabaster effigies of nuns, which at the time must have been in an excellent state of preservation. After a while these interesting objects were rescued from one heap of rubbish only to be consigned to another in a different locality, and for a considerable period later they lay in a backyard attached to a house in this city, whither they had been conveyed as toys for the amusement of the owner's young children. It is unnecessary to trace the history of these relics any further, except to say that they have found their way into the possession of Mr. Farmer, corn factor, &c., of Sun-street, Exeter, in whose window they have, for some time past, been exhibited.

I am indebted to Mr. Farmer for a view of the effigies, and, so far as my humble judgment goes, I should say they are objects of immense value to any local antiquary. I do not happen to know what the owner intends to do with them, but I understand that he has been negotiating with persons of influence in this neighbourhood, and that a substantial offer will induce him to part with the treasure he has been fortunate enough to become possessed of. One of the figures remains intact, but the features of the other have sustained some damage, as have other parts of it. They are about twenty-one inches long, while their breadth is something like eight-and-a-half inches.

In manuscripts of ancient date the church from whence the above-named relics were removed appears by the names of St. Mary Michael* and St. Mary the Moor, or More, in addition to its present appellation of St. Mary Major. The church which existed early in the present century appeared to have been of Norman construction, but there is evidence that the original edifice was of an earlier date. When the see was removed from Crediton to this city, the Archdeaconry Court of Exeter was held in it; and in 1222 A.D. it is mentioned as one of the parish churches then existing here. Jenkins, in his "History of Exeter," devotes a rather long paragraph to a description of the tower as it existed in his time. It was, he says, situated at the west end of the church, was of singular construction, and had more the appearance of the keep of an ancient castle than of a campanile or bell tower. He likewise advances the opinion that it was a Saxon building, and of more ancient date than the body of the church itself. By some it was conjectured to be a pharos, or watch tower, and by others that it was a fortification, whither the inhabitants fled for safety in the time of war. Late in the last century (probably 1768) thirty-five feet of the tower was taken down to prevent it falling about the ears of people. Five of the six bells which formerly hung in the tower were sold, in order that the proceeds might go towards defraying the expenses incurred by the taking down of the upper portion of the tower. The church of St. Mary Major was rebuilt in its present style in 1865; at least, the rebuilding was commenced in the early part of that year and completed in 1868.

A most curious story is told concerning a portion of the sacred edifice about which I have just given a few notes. In the year 1501 the Princess Catherine of Spain, espoused to the eldest son of Henry VII., arrived at Plymouth, and (with a great show of magnificence, we may presume) was escorted to Exeter by the leading county people. During her stay in this city she took up her quarters at the Deanery, in rather close proximity to the church of St. Mary Major. Now, there happened to be a weather-cock on the tower of the sacred building which was of a rather noisy disposition when there was a strong wind blowing; and, unfortunately, the elements seemed to have made up their minds to be more than ordinarily boisterous during the stay of the Princess at the Deanery. The consequence was that the weather-cock made "so great a noise, from the violence of the wind, as to prevent her from taking her rest," and she accordingly made a complaint regarding the matter. With a spirit of courtesy characteristic of the inhabitants of the "Ever Faithful" city at that and all other periods, the proper authorities took steps to have the offending object taken down until the departure of the Princess from this city to London, where she was married; but it was afterwards restored to its former position. Whether or not the illustrious visitor contributed anything towards the great expense which must thus have been incurred on her

*Derived from *micel* (Anglo-Saxon), and signifying *much*.

behalf is not recorded (so far as I am aware), but let us hope that she did not forget to shew her gratitude for the attentions which our ancestors paid her in some substantial fashion.

Exeter. T. J. NORTHY

WEST COUNTRY CHRISTENING CUSTOM.

In connection with this interesting and curious custom, I can speak from personal experience. On a Sunday afternoon in May, 1837, I, in company with my wife, was walking to Millbrook, and having taken the path through the field in which the obelisk is placed (near Cremyll), came out of the gate at Empacombe, where three or four respectable residences were. We were met at the front of one of the houses by a party issuing from the door, the foremost anelderly woman bearing a napkin, in which was deposited a thick round currant cake about eight inches in diameter. The woman came to me and presented this cake. I, not knowing anything of such a custom, said: "My good woman, I am not in want of your cake," as I supposed it was a sort of alms. The woman said "Don't refuse to take it, sir; it will cause ill-luck to the child." I then saw the child in the arms of one of the party. I took the cake, much to the relief of the whole party, the giver saying, "Oh! sir, pray it may have God's grace and grow up a good man."

The circumstance has often been told in my family, but until I saw the notes on the subject in the *Western Antiquary*, I was unaware that it existed as a custom.

Plymouth. J. SPRY.

PERSECUTION OF THE QUAKERS AT PLYMOUTH.

"At Plymouth about this time (1677), those called Quakers were generally kept out of their meetinghouse, and then performing their worship in the open street, as a duty they owed to God, and for the omission of which they judged no man could be dispensed with, they suffered exceedingly, not only in winter, by the sharpness of the weather, but also in summer; for it was more than twelve months that they thus kept their meetings in the open street, being grievously abused by the rabble and soldiers; for beating and punching seemed not sufficient; fiery squibs and burning coals were thrown among them, and filthy excrements cast down upon them out of a window: besides, fines were extorted for their having been at the meeting, on the account of one Richard Samble, who was fined as preacher, for having been on his knees at prayer, which fine was laid upon four of them that were at the said meeting."

The above is an extract from Sewel's "History of the Quakers," sixth edition, 1834, vol. ii., p. 281, and may be of interest as a sequel to the notes which appeared on this subject in the *Western Antiquary* a few weeks since.

EDITOR.

Queries.

581.—GLOVE AT FAIRS.—What is the signification of the glove being hoisted on a pole, or placed in an equally prominent position, at country fairs, and is its use peculiar to the West of England?

Plymouth. J. MCDONALD.

[This is an exceedingly interesting subject, and one into which we might enter at great length. Our correspondent will find some particulars relating to Devonshire Fairs in the *Western Antiquary*, v. 1, pp. 102, 103, 129, 140. The glove was a form of Royal charter, indicative that free trade was the order of the day, and it also was a token of freedom from arrest during the period that the fair lasted. See *Notes and Queries* 1st S., vol. vii., pp. 455, 510, 559, 632; also vol. viii, pp. 136, 421, 601. See also Hone's *Every-Day Book*.—EDITOR.]

582.—THE PRIMACY.—It is needless to ask if any Cornish bishop was ever, before Archbishop Benson, elevated to the Primacy; but was any Bishop of Exeter so promoted? It may not be generally known to your readers that there was once a special Exeter Use (or prayer-book for church service) in the diocese, and that some of the bishops, especially Bishop Grandisson, were jealous of the Archbishop's interference in Devonshire and Cornish matters.

Newlyn. W. S. L. S.

583.—ST. PAUL'S EVE.—A very ancient custom is carried out by the young inhabitants of Mawgan, in Pydar, on St. Paul's Eve. They parade the neighbourhood in gangs, and throw all the broken earthenware they can gather together, previous to the occasion, into people's doors—no respect of persons—making use of the following expression: "Paul's Eve and I will heave." I learn that a similar custom used to take place in almost every parish in Cornwall, but it gradually died out during the last century. It would be interesting to state in the *Western Antiquary* other places where this curious custom still continues.

Lostwithiel. ROPER.

584.—BOUTHAY, BOUGHTHAY.—Will some reader of the *Western Antiquary* kindly state what is the meaning of *Bouthay*, or *Boughthay?* The former exists as the name of a place at Bideford; the latter near the margin of the Kensey, in St. Thomas Hamlet, Launceston.

Launceston. CEPHAS.

585. — ANSTEY'S COVE, TORQUAY. — Situated near Torquay is a most romantic spot call Anstey's Cove. This is the spelling adopted in White's "Devonshire," but I have also seen it spelt Anstis and Ansty's. What is the correct spelling of the word? and what is likely to have been the origin of the same?

Teignmouth. P. F. R.

586.—PARR FAMILY OF CHUDLEIGH AND EXMINSTER, NEAR EXETER.—Can anyone give me any further information relating to the following:—

Parr Family of Chudleigh. From the Bishops Court Exeter Marriage Licenses.

1626 Dec. 8th Thomas Parr and Jane Parr both of Chudleigh.

1627 March 7th John Parr de Chudleigh et Joan Lucy de Ashcombe, Devon, Widow.

1639 August 5th Richard Parr de Chudleigh et Miriam Payne de Dunsford Devon.

It is thought by some that John Parr of Chudleigh who married Joan Lucy of Ashcombe widow on the 7th March 1627, was the same John Parr who died at Exminster on the 23rd March 1643.

What is the best means to ascertain if this is correct?

From the Parish Register of Chudleigh, through the kindness of the Rev. A. Turner.

The Parish Register dates from 1655. The name appears first on the Register, as far as the writing can be deciphered, as follows :—

BAPTISMS.

1702 March 5th John son of Arthur and Sussanah Parr.

1719 Jany. 18th Christopher son of Timothy and Margaret Parr.

1728 Charley son of John and Sussanah Parr.

PARR FAMILY OF EXMINSTER, through the kindness of the Rev. J. Deans the vicar. From the Parish Register of Exminster.

BURIALS.

1648 October 28th Was Buried Widow Parr.

1679, Jany. 19th John Skinner was buried in the Church Yard of Exminster in woollen only and Elizabeth Parr made oath before Thomas Carew Knight Justice of Peace. 1680 Jany. 20th John Parr was buried in the Church Yard of Exminster in woollen only and Elizabeth Skinner made oath before Thomas Carew Knight Justice of the Peace.

BAPTISMS.

1676 Feby. 27th George son of John Parr, 1678, Feb. 6th, John son of John Parr.

1736 April 4th Was Baptized George son of John and Sarah Parr Died April 24th 1742.

1743 Nov. 5th Was Baptised George son of John and Sarah Parr.

MARRIAGES.

1735 May 31st George Parr and Elizabeth Hart.

1735 Oct. 19th John Parr and Sarah Edwards.

FROM HEADSTONES IN THE CHURCHYARD OF EXMINSTER.

1733 April 15th George Parr Age 29.

1744 Oct. 12th George Parr Son of George Parr.

1863 May 3rd Sarah Parr Age 62.

Any further information relating to the Chudleigh and Exminster, and Devonshire family of Parr will be esteemed a favour.

Ledbury, Herefordshire. JOHN FRANK PARR.

Replies.

PLYMOUTH BRIDGES AND THE GIBBET AT STOKE.—Referring to Query No. 543, your correspondent, Mr. Cornelius Walford, may be glad to know that the gibbet near Millbridge was set up in the mud, about two hundred yards below the bridge, on the hospital side. I remember some years ago my father pointing out the site of the gibbet to me, and telling me that my grandfather (when a baby) was taken by a nursemaid to witness the execution of a man who had murdered a woman near Stoke Church. The man was hanged in chains, and the sight so scared the nurse that she dropped my grandfather over the low wall between the hospital and Millbridge, and he broke his arm.

It may also interest some of your readers to know that the gibbet referred to was cut up by an enterprising carpenter at Devonport, and made into ornamental snuff-boxes, for sale.

The man who committed the murder near Stoke Church, crept, after the deed, up a drain between the hospital and Millbridge into the heart of Stoke, and by so doing tried to prove an *alibi* from the place of murder. Up till about fifteen years ago there was a stone painted red in the wall of Stoke churchyard, to point out the exact spot where the murder took place.

Kandy, Ceylon. WM. EASTLAKE.

[In thanking our correspondent for his interesting information, we would point out that executions did not take place at Stoke, as he implies, but at Exeter. It was customary to hang the bodies of the executed criminals in chains on gibbets on or near the scene of their crime. We believe, also, that two men were concerned in the murder of Mr. Smith (see *Western Antiquary*, vol. i.). As to the red stone to mark the supposed spot, we have seen many such marks on the wall at Stoke, as passing painters invariably left a daub of colour on some stone near at hand.—EDITOR].

GRIBBLE ARMS—DEEBLE ARMS.—I do not think "T. H." need make even the semblance of an apology for suggesting that the Gribble arms might be of a "canting" nature. There are numerous instances of wide notoriety, and I may mention a local one that I have just met with in Antony Church, Cornwall, where the cognizance of the Deeble Family appears as Three Dibbles (or dibbling-tools). DEVS JUNR.

MARROWBONE SLIP is at the foot of the lane branching off Sutton-road, at the corner of which Bayly and Fox's timber yard is situated. In the early part of this century one of the old hulks (formerly one of H.M.'s line of battle ships, a seventy-four), lying at her moorings in Hamoaze, was removed to Sutton Pool, and converted into a floating dock for the use of shipping requiring repairs, &c. She lay opposite the said slip, near the old China House, for many years, and was afterwards sold and broken up.

Newcastle-on-Tyne. OCTOGENARIAN.

"*Weekly Mercury*," *May 12th*, 1883.

Notes.

THE LONGSTONE: A CORNISH LEGEND.

In the parish of St. Mabyn, in East Cornwall, and on the high road from Bodmin to Camelford, is a group of houses, (one of them yet a smith's shop), known by the name of Longstone. The curious traveller passing by inquires the *raison d'etre* of such a name, for there is no tall monolith, such as are not uncommon in Cornwall, to be seen near it. Let the reason be here fixed on the pages of "N. and Q."

In lack of records, I may say "in the days of King Arthur there lived in Cornwall" a smith. This smith was a keen fellow, who made and mended the ploughs and harrows, shod the horses of neighbours, and was generally serviceable. He had also great skill in farriery and in the general management and cure of sick cattle. He could also extract the stubbornest tooth, even if the jaw resisted and some gyrations around the anvil were required.

There seems ever to have been ill-blood between devil and smith, *teste* Dunstan and others, and so it was between the fiend and the smith-farrier-dentist of St. Mabyn. At night there were many and fierce disputes between them in the smithy. The smith, as the rustics tell, always got the advantage of his adversary, and gave him better than he brought. This success, however, only fretted old Nick and spurred him on to further encounter. What the exact matter of controversy on this particular occasion was is not remembered, but it was agreed to settle it by some wager, some trial of strength and skill. A two-acred field was near, and the smith challenged the devil to the reaping of each his acre in the shortest time. The match came off, and the devil was beaten; for the smith had beforehand stealthily stuck here and there over his opponent's acre some harrow tines or teeth.

The two started well, but soon the strong swing of the fiend's scythe was being brought up frequently by some obstruction, and as frequently required the whetstone. The dexterous and agile smith went on smoothly with his acre, and was soon unmistakably gaining. The devil, enraged at his certain discomfiture, hurled his whetstone at his rival, and flew off. The whetstone, thrown with great violence, after sundry whirls in the air, fell upright in the soil to a great depth, and there remained a witness against the evil one for ages. The devil avoided the neighbourhood while it stood. In an evil hour the farmer at Treblethick near set his heart upon the Longstone, for there were gate-posts and door-posts to be had out of it, and he threw it down. That night the enemy returned, and has haunted the neighbourhood ever since.

The destroyer of this fine monolith is a near neighbour of mine, who, showing no compunction, tells me that its overthrow was about thirty years ago. It was of granite, and consequently brought hither from a distance, for the local stone is friable slate. It yielded four large gate-posts, gave spans to a small bridge, and left much granite remaining. Pillars such as this, sometimes, perhaps, memorials of great events, at other times tombstones of chiefs or important personages, are common on the unreclaimed moors of Cornwall, as in other Celtic countries. Mr. Borlase, M.P., F.S.A., in his Nænia Cornubiæ, has recorded the result of his exploration of the soil round several of the Cornish menhirs, and found traces of pottery, charred wood, and burnt human bones. Near to the Tresvenneck pillar was found a very large and perfect sepulchral urn. Unfortunately no intelligent observer was near to witness this act of vandalism, so that there is no record of what was under or on this longstone. There are Romano-British inscriptions on many in the neighbourhood.

I fancy I can see in this country story, through all its modern incrustations, some traces of an ancient mythology. Though St. Mabyn is generally a gentle, undulatory country, with woods, and arable and pastoral hills and valleys; near the Longstone flows the Camel river, on the opposite bank is the parish of St. Breward, with its wild, unhedged moorland, its bosses of plutonic rock, ridged at top with masses of denuded blocks, piled at times, as if by Titanic hands, or scattered in the most frantic confusion. Here are fissures and caves such as the Teutonic hill-men delighted to haunt. Can the smith have been originally a spirit of the Duergar type, and the devil one of the Nikkar genus?

Bodmin. T. Q. COUCH.

[From *Notes and Queries*, 6th s., vii., April 28, 1883.]

SCHOOL PUNISHMENTS.

As this curious subject has been opened in your columns, may I add some stories heard in my childhood?

1. At the Devonport School, near Granby-square, Devonport, the punishments were very severe. I have heard many elderly gentlemen complain of remembering a difficulty in sitting down comfortably after school hours. Such severity was thought quite right then.

2. I have heard of a cage being hung up in a school, as a source of great terror to small boys.

3. Flogging was administered privately in girls' and publicly in boys' schools early in this century.

Were children better or worse for this harshness? I think our ancestors erred in severity as we err in lenity. Perhaps the medium would be wisest.

DEVONPORTER.

CURIOUS WEATHER PREDICTIONS IN CORNWALL.

The following are among the many curious weather forecasts believed in by the old inhabitants of Cornwall:—To see small sparks play about the bars of a fire-grate (which are called hurlers) denotes that a gale is near. To see a pig carry straw in its mouth is a sure sign of rain. To see the rooks play and dart about the rookery also means rain. When the swallows fly high, fine weather; but when they fly low, it is going to rain. The above are a few among many. ROPER.

Lostwithiel.

DISCOVERY OF AN ANCIENT CROSS IN CORNWALL.

The ancient cross which formerly stood near the parish church of St. Teath, near Camelford, in Cornwall, and is believed to be a relic of Celtic Christianity in that locality, has been recently discovered, principally by the efforts of the Rev. T. Worthington while temporarily in charge of the parish. The cross is of the Greek type, and, including the shaft, measures 15ft. high ; capped with a nearly circular head containing the projecting limbs of the cross. The greater part of the shaft, 8½ft. long, was found split lengthways, and adapted as a coping for a wall at the west entrance of the churchyard, a position which it has held for forty years. Other parts were discovered sunk in the ground to carry the pivoting of the churchyard gates. Fortunately, the greater number of the fragments have been recovered, and Mr. Worthington has undertaken the reparation and re-erection of this relic. It is to be hoped, however, that admirers of Early Christian art in England will not leave him to bear the necessary cost of the work without some assistance.

[*Western Daily Mercury*, April 25, 1883.]

ARCHÆOLOGICAL NOTES.

SYMBOLS OF EPISCOPAL FUNCTIONS, &c.

In reference to the arms borne by Treawyn and Were I invariably find the charges on the bend described, or named *crosiers*, instead of *pastoral staves*, whereas there is a marked difference between these ancient ecclesiastical emblems ; perhaps the *pastoral staff* is the older of the two.

When it was resolved to present the new Archbishop of Canterbury with a *crosier* as a mark of his Archiepiscopal position it called forth some difference of opinion on this symbol used by the highest dignitaries in the church.

The *pastoral staff* was used by Abbots, but not the *crosier*. Quoting from the History of St. Alban's Abbey, by the late Rev. H. J. B. Nicholson, D.D., F.S.A., that learned Antiquary tells us " Leofric 10th Abbat son of the Earl of Kent, was raised to the Archbishoprick of Canterury, and resigned the Abbacy. With reference to this promotion, he is represented on the Cotton MS. Nero, D 7, as having laid down the *pastoral staff* of an Abbat, and holding a *crosier* in his hand." The seal of John de Hertford 23 Abbat represents him holding a pastoral staff in his left hand. " This seal is attached to a charter in the British Museum, conveying a grant for the support of a mass in the church of St. Mary, Hertford (1258)." I have before me engravings of the beautiful seals of William Courtenay, Archbishop of Canterbury, ob. 1396, and Peter Courtenay, Bishop first of Exeter then of Winchester, ob. 1492. On the former the Archbishop is represented fully habited, with hands together, and the *crosier* within his left arm. On his right are the arms of Canterbury, and on his left the well-known arms of Courtenay, the *label* charged with *3 mitres*, while the arms of the see are only emblazoned with the *pallium*. On the latter the figure of Bishop Peter Courtenay is represented within an *orle* of *mullets*, hands closed, and a *pastoral staff* within the right arm. On the right are the arms of the see of Winton, and on the left those of his family. In this case each label is charged with 3 *plates*. The two keys and sword are marshalled as on the arms of the see of Exeter. On a seal of Sir Hugh de Courtenay, who married Margaret Bohun, now at Colyton, Devon, *mullets* are placed around the shield, which Mr. W. H. H. Rogers says are used in reference to his mother, " Agnes, sister of John, Lord St. John of Basing." Pastoral staves are well defined on the arms of the See of Llandaff, where one *or* and the other *argent* are placed in *saltire*. At this present time there are two beautiful specimens of the episcopal pastoral staff in Devonshire—one belongs to Dr. Temple, Bishop of Exeter, and the other to Dr. Vaughan, Bishop of the Roman Catholic Diocese of Plymouth. The above remarks on the symbols of episcopal functions were suggested to me while describing the arms on the old monument at Pennycross. In the present Archbishop we have a prelate who is deeply interested in matters archæological, and who is anxious to build up and restore in a conservative spirit ruins and decays upon those old lines marked out by founders and their kin. Not long since Dr. Benson, as related in the *Western Morning News*, visited St. Kew Church, Cornwall, and in effect expressed himself thus on church restoration :—"On no account destroy the value of old masonry by re-working it; jealously guard the ancient glass, especially Christian and heraldic subjects: and carefully preserve all figures, monuments, and memorials, whether Mediæval, Jacobian, or Stuart, because they all belong to the history of the Church and parish, in good or evil times." These are the sentiments of a noble mind, which if acted upon will long preserve many "silent witnesses to the commemorated dead." Whenever I go into St. Andrew's Church, Plymouth, I am forcibly reminded by what I see around me of the reverential conservative mind and good taste which animated the restorers of that fine old edifice, and how carefully and generously its history is preserved by newly emblazoned heraldry, and the safe keeping of its inscriptions on the wall and floor.

St. Budeaux. J. W.

LEOFRIC'S MISSAL, AND THE EXETER BOOK.

Mr. Thorpe says in his translation of the Exeter Book—" The only information we possess with regard to the manuscript, the entire contents of which are now first communicated to the public, is, that it was one of many presented to the library of his Cathedral by Leofric, the first bishop of Exeter, under whom the See was transferred to that City from Crediton, of which he was the *tenth* bishop, in the year 1046." According to Dr. Oliver "Lives of the Bishops of Exeter" Leofric was the *ninth* bishop. The Doctor however is cautious and uses guarded language, and says the "First" (Bishop of Credition) "we believe to have been Eadwulf ". Mr. Thorpe goes on to say: "In the catalogue of Leofric's donations to his Cathedral, copies of which still exist (one prefixed to the present manuscript, others to manuscripts once forming part of the collection but now in the Bodleian Library, and that of Corpus Christi College, Cambridge,) this volume is entered as, 1. mycel," or, as Mr. Thorpe has translated the

Anglo-Saxon—"(one great English book on various subjects, composed in verse)." He then refers to the catalogue of these works as recorded by Wanley, the heading of which is page 279: Codices MSS. Anglo-Saxonici Ecclesiæ Exoniensis. The list comprises 98 MSS. in all; viz. 34 vols., the rest in folios of hymns &c.

Exeter. E. PARFITT.

Queries.

587.—RELIC OF A CORNISH CROSS AT LAWHITTON.—In the village of Carzantick, in the parish of Lawhitton, stands, in the farmyard of Mr. Wise, the tenant of the Ecclesiastical Commissioners, a cob wall, evidently part of an old house or outhouse; and built into this cob wall, and formerly serving as a window, is what appears to be the head of an old moor-stone, or granite four-holed British cross, the holes having served to admit light; on the reverse, in the centre, is a boss. The stone now (23rd March, 1883) showing is from twelve to fifteen inches across, but the edge of the stone cannot be seen. Is it known where this stone came from, or what was the original site? Is there a shaft in the parish of Lawhitton without a head? At any rate, the preservation and the re-erection of so interesting a relic of bye-gone days are worthy the attention of some parishioner of Lawhitton.

E. G. B.

588.—WELCH ANCESTRY OF THE MORICES OF WERRINGTON.—Can any of your readers give me the pedigree of his family prior to Dr. Evan Morice; and what connection his father, Morys ap Morgan, bore to the Morys family of Clenneny, co. Carnarvon?

There is an account, I believe, of Sir William Morice in "Wood's Athenæ Oxoniensis." Can any one give me this refcrence?

There is also, I understand, in Plymouth or neighbourhood (perhaps in Morice Town) a public-house with the sign *The Morice Arms*. Can any one tell me if there is a sign-board with the arms upon it, and if so, whether it is quartered or not?

Southampton. G. T. WINDYER-MORRIS.

589.—G. COADE, JUN., OF EXETER, 1746.— Are any biographical particulars extant of the writer of the following little volume?— "A Letter to a Clergyman, relating to his Sermon on the 30th of January: Being a Compleat Answer to all the Sermons that ever have been, or ever shall be, preached in the like strain, on that anniversary. By a Lover of Truth, who wishes the perpetual Peace and Prosperity of Great Britain. London: Printed for J. Robinson, at the Golden Lion in Ludgate Street, MDCCXLVI., 12mo., pp. xiii., 118"?

This edition is anonymous, but according to a writer in *Notes and Queries* (2nd S. viii., 58), there was a second edition in 1747, with the author described as "G. Coade, jun., Merchant at Exeter."

Manchester. CHARLES W. SUTTON.

590.—VINTRY WARD.— What is the derivation of this name, as applied to one of the six wards into which the town of Plymouth is now divided? Has it any connection with the probable existence of a *vinery* in any portion of its area? The name is peculiar, and does not seem to have any particular affinity with anything local.

Plymouth. H. A. G.

591.—EIKON BASILIKE.—In an interesting article in the "Antiquarian Magazine and Bibliographer" for May is an article, by John C. H. Flood, entitled *Masenius, Lauder, and Milton: An Account of a Famous Literary Forgery*, in which occurs the following passage:—

Speaking of the "Eikon Básiliké (Greek words) signifying "a kingly image"). the Portraicture of His Sacred Majesty* in His Solitudes and Sufferings," the writer says:—"It is now the universal opinion that this work was not written by Charles at all, but by Dr. Gauden, Bishop of Exeter." Can any of your readers favour me with the evidence upon which this statement is founded, as, if it be correct, some account of this famous book and the reply thereto, by John Milton, would not be inappropriate in the pages of the *Western Antiquary?*

BIBLIOGRAPHER.

Replies.

THE TOOKERS OF EXETER.—In Mr. Parfitt's note, "Sir Walter Raleigh to Dr. Dale, Master of Requests" (*Western Antiquary* No. XII.) enquiry is made as to the name "Toiker.' The Exeter record contains the names of Tooker and Tucker—persons holding important municipal offices and being charitable benefactors to the poor of the city. One of these Tookers came to an untimely end, as recorded in Izacke's History of Exeter:—"A.D. 1611, Thomas Tooker, lately elected Sword-bearer of this City, was arraigned before the Judges of Assizes at the Castle of Exon, for the Murther of his Wife, found guilty thereof, and had sentence to die, and was accordingly executed at Hevitree Gallows." Descendants of Thomas Tooker resided in a fine old house formerly standing in South-street, in front of the Baptist Chapel. The interior of the house was fitted up with wainscoting of the napkin pattern and elaborate specimens of panels decorated with acanthus, arabesques, masks, and lions' heads; also stucco ornaments, n ceilings and mouldings of the period. The late Captain Shortt, in his description of the remains of this house, says that it had an escutcheon of royal arms in it, with the initials of James I, (or I. R.), and a neat tablet over the fire-place, adorned with scrolls, bears the following characters and numerals on an escutcheon, viz., T. T. S. T., with the numerals 1627 beneath, which was most likely the memorial of the year when the house was completed. The initials T. T. would stand for Thomas Tooker, and S. T. for Sarah or Susan Tooker, his wife.

Exeter, May, 1883. G. T.

[In Dr. Drake's Paper (*Archæolo Journal* XXX.) allusion is made to Ralegh's petition in favour of his "Kinswoman Toiker" or Tucker noted by Mr. Parfitt, and also a petition from Sir Francis Drake to Walsingham in favour of his "Cousin Tooker." (*Sta. Pa. Dom.* 1589).—EDITOR.]

*King Charles I., by whom it was supposed to have been written.

SIR FRANCIS HENRY DRAKE, BART.—Mr. Briggs, in his very interesting communication, asks for further information respecting Sir Francis Henry Drake, Bart., who died 19th February, 1794 (the *Annual* Register states, I think incorrectly, 22 February 1794) He died at his house in St. James-place, London *(Her. Coll.)* He joined his father (Sir Francis Henry Drake, Bart., ob. 26 Jan. 1740, æt. 47) in cutting off the entail of Buckland and Nutwell, and devised his estates to his sister Ann Pollexfen Drake, who had married (in 1748, at St. Sepulchre's, London) Sir Geo. A. Eliott, K.B., created Baron Heathfield of Gibraltar: she died 18 February, 1722, and was buried in South Audley-street Chapel. Sir Francis Henry left a nephew, mentioned in some peerage books as Sir Francis Henry Drake, Bart., of Cheltenham, (will proved 1839) who died *s.p.*, but his legitimacy was questioned in the family. I have copies of the wills of the botanist baronet and his father, from which I will with pleasure give your correspondent any information they contain.

London. WYVERN GULES

CHILDE OF PLYMSTOCK.—Mr. Sharrock has kindly drawn my attention to the subject of this legend, but he says that "the fact that in Domesday the Manor of Plymstock is said to have *then belonged* to the Abbey of Tavistock, but Mr. S. does not give any date or data for the "*then belonged.*" Mrs. Bray says that Childe is supposed to have lived in the time of Edward III. (1327); but this is supposition only, and so far as I am aware no actual date is given. At the same time, there would appear to be truth in the legend, as the old name of the bridge "Guilebridge" testifies, as well as the record of the tomb on the moor. The Abbey of Tavistock dates from 961, and was one of the richest in the county in lands and possessions. It would seem, however, that if the Manor belonged to the Abbey of Tavistock, the chapel of Plymstock did not, as the following, from Dr. Oliver's "Monasticon," will show. It is taken from some abstract of deeds in the Maynard Cartulary, viz.—"Convention between the abbot of Tavistock and the prior of Plympton respecting the Chapel of Plymstock, erected on the land of the Abbey. The chapel is agreed to belong to Plympton Priory; mutual rights of hospitality and aid are established between the two houses." This extract refers to a date between 1280 and 1304. Lysons say "the Manor of Plymstock belonged to the Abbot of Tavistock; it was not part of the original endowment, nor does it appear by whom it was given, but it was parcel of the possessions of that monastery when Domesday survey was taken." It is, I think, quite clear that this manor was a later addition to the property already belonging to the Abbey, and there appears to be no record of how they became possessed of it. Why not this the property of Childe?

Fuller, in his "Worthies of England," quite endorses the tradition, and says:—"and know reader, all in the vicinage will be highly offended with such who either deny or doubt the credit of this common tradition, and sure it is that the Abbot of Tavistock got that rich manor into his possession. The exact date of this Childe's death I cannot attain." This was probably written about 1640, though not published till 1662.

Mr. Sharrock appears to doubt the authenticity of "H. E. C." when he says "the version quoted by 'H. E. C.' is also less inherently probable than the other, for it is surely very unlikely that Childe could have the 'Priorie of Plimstoke' in his possession." This was not an assertion on the part of "H. E. C.," but a quotation, the words of which were graven on the shaft of the tomb in old English characters, and were still legible when Risdon wrote his "Survey of Devon."

Exeter. E. PARFITT.

SIGNALLING SHIPS AT MAKER.—Was not the peculiarity of the signalling here and its "partial" character compared with the Liverpool plan as described in the *Western Antiquary* for December 2, 1882, that it was one of a chain of signalling stations along the coast from London to the West, and was used for Government purposes only?

I think the "Picture of Plymouth" gives a list of the various stations, and Carrington says "it was used during the last war as a Government signal station, it being eligibly situated for communicating intelligence from ships in the open sea to the fort on Mount Wise."

HIBISKWE.

"*Weekly Mercury*," *May* 19*th*, 1883.

Notes.

BRANSCOMBE DEDICATION.

Mr. Kerslake has brought forward (as always) most interesting matter about Branscombe in reply to my communication. Two points I wish to notice:—

1st.—A former vicar of Branscombe (as I am) can easily correct the clerical error in William of Worcester, of "le South-sea," for "le South-lea," viz., Southleigh (now so spelt), which lies about four miles north (a little east) from Branscombe, and settles its identity with William's Branston.

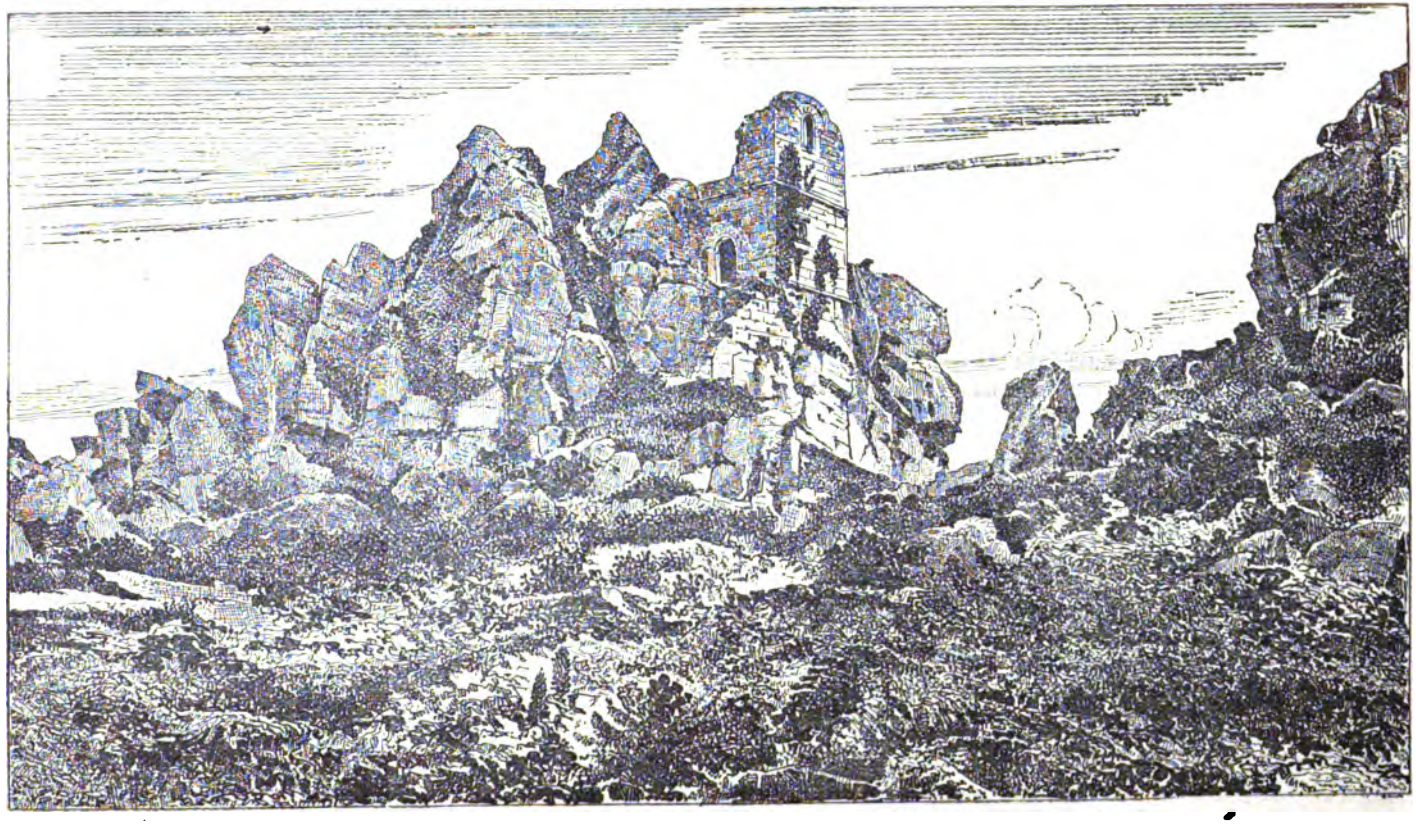
2nd.—I think from the form "Branecescumbe" in Alfred's will, that the older saint was the patron of Braunton, in North Devon.—"St. Branock, 'the king's son of Calabria,' who is said to have arrived in England from Italy in the year 300" (See Murray's Devon and Cornwall, 6th edition). Possibly King Alfred may have written "Branocescumbe." The name "Street," borne by one part of the village, speaks probably of a Roman way from Seaton.

Mr. Kerslake will tell us more of Branock, who must (I think) be the "King's son and Confessor," whose name William gives as "Brandwellanus."

At Branscombe, close to the churchyard-gate, is that very ancient appendage the "Church-house," known in Saxon times. I would fain think that King Alfred first provided it at Branock's Combe, and dedicated the church to Winfred. A church-house is found here and there—at South Tawton, for instance. A farm opposite to the church at Branscombe is still called "Church Living,' although the church gets no living from it in these days.

HENRY GEORGE TOMKINS.

Park Lodge, Weston-super-Mare.



ROCHE ROCKS, CORNWALL.

DR. JOHNSON AT PLYMOUTH.

In the "Life and Times of Sir Joshua Reynolds," by R. Leslie and Tom Taylor, vol. 1, is related some anecdotes of the great doctor, in which we see him in quite another light from that in which he is generally depicted. The doctor in this excursion, with his valued friend Sir Joshua, was introduced into some of the best families then resident in Plymouth and neighbourhood, and we might almost say Devonshire, for they visited many far and near. The doctor's predilection for good things did not desert him on this occasion, for he appears to have alarmed some of his entertainers by the quantity he was able to put inside his capacious waistcoat: his excesses in new honey, new cider, and clouted cream, fairly alarming his entertainer, who was not aware of the strength of the doctor's constitution.

Boswell records an anecdote of the "dockers," as they were then called. Having observed that, in consequence of the dockyard, a new town had sprung up about two miles off as a rival of the old one, Johnson, assuming that if a man hates at all, he is very likely to hate his next neighbour, concluded that this new town could not but excite the jealousy of the old one, in which conjecture it is said he was very soon confirmed. He asserted it to be his duty to take the side of the old town—the *established* town, in which his lot was cast—and affecting to enter warmly into its interests, he talked of the *dockers* as upstarts and aliens.

Plymouth was plentifully supplied with water from a river brought into it from a distance, which even ran to waste in its streets. The Dock or New-town, being wholly destitute of water, petitioned Plymouth that a portion of the supply might be allowed to go to them, and this was at that time under consideration. Johnson, pretending to entertain the passions of the place, was violent in opposition, and exclaimed "No, no! I am against the dockers; I am a Plymouth man. Rogues! let them die of thirst, they shall not have a drop."

It was to humour old Mr. Tolcher, an early friend of Reynolds, and an alderman of Plymouth, that the doctor thus affected to throw himself into the heat of local squabbles. For himself he seems to have been in high good-humour, pleased with everything and everybody. "Ignorance, madam, pure ignorance, was the reason gaily given to a young Devonshire blue, who ventured to ask him how he had come to define 'pastern' wrongly in his dictionary."

The following is certainly a new and lively picture of the always considered grave and somewhat surly tempered lexicographer; but on this occasion he seems to have broken out into a new and cheerful character, as related by Miss Reynolds who appears to have accompanied her brother on this occasion to their native place. Cherished among her recollections of Johnson on this excursion, a queer picture of him joyously racing with a young lady on the lawn at one of the Devonshire houses, kicking off his tight slippers high into the air as he ran, and when he had won leading the lady back in triumphant delight. This is a charming picture of the great doctor. I fancy I can see him with his great burly figure kicking up his heels and racing along across the lawn, not exactly with the agility of a child. This shows, however, that he could unbend and make himself exceedingly agreeable, and this journey into Devon seems to have aroused all the joyous spirit that was in him, and he became a child again. E. PARFITT.

Exeter.

"BRUTUS'S STONE."

The story of Brutus (the great grandson of Æneas), and his landing at Totnes, taken from "The Chronicles and Ancient Histories of Great Britain," by John de Warrin, Lord of Forestel, may be interesting to your readers.

Chapter XV.—How Brutus left the territory of the King of Aquitaine and went to Albion, &c., &c.—Brutus and his companions came to the conclusion that they would better depart thence, and proceed to the island which the gods had promised them; so they returned to their ships with all their goods and immense spoil which they had acquired in divers ways. Then descending the River Loire at their ease, they got into the sea, steered to the right, and continued sailing until they came to the port of Mortaigne (Totness), which is in an island then called Albion, and now named England; which island was inhabited by none but giants, who lived in subterranean caverns. Brutus and his men having arrived, quitted their vessels and landed. They ascertained by their divinations that this was the country promised to them by the gods for an habitation, so we need not stop to ask whether they were not greatly rejoiced at this event. Now it happened one day when they were met together, according to the custom of their native country, that they saw a great crowd of giants, who approached them and suddenly ran upon them, and in this onset killed several with large stones which they threw at them. But the Trojans took courage, and rushed upon them so furiously that the giants could not stand against them on account of the archery which the Trojans used, wherefore they were obliged to turn and flee; but Brutus and Corineus, with their men, pursued them so closely that they were all killed with darts, lances, swords, and barbed arrows. Then they returned to their pastimes, thanking their gods for the great victories which they had granted them, and also that they had arrived in the land which had been promised to them.

It was not long before other giants collected together to annoy the Trojans; but Brutus and Corineus being prepared attacked them with such violence that they slew them all except one called Geogmagon, who was the tallest and the strongest, and was lord and master of all the rest. Corineus wished to try a fall with this one, who was twelve cubits high. When they had begun to wrestle, and had long maintained the strife, the giant squeezed Corineus so hard that he broke two ribs in his body, at which Corineus was so irritated that he raised the giant from the ground in spite of himself, carried him to the cliff which overhung the sea, and threw him against the rock with such force that he was dashed to pieces, and there streamed so much blood from his body that the sea was reddened for a fathom round it; on this account the place is called Geogmagon's Leap unto this day.

Chapter XVI.—How Brutus and Corineus divided the land of Albion between them, &c., &c.—After these occurrences, as you have heard them related, Brutus and

Corineus explored the country in front and in the rear of them, and when they had been in every direction, here and there, they found that the whole country was at their disposal; so they divided it equally, and Brutus left it to the choice of Corineus to take whichever portion he chose, and on whichever side he preferred.

Corineus, without much hesitation, chose one of the corners of the land, which he called after his own name Corineum (Corn-wall); and he took this part because he knew well that more giants dwelt in it than in any other quarter of the island. Brutus took the rest of the country, and called it Britain, after his name, and the inhabitants Britons. Then Brutus departed, and went towards the river Thames. (Brutus held Britain twenty-four years, and was contemporary with Saul, King of the Hebrews B.C. 1055).

Thanet. ERWARTON.

THE BIRD OF THE OXENHAMS;

OR THE BANSHEE OF DEVON.)

James Howel writes to Mr. E. D. from Westminster, July 3, 1632. . . . I can tell you of a strange thing I saw lately here; and I believe 'tis true. As I pass'd by St. Dunstan's in Fleet-street, the last Saturday, I stepp'd into a Lapidary or Stonecutter's Shop, to treat with the Master for a stone to be put upon my Father's tomb; and casting my eyes up and down, I might spie a huge Marble with a large Inscription upon't, which was thus to my best remembrance :—

Here lies John Oxenham, a goodly young man in whose Chamber as he was strugling with the pangs of Death, a Bird with a white Breast, was seen fluttering about his Bed, and so vanished.

Here lies also Mary Oxenham, the sister of the said John, who died the next day, and the same Apparition was seen in the Room.

Then another Sister is spoke of.

Then, Here lies hard by James Oxenham, the son of the said John, who dyed a Child in his Cradle a little after, and such a Bird was seen fluttering about his Head, a little before he expir'd, which vanish'd afterwards.

At the bottom of the stone there is—

Here lies Elizabeth Oxenham; the Mother of the said John who died sixteen Years since, when such a Bird with a white breast was seen about her bed before her Death.

To all these there be divers Witnesses both Squires and Ladies, whose names are engraven upon the Stone. This stone is to be sent to a Town hard by Exeter where this happen'd. M. W.

London.

Queries.

592.—LONDON APPRENTICE.—About midway between St. Austell and Mevagissey is a village, or, at any rate, an inn, with a few houses clustered around it, with the above singular title. Can any of your readers say from whence the name was derived, and if there is any story attached to it? CORNUBIA.

593.—BUTTY.—This is another term used by workmen to one another, as "Give us a lift, *butty*," "Come along, *butty*," &c., &c. I do not imagine for a moment that its use is confined to the western counties, but it may be of interest to learn its meaning and derivation. I have frequently heard it used by artizans, porters, and others. M. Y. Y T.

[The "Slang Dictionary" Ed., 1874, says:—*Butty*, a word used in the mining districts to denote a kind of overseer. Also used by the Royal Marines in the sense of comrade; a policeman's assistant, one of the staff in a melée.—EDITOR.]

594.—CAPTAIN WILLIAM MORYS AND THE SPANISH ARMADA.—In the December number of the *Western Antiquary*, under the head of "Drake: Commendation of John Fox," you say, "here follows a lengthy and most interesting account of the Spanish Armada, in which the names and actions of Drake and other leaders frequently appear." I shall be glad to know if the name of Captain William Morys is mentioned, or others of the name. Would it not be possible for you to print the names of the officers who took part in that memorable action, and also the names of those who contributed towards the fitting out of the ships against the enemy on this occasion in Devon?

G. T. WINDYER-MORRIS.

Portswood, Southampton.

595.—ARMS OF THE SQUIRE FAMILY.—I should be glad if any of your readers can give me the coat-of-arms of the Squire family who resided in Plymouth at the beginning of this century. One member was a captain in the army, who died after the siege of Badajoz, and a lady member, married the Lord Mayor of London in 1809, Alderman Fowler. The information is wanted by a public institution in London for officers' orphans.

L. P. METHAM.

The Elms, Devonport.

596.—THE ALLEGED "FICTITIOUS COMPOSITION" DEED OF THE OLD PLYMOUTH CORPORATION.—I have been interested in reading the notes respecting Drake by "Wyvern Gules," but I must say I cannot understand his assertion that the deed of composition between the Corporation and the owners, tenants, &c., of the land over which the leat ran, was a "fictitious composition." Will he show us how he knows that this particular deed is not genuine in every detail? W. S. B. H.

[Under the title of "Fictions in Law" our correspondent "Wyvern Gules," has given us a lengthy article on the subject, explaining the method in which many such documents as that referred to by "W. S. B. H." were produced. As we do not venture an opinion on this disputed point, we shall do our best to publish the article shortly, when the opinion therein expressed can be taken at its proper value. It would have appeared earlier had not our columns been crowded with matter of a more local and possibly more interesting character.—EDITOR.]

597.—DEVON AND PEMBROKE COLLEGE, CAMBRIDGE.—I am especially desirous of getting complete notes on my old college. Can any of your local antiquaries furnish me with a list of sons of Devon, Cornwall, Somerset, and

Wilts, who have become members of the college, and more particularly of any books by Pembroke men printed in Devon. T. CANN HUGHES.

The Groves, Chester.

Replies.

BOUTHAY, BOUGHTHAY.—Are not these substantially the same as the final word in the name of the parish near which Sir Francis Drake's London house, the *Erber*, was situated, viz. :—"St. Mary Bothaw, or Boatehaw," and which Stow explains as meaning that it adjoined a Boathaw, or "yard where, of old time, boats were made and landed from Downegate to be mended"?

H. SHARROCK.

[We should incline to the opinion that this name was more nearly allied to BOWHAY, given by Bannister, in his Glossary of Cornish Names, as *cow close*. The term *hay* is of frequent occurrence in the West of England, and signifies *close—a hedge* or *enclosure*. Will our querist describe the locality so-called ?—EDITOR.]

"Cephas," Launceston, asks the meaning of these words. The reply depends for its accuracy on how the words are pronounced. If pronounced *bow-tay* or bou-ty, it would seem to be a form of the word *boudi*—Celtic-Cornish for a cow-house, a fold for cattle, or sheep. Lhuyd spells it *boudshi*, as *boudshi deves*, a sheep-fold. Williams (Dictionary of the Ancient Celtic Language of Cornwall) says *boudi* "is the same as the Welsh *beudy*, or boydy, which is the modern form of the word *bouti*, from the old form *bos*, a cow, and *ti* or *ty*, a house."

Plymouth. F. W. P. J.

ANSTIS COVE.—A correspondent last week asked which was the correct way of spelling—Anstis or Anstey's. The former is the correct way. The late Rev. I. MacEnery, F.G.S., in his "Cavern Researches," edited by Mr. E. Vivian, says :—"The word Ansty or Anstis comes from the Saxon *heanstay*, which means high station."

Torquay. W.

THE UNION JACK.—I have been looking out for the means of answering "Q's" question on this subject, but up to the present I have been unable to recall the whereabouts of the information desired.

I can now, however, refer "Q," to *Good Words* for 1880, page 194, where he will find an article entitled "About Flags" by Mr. A. MacGeorge. As it is not a matter peculiar to Devon and Cornwall, I need not quote from it, and would only say that in the correctly blazoned Union Jack there are not *four crosses*, but only one cross and two saltires. The article contains much other interesting information about flags in general.

HIBYSKWE.

ST. HUGH, QUETHIOCK.—Reading Mr. Hems's interesting note on this good old saint, and his connection with Witham Friary, near Frome, Somerset, reminded me of a stroll I took on a hot summer's day long, long ago to see the remains of the old priory where St. Hugh and his brother Carthusians once lived in their severe and strict discipline. (I walked from Horpingsham, Wilts, to Witham Friary.) Witham in the latter part of the 12th century was a quiet and secluded retreat, seldom invaded by the tread of a stranger or sought as a haunt for men. Little of the remains of Henry Plantagenet's kingly foundation were to be seen at Witham when I was there, and perhaps there is less now. To one who, like myself, reveres the memories of those who in their day helped to give England a civil and religious history "for better or worse," those old dark grey shapeless walls possess a charm and a degree of pleasure which fill the mind with historic imaginations. My thoughts were carried back to the period when William Longspée, Earl of Salisbury (son of Henry II. and "The Fair Rosamond"), assisted by the compassionate and gentle Ella his wife, so generously out of their princely possessions, became the liberal benefactors of that pious confraternity, the Carthusians, and liberally assisted that band of holy and learned men. Witham Friary has undergone great changes within late years. The old church which stood on a portion of the site occupied by the old Carthusian Cells was pulled down several years ago, and a new one of a purer style now stands on the same spot. Houses have multiplied in number, and a railway station overlooks what may now be called a small town. Thousands of persons in a year look over the place where in secluded retirement in 1181 the foundations were laid of that Priory around whose ruins the holiness of the life of its first Grand Prior still sheds a halo of sanctity. Lincoln Cathedral in its grandeur and the old church at Quethiock commemorate the name of St. Hugh, but I think we can best realise the self-denying and mortifying life of the old saint by associating the deeds of his early life in connection with those old crumbling walls at Witham in Somersetshire.

St. Budeaux. J. W.

PAROCHIAL REGISTERS.—In answer to the enquiries of several correspondents, we beg to say that the dates of the commencement of Parochial Registers are all given in the *Population of Great Britain*. (Parliamentary Blue Books.) EDITOR.

THE STORY OF CHILDE THE HUNTER.—Mr. Sharrock has not quite grasped the meaning of the writer on Childe, who cautioned his readers against an arbitrary method of dealing with tradition. Mr. Worth's handling of the story of Childe seemed an advance against popular tradition by a side wind which has chilled Mr. Sharrock in its passage. I think, therefore, that the following notes will be acceptable to him and others :—The inherent inconsistency in the distich about Childe, the how, when, and where of the bequest, proves that it was an invention, perhaps of a monkish fraternity to explain away the preference shewn to their distant rivals. Childe's lands may have escheated to the Abbey of Tavistock through his dying without heirs, that is, supposing the lands were within the manor of Plymstock, for it by no means follows because they were in the parish of Plymstock that they were within Plymstock manor unless it can be shown that the manor and parish were co-extensive. The parish of Woolwich lies wholly within the manor of Eltham, the manor of Lee, runs into two adjoining parishes and omits part of Lee parish. It struck me that Mr. Worth in furthering his design, ignored the meaning of the term *manor* which may imply a house, a parish, or part of a parish, or the several parishes comprised in a

Hundred. Manerium, in the Exchequer Domesday, is rendered *Mansio;* in the Exeter Survey, Manor is *manoir*, a mansion-house; in French, (Maseres. *Hist. Angl: Monumenta* p. 255)—"Per guerram illam fuit manerium illud combustum" (Coram Rege, Hen. III., No. 2.) "Manerium edificator extitit" (Matt. Paris. 1251) "Manerium de Kyverdale fuit integraliter combustum (add. MSS. 10374) "Ad hoc manerium vel Hundretum adjacebant XXVIII. liberi homines" (Yorkshire *Domesday*). I give these authentic quotations—the result of tedious research—to save some of your friends from perplexities that I have had to confront.

WYVERN GULES.

[As some persons have misunderstood what Mr. Worth was reported to have said on this matter, we append his actual words, as given on page 31 of his "Address at the opening of the session 1882-3" of the Plymouth Institution. Speaking there of the holders of the various manors round Plymouth, he says "William of Poillei had Goswelle, and the Abbey of Tavistock, Plemestoch, the latter fact showing how utterly baseless is the tradition of 'Childe the Hunter,' of his death in the snow on Dartmoor, of the will written in his blood—

He that finds and brings me to my tomb,
My lands at Plymstock shall be his doom.'

and finally of the 'guile' by which the monks of Tavistock secured the prize."—EDITOR.]

"*Weekly Mercury*," *May 26th*, 1883.

Notes.

DEVONSHIRE FOLK-LORE.

I have been thirty-five years practising as a surgeon in the rural Devonshire district of Kenton, eight miles from the cathedral city of Exeter, and I will tell you of some of the odd and old beliefs and customs of the residents. But I must first premise that most of these survivals of the belief of the unsceptical ages are held in secret; they do not appear on the surface, you have to coax the holders to unburden their minds, and they blush to find their hidden but cherished opinions fame.

The first hint I received that the superstition of the old times lingered in the place was the discovery that messengers, sent to summon me at night, would never come by a certain lane, called the Kenn-lane, about a mile in length, but travelled by a rougher and more hilly road. I was told that the lane was "Pixie led," that a man returning at night to his home lost himself at the beginning of the lane and found himself sitting under the hedge at the end of it, and that he must have been carried by the Pixies rapidly through it. Of course, there is another way of accounting for his transient loss of sense; but if, Mr. Editor, you begin by bringing your science to bear upon my stories, I may as well stop at once. All I know is, that for years no man except myself would ever walk down that lane at night. At the hill going up under Powderham arch, a man committed an assault upon an old woman. He waylaid her, rushed upon her, seized her in his grasp, and——scratched her with a pin! He suffered from some ailment, and had consulted a "White Witch," who told him that a certain party had overlooked him, and that he must draw his or her blood. The sufferer had his suspicions: he had long mistrusted a certain old woman, a neighbour, so he watched her, caught her alone, darted at her, and with her blood he broke the spell.

Not many years later, an old man—an agricultural labourer—was attacked with ague. This disease is unknown in my district now, although, in the early days of my predecessor, before the marshes were well drained, it was very common. When the Exeter canal was lengthened to Turf, the excavators dug down to a certain malarious stratum and the ague re-appeared, and the country folks said that the canal people had dug up the ague. However that may be, the old labourer mentioned above was the only patient I ever attended with ague, and as his family had never seen so strange a disease—a disease in which the man was perfectly well for two days and very bad on the third, and so on for several weeks—they concluded that he was bewitched. They felt so certain, that this peculiar people refused to take my quinine or other remedy, but posted over to Exmouth to consult a white witch, who, of course, told them, for a suitable consideration, that the man was overlooked by a woman, and that they must drive maiden nails into the threshold of her door. Accordingly to the blacksmith they went, ordered nails to be made of new iron, carried them carefully home (because if they let one fall to the ground the spell would be broken), and these, during the absence from home of the unconscious witch, they drove into her threshold. Now Nan Parsons, for that was her name, was an honest-working old maid, who kept herself from the parish by working in the fields. She was a strong, wiry, bony little woman, not very elegant in her person, nor in her conversation, and when she returned and saw the nails, and knew their import, she made use of language which would have ensured her a 5s. penalty before any magistrate in the county.

Some years ago a very low-class, ignorant farmer's labourer married a very good young woman, to whom Providence had dealt out the plainest face I ever saw—hence her misfortunes! Had he known his Shakespeare he would have said of this Audrey:—"A poor virgin, sir, an ill-favoured thing, sir, but mine own: a humour of mine, sir, to take that that no man else will." Age, deformity, or plainness of feature are always the signs of the possession of the devil, and the labourer, who came of a family all of whom were firm believers in witch craft, soon suspected his poor wife of having bewitched him! There was a lie on the face of it; she never bewitched anyone. The husband was attacked with pleurisy; he attributed all his stitches in the side to the agency of his nursing wife and her paramour the devil, and he would on two occasions have murdered her had not the neighbours rushed in to her rescue. Meanwhile, a relative made a pilgrimage to Moretonhampstead to consult a white witch, to whom she paid fifteen shillings, and received a recipe for some decoction of herbs for the patient to drink to counteract the evil spirit's power, and also some words to be repeated. Both these remedies were tried on the sick man, and then the relatives remembered that ther

was a gentleman lying ill of palsy at Starcross, whom they suspected of being the victim of the incantations of the poor wife and her crew. So, in the dead witching time of night, when the street was deserted, they quietly took up their station under the paralytic's window, and there they repeated their wretched doggerel. The wife was so cruelly beaten by her husband on several occasions that a legal separation was effected, and they have ever since lived apart, but only last week the husband came to consult me about some stitches in his side, and assured me that "they was at work again at him." Such faith must have been abroad in the world when Prospero was represented as threatening Caliban—

"I'll rack thee with old cramps;
"Fill all thy bones with aches; make thee roar."

I remember a baker in the village being robbed of money, and he consulted the white witch of Exmouth, who declared that she knew the thief and that he should have no rest in his body till he restored the money. It was soon put secretly back in the shop, the terror of the devil here being stronger than the fear of the devil hereafter.

Exeter. G. PYCROFT.

(TO BE CONTINUED.)

CURIOUS EPITAPHS.

In Tavistock Churchyard, before the recent re-arrangement of the ground, the following was to be seen on an upright slab fastened against the chancel wall. It was to the memory of Abraham Craise, whose death occurred in 1773, at the age of 65, and read—

"I took great care, in all my days,
"Poor labourers to Imploy;
"And when their craft it Finished was,
"I did them pay with joy.
"But now the Lord hath called me home to everlasting rest,
"To dwell with Saints and Angels all—a time for ever blest."

In North Huish graveyard, on a stone dated 1713—

"Here you may see, before yr Sight,
"What death cuts off at 68."

In the same churchyard, on a stone dated 1840, in memory of an old lady of 80—

"Meek and gentle was her temper,
"Quiet and modest was her life,
"She was a tender mother,
"And a kind and virtuous wife."

The last is from Buckfastleigh, on a child aged 2 years and 5 months; date 1855—

"Here lies the grief of a fond mother,
"and the blasted expectation
"of an indulgent father."

W. S. B. H.

PETER BRENDON, F.R.C.S.

This gentleman, who has recently died at the age of 85, was one of a generation that has nearly passed away. He was a pupil at the Plymouth Naval Hospital in 1814, under the late Sir Stephen Hammick; and was one of those who saw Napoleon standing at the gangway of the Bellerophon. He became prosector for Abernethy at St. Bartholomew's Hospital, preparing his subjects for his anatomical lectures—was the first to inject the arteries with vermilion from an Italian recipe, and in consequence was named at the time *rouge* Brendon. He received his diplomas in 1817, and was, when he died, one of the oldest members of the College of Surgeons. He practised his profession for over twenty years at Launceston, and gained lasting friendship of rich and poor alike. Being much overworked in a large country practice, he accepted an offer to join a partnership at Highgate, in the north of London. His partner retiring, Brendon soon made for himself again a large practice, from which he retired in 1860, to enjoy that rest from incessant labour to which he was entitled.

London. J. B. C.

SAMPLERS.

May I suggest a department of domestic and family archæology, if I may use the term, to which a good deal might be done in Devon and Cornwall—*i.e.*, a collection of the curiosities of old samplers of the eighteenth century? It is curious that there are few extant of a greater antiquity, although Mr. Peacock has recorded one of 1546. Samplers of the reigns of George I. and George II. are rare, but the number of those of George III. in Cornwall alone may probably be counted by thousands. Some of the verses are very curious and interesting, as shewing the thoughts and feelings instilled into our great-grandmothers. Some I have met with of much beauty, and others quaint. I wish some West Country antiquaries would act like a lady did at Paddington a few years ago, and by a small reward encourage the girls of the parish or Board Schools to revive the ancient custom, which I learn was done very creditably. Samplers in many Cornish farmhouses are made heirlooms, and, framed and glazed, are quaint relics of past generations. I am certain that the old custom is a pretty one, and more sensible than much of the "fancy work" of our day.

W. S. L. S.

KINGSTEIGNTON, DEVON.

A curious custom is kept up in this parish every Whitsuntide. A lamb is drawn about the parish on Whit-Monday in a cart covered with garlands of lilac, laburnum, and other flowers, when persons are requested to give something towards the animal, and attendant expenses; on Tuesday it is killed and roasted whole in the middle of the village. (Formerly it is said to have been roasted in the bed of the stream which flows through the village, the water of which was turned off on the previous Saturday in order that the bed might be cleaned and purified.) The lamb is then sold in slices to the poor at a cheap rate. The origin of the custom is forgotten, but a tradition, supposed to trace back to heathen days, is to this effect:—The village suffered from a dearth of water, when the inhabitants were advised by their priests to pray to the gods for water, whereupon water sprang up spontaneously in a meadow about a third of a mile above the river, in an estate now called Rydon, amply sufficient to supply the wants of the place, and at present adequate, even in a dry summer, to work three mills. A lamb, it is said, has ever since that time been sacrificed as a votive thank-offering at Whitsuntide in the manner before mentioned. The said water appears like a large pond, from which in rainy weather may be seen jets of water springing up some inches above the surface in many parts. The place has been

visited by members of different scientific bodies, and the question as to whether it is really a spring is still a "vexed question." The general opinion appears to be that the real spring is on Haldon Hill, and that after flowing down to Lindrids, the seat of Mr. James G. Templar, it loses itself in the fissures of the lime rock which abounds in this neighbourhood, through which it flows, when it meets with some impediment where it now bursts up through the soft meadow ground on Rydon, and where it has ever had the name of "Fair Water."

Sheffield. E. GUNTHORP.

(From *Notes and Queries*, 6th S., vii., May 5, 1883.)

Queries.

598.—CHAAFE, CHAFY-CHAFY, &c.—Are these names merely variants of "Chave," respecting which Mr. A. J. Monday gave so interesting a note in your issue of April 21? I remember the former as the name of a woman living (some thirty years ago) in a cottage not far from Derriford Lodge. The latter I presume is well known as the name of the late Rector of Lydford. So I think we may fairly consider these, as well as Chave, to be true Devonshire names. DEVS., JUNR.

599.—THE BELL AT THE DOCKYARD GATE AT DEVONPORT.—I have heard that there is some peculiarity about this bell and its erection here for notifying to the workmen, &c., the times of entering and leaving the yard. Can any of your older readers remember its being set up, and what is its history? H. SHARROCK.

600.—THE DILLON FAMILY.—I am seeking information respecting various members of this family. Amongst other particulars gleaned during a recent visit to Plymouth, I discovered that Lady Ann Dillon, in or about the year 1828, resided in Union-street, Stonehouse, and that she was the wife of Rear-Admiral Sir Wm. Henry Dillon, who died Sep. 9th, 1857; but his obituary does not say where. I presume, however, that he died at Plymouth or Stonehouse, and if this be so, and there are descendants living in the neighbourhood, I shall be glad to communicate with them. Admiral Dillon was, I believe, of the Roscommon branch of the Dillon family. One of my informants (Capt. C. H. Dillon, residing at Plympton) told me that he was under the impression that the daughter of Lady Dillon married a Mr. Arnold. If this lady or any of her relatives are still residing in or near Plymouth, I shall be glad to be placed in communication with them. W. L. EVANS.

61, Tasman-road, North Stockwell, London, S.W.

601.—BRENT HILL.—On the summit of this commanding height is the ruin of some old building, certainly of very small extent, and but a fragment is now left. Was this a beacon-hill, and had this erection any connection with the signal fires of olden days, long before the introduction of the telegraph; or what other purpose did this seemingly ancient ruin fulfil?

Plymouth. E. P.

602.—GUILE BRIDGE.—In connection with the discussion about Childe's will, I should like to ask where Guile Bridge is to be found? and also where was the bridge over which the Tavistock monks were expected to pass, and which was accordingly guarded by the people from Plymstock, in the hope of there capturing the body?

A YOUNG PLYMOUTHIAN.

[Refer to Mrs. Bray's "Borders of the Tamar and Tavy," vol. i., p. 389, where *Guile* Bridge (near Tavistock) is mentioned.—EDITOR.]

603.—CROSS AT SOUTH BRENT.—Is anything known of the remains of an ancient cross at South Brent? On a recent visit to that quaint little town, I noticed what I thought might be the shaft of a fine cross. Its locality is outside, and close to, a cottage almost opposite the church, the cottage being in a yard, or semi-enclosure, a little off the public road. It consists of a fine granite block, about seven feet in length, cut (as well as I could judge, for it was half embedded in the earth) either in sexagonal or octagonal form. It is stretched along within a few inches of the doorway and beneath one of the windows, and is evidently very much out of place. The thought occurred to me, on seeing it thus prone on the earth, in such an ignoble position, that possibly it once stood in a much more dignified one not many yards off, in the centre of the square or open space in front of the venerable church, where it would have been the meeting place of the inhabitants, and possibly for many ages the central point to which they would repair when anything unusual was proceeding. Possibly Mr. Crossing, or some other antiquary residing in that district, may know if my surmise be correct, and if so may not only impart the information to the readers of the *Western Antiquary*, but put the old stone once more in its rightful position. KEARLEY.

[See *Western Antiquary*, Part VI., Second Series, page 100, where Mr. W. Crossing gives some information respecting this granite shaft. EDITOR.]

Replies.

CHILDE OF PLYMSTOCK.—I am quite surprised at the way in which Mr. Parfitt (in *Western Antiquary* No. XIV.) has treated my note on this subject. While quoting my words he seems to have thoroughly misunderstood them.

First, I did *not* call Mr. Parfitt's "attention to the *subject* of this legend," but to the fact, as recorded in the Domesday survey, that "the manor of Plymstock *then* belonged to the Abbey of Tavistock," *i.e.*, *then*, at the time of the compilation of Domesday book; and I should have thought that no ordinary reader even, much less Mr. P., would have needed to ask the date to which my word *then* actually pointed.

I expressly referred in my second paragraph to the ordinary supposition that the Abbey of Tavistock obtained possession of Plymstock at a *later* period, *i.e.*, at the death of Childe, showing of course that his death was supposed to have occurred after the Norman conquest. Of course, as Mr. Parfitt points out, the date of his death is a matter of supposition only, but although the words Mr. P. uses seem to imply that he thinks Childe's demise might have occurred prior to the compilation of the Domesday record, I expect he would scarcely attempt to prove the correctness of any such supposition. Certainly one particular

reason against it is that the words of the supposed will are in English, and that not of a very archaic type, such words as certainly would not have been written by a Saxon landowner. I cannot see the bearing of E. P.'s statement about the Plymstock Chapel, except as bearing out the fact that the land at Plymstock was possessed by the Abbey of Tavistock prior to 1304, and therefore prior to the date Mrs. Bray assigns as that of Childe's lifetime (viz., 1327, as quoted by E. P.) Then too I did *not* "doubt the authenticity of H. E. C.," but of the "version quoted by H. E. C.," and that because of *its* inherent improbability in claiming Childe's possession of the "priorie." Query—Was there any priory at Plymstock? Regarding this quotation, Mr. Parfitt now says these words "were graven on the shaft of the tomb in old English characters, and were still legible when Risdon wrote his Survey of Devon." This *statement* of H. E. C. I do beg leave to doubt however, and that on Mr. P's own authority. Perhaps he has forgotten it. but if he will turn to *Western Antiquary*, part XII., page 202, he will see that he himself there told us that "the *words of Risdon* are whereon these verses were once to be read—Survey, p. 223." The variations in the wording of the supposed will, or inscription, and the difference between what Risdon *says* and what H. E. C. attributes to him on this matter, show how carefully such legendary sayings need to be investigated before we accept their truth. As to the name of the bridge supposed to have been built at the instance of the bearers of Childe's body, is Mr. P. prepared to show that the name is an ancient one in its present form? If its older name has been corrupted to "Guile," its present designation is no valid corroboration of the tradition. H. SHARROCK.

The references to this writer on pages 201 and 202 of *Western Antiquary*, part XII., induced me to examine "Carrington's Guide," and the following passages from it, which I have placed side by side with those quoted by Mr. E. Parfitt from the article in the *Cornish Magazine*, will, I think, fully prove the correctness of the view expressed in your note, on page 202, that the writers were identical.

C. Mag., H. E. C., 1827.	Carrington's Guide, pub. 1828 (page 261).
"In a wild and unfrequented tract of Dartmoor, near the majestic peak of Fox Tor, are still to be seen the remains of a granite tomb erected about three centuries and a-half ago to the memory of Childe of Plymstock a gentleman of 'fayre possessions' who perished in a snow storm, which overtook him while hunting on the moor.	In a plain below Fox Tor are still to be seen the remains of a granite tomb erected about three centuries and a half ago to the memory of John Childe of Plymstock, who perished in a snow storm which overtook him while hunting on the moor.
The tomb till within the last *fifteen* years, was almost perfect; it consisted of a square basement, each side formed into three steps leading to an octagonal shaft supporting a small cross.	. . . . (page 262). Childe's tomb, when perfect, consisted of a square-basement each side formed into three steps, leading to an octagonal shaft which was surmounted by a small cross.
	Risdon says that it once bore the following couplet: "The fyrste that fyndes and brynges mee to my grave The priorie of Plymstoke they shal have."
The structure, standing 'in the midst' of so impressive and solitary a region wore a very interesting appearance, but it could not escape the hand of wanton destruction.	The structure standing alone in the midst of so impressive and solitary a region wore a very interesting appearance, but about *sixteen* years ago after it had resisted the buffetings of nearly four hundred winters, it was demolished by a farmer named Windeatt, who being about to construct a house in the neighbourhood, thought the basement stones of the tomb might answer the purpose of doorsteps, and accordingly without compunction, he converted them to that use.
After resisting the storms of more than three hundred years it was demolished by a visigoth named Windeatt, who being about to construct a house in the neighbourhood, thought that the basement stones of the monument would answer the purpose of steps to his intended building.	

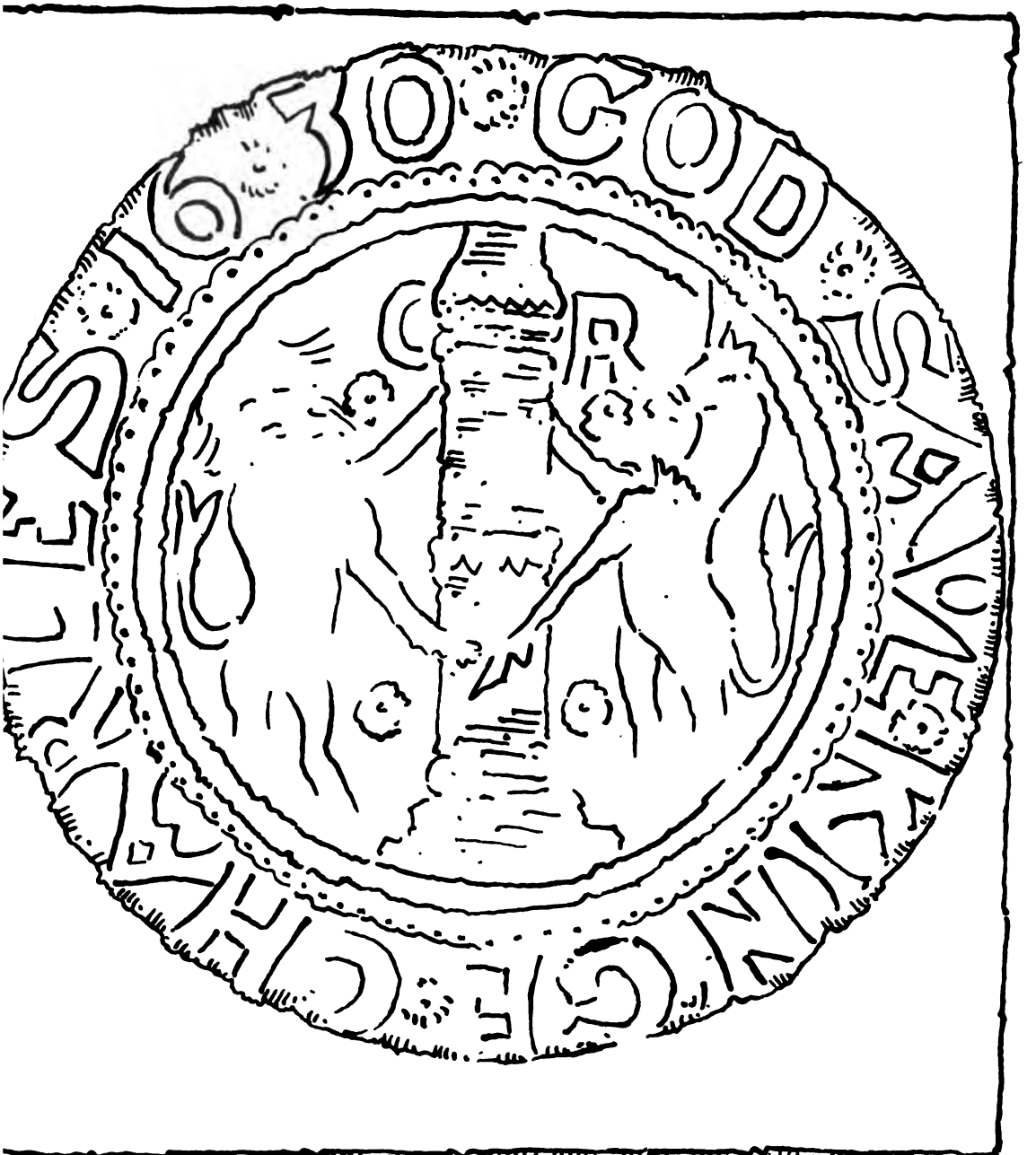
Besides the almost entire similarity in the language, we may note especially that in the *Cornish Magazine*, H. E. C., writing in 1827, says that about "fifteen" years before, the tomb was almost perfect; while Carrington, in the guide bearing his name and published in 1828, names the time of its demolition as *sixteen* years previously. DEVS. JUNR.

Notes to the Illustrations, &c.

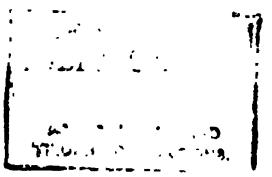
THE WARMING PAN COVER.—A Camelford collector of iron, lead, copper, and brass, on one of his visits to Endellion, bought, for the price of old metal, a warming pan, then in a complete and perfect state—pan, handle, cover, &c., &c. On getting to his home at Camelford, he broke up the iron pan and handle, and was proceeding to do the same with the cover, when a person of some taste in such matters purchased it from him. Some few days after the sketch that accompanies this was made. It is about half the size of the original. There is cut upon the raised centre of the pan a somewhat peculiar figuration of the Royal Arms, not suggestive of the *Lion and the Unicorn a-fighting for the Crown;* round the outer edge is engraved, in bold letters, *God Save Kinge Charles, 1630.* The convex centre of the pan having undergone much Bath brick polishing, the outlines of the figures are very much defaced. At Endellion, where the pan was found, was at one time the famous home of the "Roscarrocks," and other Cornish families of note and distinction; and to some of the most loyal of such this pan may have formed part of the domestic requisites.

J. G. F.

ROCHE ROCKS AND RUINS.—We are indebted for this illustration to the kindness of Mr. A. Tregay, of Roche, near St. Austell, Cornwall. Some notes upon this curious pile of natural and artificial remains will be found in *Western Antiquary*, 2nd Series, page 105. EDITOR.



WARMING PAN. COVER. 1630.



Devonshire Bibliography.

We herewith present to our readers the Bibliographical List of the writings of Dr. John Kitto, the Plymouth Workhouse Boy, who became a noted Eastern traveller and Biblical writer, and who in spite of deafness, the result of an accident in his youth, gained learning and fame, and made for himself an honoured name and a proud position. We are indebted for this list to our esteemed friend and correspondent, Mr. G. C. Boase, one of the editors of the *Bibliotheca Cornubiensis*, a work to which we have frequently referred. We sincerely trust that the work now commenced in this fragmentary manner may be persevered in, and that all who are interested in the Bibliography of Devonshire will assist in some way in securing for their native county a bibliography worthy of the same. Further contributions are earnestly solicited.

EDITOR.

KITTO or KITTOE, JOHN *(eld. son of John Kitto, mason b. Gwennap Cornwall* 13 Feb. 1784 *and Elizabeth his wife 2nd dau of John Picken of Brixton) b* Seven stars lane, Plymouth 4 Dec. 1804; Apprenticed to a barber 1815; Worked as a mason's labourer, fell from a scaffold at Plymouth 13 Feb 1817 and became deaf for life; Placed in Plymouth workhouse 15 Nov. 1819 and again in May 1822; Apprenticed to a shoemaker 2 Nov. 1821 to 11 May 1822; Engaged with Mr A N Groves, dentist, Exeter May 1824; Entered himself at Trinity Coll. Dublin 1824; A printer at the Church Missionary House, Salisbury square London July 1825; Went to Malta 20 June 1827 as a printer of Arabic, remained there to 12 Jany 1829; Resided at Bagdad as Tutor to Mr A N Groves' family 1829 to Sep 1832; In the employment of Charles Knight, publisher London 1833-40, and again in 1846; DD of the University of Giessen Prussia 1844; Fellow of Royal Soc. of Antiquaries 1845; Resided at Islington 1833-42, At Woking 1842-50, At Camden town 1850, *m.* 21 Sep 1833 at Christ Church, Newgate street, London, Miss Fenwick; Received annual pension of £100 on the Civil list 17 Dec 1850; *d* Cannstatt Wurtemberg, Germany 25 Nov 1854; *bur* Cannstatt cemetery 27 Novr.; left a widow and seven children. *(cf., Strange but True Incidents in the Life of Dr. J. Kitto. By Hugh Miller. Edinb. Shepherd and Elliot (1856) pp 18; Life of John Kitto By John Eadie, D.D. Edinb. W. Oliphant and Sons (1857) pp xii, 432; Dr. Kitto, his Life and Labours. By Geo. Lacy. Lond. Piper, Stephenson and Spence (1858) pp 43; From poor-house to pulpit or the triumphs of the late Dr. John Kitto. By William M. Thayer. Boston, E. O. Libby and Co, New York, C. Scribner (1859) pp 349; other editions in 1862 and 1875; Histoire d'un homme qui a perdu un sens, ou vie du docteur John Kitto. Par Clément de Faye, Paris (1860) pp xii, 168; Plodding on. By Henry Curwen (Lond. Simpkin Marshall and Co (1879) Contains an article entitled 'John Kitto on pp 35-66; Lives of Illustrious Shoemakers By William E Winks (1883) pp 342-46; Journal of Sacred Literature 2 S., vi., 121-35, (1854) vii., 249-54 (1855); Baptist Mag. xlviii, 363, 469-75, 496 (1856); Biographical sketches of eminent christians (Religious Tract Soc. Fourth ser., 1869) Contains "John Kitto, D.D." pp 24; Cecilia L Brightwell's Men of mark (1872) pp 80-105; The English Cyclop. Biography iii., 722; Encyclop. Brit. (ninth ed. 1882) xiv, 104; Western Antiquary i, 119 134 140 163 187 (1882), with portrait*

Essays and letters by John Kitto, with a short memoir of the author. Plymouth, printed by E Nettleton, Whimple-street [*n.d.*, 1825] 12° 6/-

NOTE.—Half title and title 2 leaves. A short memoir pp iii-xii Subscribers' names pp xiv-xx Index 1 leaf Letters pp 1-57 Essays pp 58-210. Some of the Essays were reprinted from *Nettleton's Plymouth Journal 1823.*

Memoirs of John Kitto, DD., F.S.A.,...compiled chiefly from his letters and journals, by Jonathan E Ryland, M.A....Edinburgh, William Oliphant and Sons; Lond. Hamilton Adams & Co 1856 8° pp xv, 697 with 4 illustrations 10/6.——.Second ed. 1856 8°

The Penny Magazine of the Society for the diffusion of useful knowledge. Lond. C Knight 1832-45 14 vols fol.

NOTE.—J. Kitto wrote very numerous articles in this work, among which were the following:—The deaf traveller The plague in Bagdad Arabic proverbs Journey among the Koords Ornithology Presents in the east Basaltic rocks and cascade of Regla Difficulty of supplying the want of early education The vintage A little knowledge Manual alphabets Umbrellas Caspar Hauser The cat painter Leonardo da Vinci Murillo Travels The Poor Student. In addition to writing articles, J. Kitto was further employed on the magazine to prepare two or three columns weekly from the contributions of correspondents or from books, to read the first proofs, to register the suggestions of correspondents, to answer letters with real names and addresses, to bring contributions into a fitting shape and to return useless articles. The original payment which he received for contributions to The Penny Magazine in Aug 1833 was 31/- per page. In 1834 more than one-half of The Magazine was prepared by him.

The Penny Cyclopædia of the Society for the diffusion of useful knowledge. Lond: C Knight 1833-43 17 vols fol.

NOTE.—In 1833 J. Kitto was "employed in reading over the Cyclopædia and noting down anything that occurred to his mind."

The Companion to the Almanac or year-book of general information for 1834 Lond. C. Knight 1834 12° 2/6.

NOTE.—In 1833 *etc* J. Kitto prepared for this work The population returns of Ireland A report of the business of the session and A chronicle of the leading events of the year.

The Companion to the Newspaper, and journal of facts in politics, statistics and public economy. London 1834 37 fol.

NOTE.—In 1833 *etc* J. Kitto prepared for this work The monthly chronicle of events The analysis of parliamentary papers, etc.

The Printing Machine or companion to the library and register of progessive knowledge London 1834, 1835 8°.

NOTE.—In 1833 J. Kitto prepared for this work The journal of facts in science, education, statistics *etc* and in 1834 A Review of Lieut. Holman's Travels.

Uncle Oliver's travels. Persia, [giving a complete picture of eastern manners...adapted to the capacity of youth in the manner of Peter Parley.] Illustrated with 24 woodcuts. [*Anon.* by J. Kitto.] Lond. C. Knight 1835-38 2 vols. 18° 7/6.

The Pictorial Bible being the old and new testaments according to the authorised version, illustrated with many hundred woodcuts representing the historical events, after celebrated pictures; the landscape scenes from original drawings or from authentic engravings; and the subjects of natural history, costume and antiquities from the best sources. To which are added original notes chiefly explanatory of the engravings and of such passages connected with the history, geography, natural history, and antiquities of the sacred scriptures as require observation. Lond. Charles Knight and Co 1836-38 3 vols imperial 8°

NOTE.—Brought out in monthly parts anonymously This work was produced by Dr Kitto with some slight assistance from his wife.

The pictorial bible...Lond. C Knight and Co 1838-39 4 vols 4°

Standard edition. The pictorial bible...By John Kitto. Lond. Charles Knight 1847-48 4 vols 4° 63/-

The pictorial bible...By John Kitto D.D, FSA. A new ed. Lond. W and R Chambers 1855-56 4 vols 8° 48/-

The illustrated family bible...By John Kitto. To which has been added a series of introductions to the various books of the old and new testament By rev. canon Thomas Rawson Birks M.A Lond. James Sangster and Company [*n.d.* 1871-76] 4° pp 1940. Came out in 58 parts.

Y bibl darluniadol...Dan olygiad y parch. E Evans, Caerlleon. Llundain Simpkin, Marshall and Co; Caerlleon, Evans and Ducker 1844-50, 3 vols 4° Chiefly taken from the English edition by J. Kitto. The Old Testament only.

Pictorial history of Palestine and the Holy Land including a complete history of the Jews. By J. Kitto. Lond. Charles Knight 1840 2 vols 8°

NOTE.—Vol i Biblical history pp 628; Vol ii Biblical history, natural history and geography pp 592 J. Kitto spent nine months in reading, investigating authorities and taking notes before a single line of this work was written for the press.

Palestine the physical geography and natural history of the Holy Land. By J. Kitto. Illustrated with 171 woodcuts. Lond. C. Knight and Co 1841 4° pp vi, cccxxxviii.

The illustrated commentary on the Old and New Testament...being a republication of the notes of the Pictorial Bible [*Anon* by J. Kitto] Lond. C. Knight and Co 1840 5 vols post 8°

NOTE.—This work consists of the notes of The pictorial bible published separately

The christian traveller. Western Africa. [*Anon.* by J. Kitto] Lond. C. Knight 1841 8° pp 208.

NOTE.—3 parts only the work was then stopped by the pecuniary embarrassments of the publisher

Palestine, the bible history of the Holy land. By J. Kitto Illustrated with 316 woodcuts. Lond. C Knight and Co 1841 4°

The bible history of the Holy land. By J. Kitto. Illustrated with numerous woodcuts. Second ed. (Knight's National Library) Lond. C. Knight 1850 8° pp iv, 496 7/6

Thoughts among flowers [*Anon.* by J. Kitto] Lond. Religious Tract Society [*n.d.* 1843] 32° pp viii, 148 1/6 .——.New ed. 1853 18° 1/6

The history of Palestine from the patriarchal age to the present time By J. Kitto. Adapted to the purpose of tuition by Alexander Reid, A M. Edinburgh A. and C. Black 1843 12° pp viii, 103, and 268.——.Another ed. Edinb. 1851 12° pp vi, 426.——.Fifth ed. Adapted by A. Reid. Edinb. 1851 12° pp viii 370

The illustrated history of Palestine. By J. Kitto Edinburgh A and C Black 1852 8° pp 426

NOTE.—This is the previous work revised, with additional engravings and published in a more handsome form

Palestine an account of its géography and natural history and of the customs and institutions of the Hebrews. By J. Kitto [Another ed. of the previous work] Edinb. A. and C. Black 1859 12° pp viii, 125

The lost senses By J. Kitto. Series i. Deafness Lond. C. Knight 1845 18° pp 206 1/6

The lost senses. By J. Kitto. Series ii Blindness Lond C. Knight 1845 18° pp 254 1/6

The lost senses. By J. Kitto. Lond. C. Griffin 1860 18° 2/6

A cyclopædia of biblical literature. Ed. by J. Kitto. Illustrated by numerous engravings. Edinb. A. and C. Black 1845, 2 vols 8° 60/-

A cyclopædia of biblical literature, abridged from the larger work By J. Kitto [Abridged by the rev. James Taylor under the superintendence of Dr. Kitto] Edinb. A. and C. Black 1849 8° pp viii 800. Came out in Parts.

A cyclopædia of biblical literature. Ed by J. Kitto A new ed. carefully revised by the rev. Henry Burgess LLD Edinb. A. and C Black 1856 8°

A cyclopædia of biblical literature, originally edited by J. Kitto. Third ed. greatly enlarged and improved Ed. by William Lindsay Alexander D.D Edinb. A. and C. Black 1862-66 3 vols. 8°.——. Another ed. 1876 3 vols. 8° 32/-

The pictorial Sunday book [with above 1300 engravings and atlas and an appendix on the geography of the Holy Land] By J. Kitto. Lond. C Knight and Co 1845 4° Title and advertisement 2 leaved, then pp 422, xcvi

The pictorial Sunday book and scripture atlas. By J. Kitto. Lond. G. Cox 1844 4° 24/-

The pictorial Sunday book. Ed. by J Kitto. Printed and published by the London printing and publishing company, London and New York [*n.d.* 1855-56] 4° pp 516.——.New ed. 1872 4° 30/-

A pictorial life of our Saviour. By J. Kitto. Abridged from The life of our Saviour, in 'The pictorial Sunday reading-book' Lond. Charles Cox 1847 8° pp 296 7/6

Ancient Jerusalem [*Anon.* by J. Kitto] Monthly Series Lond. Religious Tract Soc. [*n.d.* 1846] 16° pp 192 6d

Modern Jerusalem [*Anon.* by J. Kitto] Monthly Series Lond. Religious Tract Soc. [*n.d.* 1847] 16° pp 192 6d.

The gallery of scripture engravings, historical, and landscape, with descriptions historical, geographical and pictorial. By J. Kitto. Lond. Peter Jackson late Fisher, Son and Co [*n.d.* 1846-47] 3 vols 4° each 21/-

The journal of sacred literature. Edited by John Kitto. Lond. C. Cox 1848-51 7 vols 8° 73/6

The journal of sacred literature. Ed. by J. Kitto Second series Lond. R B Blackader & Co 1851-53 4 vols 8°

The olive, vine and palm embracing an illustration of the numerous allusions in scripture to these trees and their produce with an introduction, by John Kitto. Edinb. Grant and Taylor 1848 12° pp 164

Physical geography of the Holy land. By J. Kitto. From the 'Pictorial history of Palestine' Lond. C. Cox [Knight's Monthly volumes] 1848 12° pp 434

The tabernacle and its furniture. By J. Kitto. With illustrations by W. Dickes. Lond. Benjamin L. Green 1849 4° pp 12 3/6-

The court of Persia viewed in connection with scriptural usages. By J. Kitto. Lond. Religious Tract Soc. [Monthly Series *n.d.* 1849] 12° pp 192 6d

The people of Persia. By J. Kitto. Lond. Religious Tract Soc. [Monthly Series *n.d.* 1850] 12° pp 192 6d

The Tahtar tribes [*Anon.* by J. Kitto]. Lond. Religious Tract Soc. [Monthly Series *n.d.* 1848] 12° pp 192 6d

Scripture lands described in a series of historical, geographical and topographical sketches. By John Kitto, and illustrated by a complete biblical atlas, comprising 24 maps, with an index of reference. Lond. H G Bohn 1850 8° pp xii, 276 index pp 1-96 [Bohn's Illustrated Library] 5/-

Daily bible illustrations being original readings for a year on subjects from sacred history, biography, geography, antiquities and theology. By John Kitto. Edinburgh W. Oliphant and Sons 1850-51 4 vols 8°.——.New ed. revised and enlarged by J. L. Porter D.D. 1866-67 4 vols 8° 6/- a volume.

Daily bible illustrations, being original readings for a year...By J. Kitto. Evening series. Edinb. W. Oliphant and Sons 1852-54 4 vols 8°.——.New ed. revised and enlarged by J.L. Porter D.D. Edinb. 1867 4 vols 8°

The land of promise or a topographical description of the principal places in Palestine and of the country eastward of the Jordan...embracing the researches of the most recent travellers. By J. Kitto. Lond. Religious Tract Society [1851] 12° pp viii, 328 5/-

Eastern habitations being outlines of a lecture on the habitations of the Jews and other eastern nations referred to in the scriptures By J. Kitto Published for the Working Men's Educational Union Lond. F. Baron 1852 8° pp 28 8d.

Domestic arrangements of the orientals, being outlines of a lecture on the domestic habits of the Jews and other eastern nations referred to in the holy scriptures. By J. Kitto. Lond. F. Baron 1853 8° pp 28 8d.

Sunday reading for christian families. Conducted by John Kitto. Lond. Office of Sunday reading, 8 Amen corner R. Needham printer 1853 8° No. i Mch 13, 1853

Miss Corner's Scriptural history, simplified in question and answer for the use of schools and families. Revised by John Kitto. Lond. Thomas Dean and Son [*n.d.* 1854] 12° pp iv, 296 3/6

Every child's scripture history, adapted for the junior classes from "Dr. Kitto and Miss Corner's Scripture history simplified" By Edward Farr. Lond. Dean and Son [*n.d* 1857] 12° pp 124 1/-

It is difficult to make a complete list of the editions or so-called editions of Dr Kitto's writings. It appears to me that about the year 1841 Mr. Charles Knight's copyrights in these publications were disposed of to other publishers, who, in some instances, cancelled the original title pages and printed others bearing their own names. I have not succeeded in finding any complete set of these various issues; nor, in fact, have I been able to handle every work above mentioned, although I have seen nearly all of them. No doubt a more perfect list will, some day, appear in the contemplated *Devonshire Bibliography*.

GEORGE C. BOASE.

15, Queen Anne's Gate, Westminster.

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THE

WESTERN ANTIQUARY;

OR,

Devon and Cornwall Note-Book,

Being a medium of intercommunication for Antiquaries and others interested in the History, Literature, and Legendary Lore of the Western Counties.

Reprinted, after Revision and Correction, from the "Weekly Mercury."

Edited by W. H. K. WRIGHT, F.R. Hist. Soc., Public Librarian, Plymouth, &c., &c.

No. 3.] MONTHLY ISSUE—Annual Subscription: Six Shillings. [Vol. 3.

"*Weekly Mercury*," *June 2nd*, 1883.

Notes.

DEVONSHIRE FOLK-LORE.

(CONTINUED.)

We have no witches or white witches in our neighbourhood, but we have certain people who say prayers and charms. They are always the lowest, the filthiest of the population. If you see miserable, dirty, ragged old women or men you may be sure you will not be wrong in attributing to them the power to charm, and it was among this order of human beings that the witch-finders worked in the old days. People troubled with warts go to these to have them charmed off: if a nose or a wound will bleed, off the friends send for the wise woman, who repeats over the patient the following words:—"Jesus Christ was born in Bethlehem, and was baptized in the river Jordan."

The child was good
And the water stood
And so shall the blood.
In the body of——

[Here she says the person's name three times.]

In the case of a burn or scald the woman repeats the following:—

"There was three angels flying over the west;
"One cried fire, and the other cried frost,
"And the other was of the Holy Ghost";
Out fire, in frost, in the name of the Father and of the Son, and of the Holy Ghost." Amen.

This must be repeated three times.

The peasantry are ashamed to own all this, and they keep it a secret, but it is not always confined to them. I remember a wise woman being fetched from a very long distance to say a prayer over a farmer's wife's ulcered leg, and the wife of a country squire of considerable importance in the county took advantage of her being in the neighbourhood to have her to say a prayer or two over her more aristocratic leg.

There are some sceptics among us who are not satisfied with prayer, and these try what they wrongly call human means. I was once sent for to see a yeoman's son whose hand was bleeding from a cut, but on my arrival was informed that they had stopped the hæmorrhage by applying fresh pig's dung to the wound. It appears to be the custom in such cases to follow a pig about till sufficient of the medicament can be procured, and it is then applied at once. Some time after this, a very good old friend of mine—but a man whose clock did not go with the times—said to me, "They wanted me to send for you t'other day, but us don't want doctors for items." "Why, what was the matter?" "Oh, Tom's nose bust a-bleeding, but us clapped up a fresh pig's dung to it, and it stopped immedient"; and Tom stood by with a smile upon his face, and nodded his head in grateful acquiescence to the truth of the story. Tom, the son, must have had a love for simples, for soon after he started as a herbalist and quack doctor, and may be met with still in the villages of Devonshire distributing his remedies and practising his charms.

In the year 1852 I attended a patient, one of the very old-fashioned illiterate sort; he suffered from cancer of the neck. One day I observed a small silk bag, suspended by a ribbon to his neck. I naturally inquired what it was, and after much coaxing, and promising not to tell, I learnt that it was a charm; and then, after much more persuasion, bit by bit the following information was hesitatingly imparted:—"Us got five maidens from ——— to come up on a moonlight night (full moon, I think) to catch a vrog. Vine trouble us had to vind un. Furst us tried the mashes, than tha side o' the brook, and than the gardin, and in among tha cabbages us caught un. Wal, us tied un up in a bag way some spices and hung it round vather's neck, and tha do zay that the desase will lave vather and go into the vrog." This is a survival of a remedy of old time. Hitherto, I have spoken of cures only believed in by the lowest in the social scale, or among a few farmers of the old school—now almost passed away. I will now mention a remedy which is practised secretly by all classes. With only a few exceptions I have detected the following mode of treatment carried out in the houses of the gentry in two

rectories, in farmers, tradesmen, and labourers' families. The disease is the shingles, called by Devonshire folks the girdings, because it is an eruption that frequently appears partially round the waist. It is accompanied generally with great pain, but it is a disease which, if not meddled with, will assuredly get well of itself. The great remedy is this:—For a male—Catch a black female cat, cut off a piece of her tail or ear, collect the blood in a saucer, and let her go. Next take a hen, cut the comb or wattles, and squeeze out the blood into the same saucer. Next, take a woman who is suckling a female child, squeeze out some of her milk into the same saucer, and mix. For a female—Substitute a Tom cat, a cock, and a woman suckling a male child. This mixture is to be spread over the eruption with a feather, and the whole covered with a layer of "raw head." There is a right way of doing things and a wrong, and the above is the right way; but I am sorry to say the whole thing is often carelessly done, and the blood of the cat is applied pure and unmixed; no wonder it so often fails.

The ash-tree charm was done once to my knowledge, probably it has been done oftener. It consists of passing an infant affected with rupture between the two halves of a maiden ash which has been split down the middle. The ash, or rather the two halves of the ash, are bound together, and the belief is that if they grow together the part which is abnormally open in the child will grow together, and all will be well. I have not been able to learn at what time of day, or at what phase of the moon, or how many times, the child must be passed through the tree.

These charms will not die out in the present century: they will be carried on *sub rosâ*, and until our youth are taught the difference between *post hoc* and *propter hoc*. As long as warts disappear after a prayer has been said over them; as long as the pain of burns or bleeding lessens *after* a prayer; as long as children will lose their ruptures after having been passed through an ash-tree; and the shingle heal *after* the Tom cat has shed his blood for the sufferer's sake, so long will ninety out of every hundred believe that all these are instances of cause and effect.

G. PYCROFT.

Kenton, Exeter.

WEST COUNTRY SAYINGS.

I recently heard one coachman say to another, "Your door is all abroad," meaning that it was wide open. Another expression I heard struck me as being connected with something that has been referred to in connection with the origin of Gribble. It was, "They like to take something to *crib*." The signification was some slight refreshment, and I think literally meant "something to bite from," or to "break small pieces from."

HIBYSKWR.

PICTURES IN APPLIQUE WORK.

A curious form of picture in appliqué work of coloured silks, &c., cut out in the form of figures and fixed on paper, seems to have been common in Cornwall at the end of the last century. I have seen several examples in cottages. The art seems quite extinct, and has long been so. This brings to my mind the suggestion how interesting a book might be written on old furniture and domestic utensils in Devon and Cornwall. There are many materials for such a work extant.

Newlyn. W. S. L. S.

Queries.

604.—AN INVOICE, 1637.—In certain invoices made at Plymouth about the year 1637 appears the following:—"Mussel-hooks, which are some kind of fishing-hooks, road pans, spilting cloth, 1 bonny, staddel timbers for a vessel, 1 linn spinde." What is the derivation of these words? B.

[From *Notes and Queries*, 6th s., vii., May 19, 1883.]

605.—THE NUN'S CROSS.—Is anything known of the date or history of this Dartmoor cross? It is about three miles south of Princetown, near the west end of Fox Tor Mire. An inscription, apparently in modern-shaped characters, but difficult to make out owing to the weathering of the granite, reads BOD, and in line below LORD.

Wootton Vicarage, Basingstoke. C. S. WARD.

[From *Notes and Queries*, 6th s., vii., May 19, 1883.]

606.—BURYING IN WOOLLEN.—In the notes on the Parr family of Chudleigh and Exminster, contributed by Mr. John Frank Parr to the *Western Antiquary* of May 5th, 1883, occur some entries from the Exminster Parish Registers of bodies being buried *in woollen* only. What was the particular custom to which this refers, and why in each case were the friends of the deceased required to make oath before a Justice of the Peace, as therein narrated?

Plymouth. KEARLEY.

607.—BOTUS FLEMING CHURCH, CORNWALL.—In this recently-restored church is a fine effigy of a Knight Templar. Is it correctly surmised that it is that of Fleming from whom the place takes it name, and if so, is anything known of his history and achievements?

Devonport. DROTEKAW.

608.—INCE CASTLE, CORNWALL.—I am anxious to glean some information respecting this fine ancient mansion, which is situated near Antony, and is now in the occupation of a farmer. It is placed on a very commanding site, and has signs of having been a place of considerable pretensions in days of old. I believe there are also interesting historical associations connected with the mansion and its former owners.

Plymouth. W. W. W.

609.—HOLY WELL, ROCHE.—Can any readers of the *Western Antiquary* refer me to works in which I shall find particulars of this well?

Roche. ALFRED TREGAY.

Replies.

THE FICTITIOUS COMPOSITION.—Thoughtful men do not require me to tell them that Mr. Worth's last theory is erroneous, if they seriously reflect how the inherent force of the people's tradition outweighs figures that can be written as a blind. With no discourteous intent, I must ask "W. S. B. H." to be patient till, in your good time, I

am allowed first to clear away the cobwebs, and then to carry the investigation one stage further. So far, Drake is proved to have been partial donor of the water, which imparts some degree of fiction to the composition. When in the final stage, we rehabilitate Drake as sole donor, of course the composition will appear as a fiction *in toto*.

London. WYVERN GULES.

[The article by "Wyvern Gules" on "Fictions in Law" is in type, and will appear shortly.—EDITOR.]

DRAKE AND THE INTRODUCTION OF TOBACCO.—In the "Life of Sir Francis Drake," by Barrow, it is stated that tobacco was introduced into England by Mr. Ralph Lane, Governor of Virginia, the name being derived from Tobago, the island on which it was found. In the same work the Newfoundland fish was known in Drake's time as "Poor John," but how it obtained this name is not stated.

Exeter. E. P.

CORNISH SAYINGS, &c.—Some time ago (on April 28, 1883) a correspondent, with the well-known signature "W. S. L. S." wrote you saying, "I understand that the children's cry 'Vezy, vazy, vumfra,' at a game like 'touch-and-be-of-it,' was common till recently . . . . Is it still used?" I am not aware that it is still in use but wish to call your attention to what appears to be another form of the same saying. Miss M. A. Courtney ("Glossary of West Cornwall,") quotes the following from "salf" (the *Queen*, August 23, 1879), as said by children in East Cornwall when they want to know who shall hide, &c., thus :—

"Vizzery, vazzery, vozery, vem,
Tizzery, tazzery, tozery, tem,
Hiram, jiram, cockrem, spirem,
Poplar, rollin, gem.
There stands a pretty maid in a black cap,
If you want a pretty maid in a black cap,
Please to take she."

There are other "sayings" apparently belonging to a similar class. Thus, the following is an example, and is given as I have heard it recited, viz. :—

"Ena, mena, mona, mite,
Bascalora, bora, bite,
Hugga, bucca, bau,
Eggs, butter, cheese, bread,
Stick, stock, stone, dead."

In West Cornwall Miss M. A. Courtney gives it thus :—

"Ena, mena, mona, mi,
Pasca, lara, bona, (or bora) bi,
Elke, belke, boh;
Eggs, butter, cheese, bread,
Stick, stack, stone, dead."

"T. W. S." in a very interesting letter to the *Cornishman*, gives the two first lines thus:—

"Ena, mena, bora, mi,
Kisca, lara, mora, di,"

and calls this "a veritable phrase of great antiquity—*the excommunication of a human being preparatory to that victim's death.*" Of a similar kind or form of saying there is the following, which is apparently much more modern. I give the words just as they have been remembered, but have no knowledge of their origin, whether in or out of Cornwall.

"Amo, amas, I love a lass,
As a cedar tall and slender,
Sweet cowslips grace
Her nominative case,
She's of the feminine gender.
Rorum, corum, sunt divorum,
Harum, scarum, divo,
Rag, tag, merry-derry,
Perriwig and hatband
Hic, hoc, horum genitivo.
Oh! how can I decline
A nymph like thee divine?
Thy voice like a flute is dulcis,
Thy manus white,
Thy ocules bright,
And soft tactu thy palm is.
Rorum, corum, sunt divorum,
Harum, scarum, divo, &c.
Oh! my Bella, my puella,
I'll kiss thee in secula,
Seculorum.
If I have my luck, sure
Tou'll be my uxor—,
Oh! dies!—
Benedictorum.
Rorum, corum, sunt divorum,
Harum, scarum, divo,
Rag, tag, merry-derry,
Perriwig and hatband
Hic, hoc, horum genitivo."

There is still another "saying" or "cry" which I have often shouted when out hunting as a boy (*i.e.*, the paper scent hunt).

If the boys missed the "scent," *i.e.*, the small bits of paper dropped by the foxes (two boys) on their trail, we shouted

"Uppa, uppa, holye,
(pronounced oopa, oopa, holly)
If you don't speak,
My dogs shan't folly" (follow).

In Celtic-Cornish, *uppa* means this place, here; and *holye*, to follow, to come after, to watch. The last is also a "saying" or "cry" in two languages, and may be classed with those previously given.

Plymouth. FRED. W. P. JAGO.

SIR FRANCIS HENRY DRAKE, BART.—"Wyvern Gules, in his courteous communication sent in reply to my queries concerning Sir F. H. Drake, of Nutwell Court and Buckland Abbey, has mentioned facts which will doubtless be of interest to many readers of the *Western Antiquary*. However, the information that would be the most acceptable to those who are botanists, like myself, would be anything relating to this eighteenth century baronet either as a student of Nature, or the friend and occasional companion of Wm. Hudson. Should there be matter in his will indicative of his taste for natural history, I feel sure there are others besides myself who would be grateful to "Wyvern Gules" should he give them the opportunity to see it. As Hudson died from a paralytic stroke in 1793, he must have preceded Sir Francis Henry Drake to the grave. T. R. A. BRIGGS.

Devonport.

Referring to the letter of "Wyvern Gules," in which he states that Sir Francis Henry Drake, who died in 1794, joined his father, Sir F. H. Drake, who died in 1740, in cutting off the entail of Buckland Abbey and Nutwell; this is confirmed by a statement in Miss Fox's History of Kingsbridge, from which I extract the following:—"The last Sir Francis Drake cut off the entail of the property from Sir John Savery Drake, and gave it to Lord Heathfield; after him

to Sir Trayton Drake, from whom it came to the present baronet."

The entail being cut off entirely set aside the will of Sir Francis Drake, the second baronet, who died in 1662: he left his estate at Buckland, Yarcombe, &c., he dying s.p., to Francis Drake, son and heir of his deceased brother, Thomas Drake, and his heirs—failing male issue, then to his brother, John Drake, and his heirs—failing issue male, to his brother, William Drake, and his heirs—failing issue male, then to his brother, Joseph Drake and his heirs; and failing issue male, then to his own right heirs. At the decease of Sir F. H. Drake, in 1794, there were only two male descendants living—Francis Henry Drake, of Cheltenham, whose legitimacy was questioned in the family, according to the statement of your correspondent; and John Savery Drake, of Plymouth, who was great-grandson of the Joseph Drake mentioned in the will, and should have succeeded to the property under the will of the second baronet. I cannot discover that any steps were taken by my family for the recovery of the property beyond a letter bearing on the point written by my great-grandfather, Captain Prossor, of the Royal Marines, from the Impregnable, Spithead, March 19, 1794, in which he says "the death of Sir Francis Drake ye papers had advised me of before I received your letter. I approve highly of your determination to apply for legal advice, and shall not grudge any expense to obtain ye justice due to ye family." This letter is written to his wife Ann Pollexfen, daughter of John Drake, Mayor of Plymouth, and sister to the before-mentioned Sir John Savery Drake; the present family have had undisputed possession of the estates for nearly one hundred years. Whether the baronet who died in 1794 could, by cutting off the entail, set aside the will of his ancestor, Sir Francis Drake, who died in 1662, I do not know. Possibly some of your correspondents may be able to give an opinion.

Kingsbridge. Francis Drake Pearce.

Dr. Gauden and the Eikon Basilike.—Dr. Oliver in his "History of the Bishops" of Exeter, says: "Whether he was the author of the 'Eikon Basilike,' or the portraiture of King Charles I., has long been a mooted question, but the probability is in the doctor's favour, and such he was believed to be, by King Charles II. and his royal brother." And in a foot-note he goes on to say—"Edinburgh Review," No. lxxi., p. 17, "Nichols's Lit Anecd," vol. i., p. 522. In the folio edition of Milton's Works, Amsterdam, 1698, is this memorandum:—King Charles the Second and the Duke of York did both in the last sessions of Parliament, 1675 (when I showed them in the Lords' House the *written* copy of this book, wherein are some corrections and alterations written with the late King Charles the First's own hand), *assure me* that this was none of the said king's compiling, but made by *Dr. Gauden*, Bishop of Exeter, which I here insert for the undeceiving of others in this point, by attesting so much under my own hand.—Anglesey." The letters composing the Eikon Basilike are all written in the 'first person,' not in the plural, as is generally used by crowned heads when writing or speaking on public matters; but these letters of the king were supposed to be his own reflections on himself, and his position in regard to public matters. In letter xxvii., to the Prince of Wales, the king addressed him thus:—"Son, if these papers, with some others, wherein I have set down the private reflections of my conscience, and my most impartial thoughts touching the chief passages which have been most remarkable or disputed in my late troubles, come to your hands, to whom they are chiefly designed, they may be so far useful to you as to state your judgment aright in what hath passed: whereof a Pious is the best use can be made, and they may also give some directions how to remedy the present distempers, and prevent (if God will) the like for time to come." This, all must admit, is good advice, whether the king wrote it or not. In the same letter occur some very remarkable passages, and if written by the Bishop would seem more remarkable still. Thus he says: "For I have observed, that the Devil of Rebellion doth commonly turn himself into an Angel of Reformation, and the old Serpent can pretend new lights. When some men's consciences accuse them of Sedition and Faction, they stop its mouth with the name and noise of Religion; when Piety pleads for peace and patience, they cry out Zeal." It is, however, perfectly useless to try to find out who really wrote the edition, for there has been almost as much controversy concerning this as there was about the letters of Junius. Lord Macaulay says "in the year 1692 an honest old clergyman named Walker, who had, in the time of the Commonwealth, been Gauden's curate, wrote a book which convinced all sensible and dispassionate readers that Gauden, and not Charles the First, was the author of the 'Icon Basilike.'"

For further information on this vexed question see Allibone's "Critical Dictionary of English Literature," in which he refers to numerous writers on this subject.

Exeter. E. Parfitt.

P.S.—The copy of the edition in the Library of the "Devon and Exeter Institution" has a fine plate of the king holding a crown of thorns in his hand, and kneeling before a book: on the right is a ship in nearly full sail, beset by contrary winds and a rock ahead. The king, crowned, is seated at the helm, and holding a trident in his left hand. The plate was engraved at Antwerp 1662.

"*Weekly Mercury*," *June 9th*, 1883.

Notes.

STRATTON CHURCH ACCOUNTS.

"BOOKS NOTYD."

Some extracts from these accounts were made in the columns of the *Western Daily Mercury* for April 13th, and among them one which was especially commented on was the payment on February 2nd, 1549, of xvjd "to John Trevelyan for iij new books, notyd for matens and evensong, yn engglysh."

On the following day a letter was published from the pen of the Rev. R. H. Manley, Rector of Stokeclimsland, suggesting that "they were copies of Edward the Sixth's first Prayer-book, which was issued in that year."

The special reason assigned for so thinking was that in a reprint, under the head "The contents of this book," I read "xv certain *notes* for the more plain explication and decent ministration of things contained in this book." "Books notyd," in other words, were books provided with what in these days we should call "Rubrics.'

To this a reply was made by the Rev. W. Maskell (the author of the article in *Notes and Queries*, whence the original extracts were taken by the *Western Daily Mercury*), pointing out that they could not have been copies of that Prayer-book, for the payment is charged in the Stratton Books as having been made on February 2nd, 1549, while the earliest edition of Edward VI.'s "first Prayer-book was not published (at the very earliest) until March, and probably not until May of that year."

Mr. Maskell goes on to say, in regard to the supposition that "Books notyd" were books rubricated, that, "this is a mere guess, and utterly unfounded. Early in the sixteenth century, all ritual books spoken of as 'noted' were so named with reference solely to the musical notes." Other books with notes would be spoken of as *glossed*.

He then concludes, "We have still to hunt for, and may still hope to find, a copy of the now unknown book bought for the Stratton churchwardens; a book in English, noted for Matins and Evensong, and published before Feby., 1549. The questions involved are not merely antiquarian, but important, historically and ecclesiastically."

In thus setting aside the suggestion that "Books notyd" meant books provided with rubrics as being a mere guess, I venture to think the Rev. W. Maskell had really overlooked the reference given by Mr. Manley to the expression in the table of contents, where, what on examination is found to be a number of rubrical directions, are called "certain notes," &c.

Without disputing his statement, that "noted" usually meant provided with musical notation, I may perhaps venture to call the attention of the learned antiquary to the statement made in the third note at foot of page 29 of the Parker Society's reprint of "The Liturgies of Edward VI." —that "in the margin of this, and most of the rubrics, Oswen has *note*." Oswen was the publisher of an edition printed at Worcester, the only one mentioned in the Parker Society's reprint as published out of London.

If, therefore, Oswen could speak of rubrics as *notes*, might it not be a provincial use of the word *note* which the Stratton Churchwardens were perhaps more familiar with than with "Rubric." Of course, this does not do away with the impossibility of the books having been actually copies of the "first Prayer-book," but it may shew that "notyd" has another meaning, even if it be a provincial one merely, than that usually attached to it in regard to ritual books.

HIBYSKWE.

RECONCILIATION OF APOSTATES.

Some years ago, in examining the Episcopal Registers at Exeter, with an entirely different object, I found a record of a very unusual character, and of so much interest that I took the trouble to transcribe it. It is an authorised form for the restoration to the Church of England of persons who had apostatized from the Christian religion to Mahomedanism. It was quite new to me, but upon consulting my learned friend, the Rev. J. Fuller Russell, I found that he had printed a similar document, derived from some other source, in his "Hierurgia Anglicana,' and he called my attention to the fact that in "Wilkins' Concilia" is a further portion of the service not contained in my transcript. Whether or not that portion is recorded in the register at Exeter I am unable to say, for I have not had an opportunity of ascertaining. The document is not dated, but I found it in the "Patent Book" between instruments dated in 1637 and 1638. Wilkins, however, assigns the date of its compilation to 1635. I believe that at the time apostacy of the kind referred to was not very infrequent, and it is evident that the form was intended for general use. The service would seem to have been based on the 11th of the Nicene Canons.

It is desirable to give the document a wider circulation than is afforded by the Hierurgia; and as it was found in the Exeter Diocesan Registers, the *Western Antiquary* would appear to be a suitable medium.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

A forme of Pennance and Reconciliacon of a Renegado, or Apostate, from the Christian Religion to Turcisme.

1.—Let the offenders' Conviction be first Judicially had before the Bishop of the Diocese, so that his detection or confession may stand "apud acta," and that thereuppon an Excomunicacon be decreed and denounced both in the Cathedrall and in the parish Church, where he lives, yet so as that upon his submission there in Courte he may be absolved in diem and the forme of his pennannce Inioyned him in manner followinge.

2.—Lett the mynister of the place have frequent conference with the partie in private, lay open and aggravate the haynonsnes of this syn, both in respecte of God the Church and his owne soule. And se whither his conscience be troubled with any other grevious Crime that so he may be the better fitted for absolution for all to geither.

3.—Lett there be an order decreed in Court referringe him to the mynister of the place to se his penance performed accordingly and to reconcile him to the Church. And lett that order be published in the parish Church on a Sonday at moreninge prayer and before the Communion service.

4.—The next following Soneday lett the offender be appointed to stand all the tyme of Divyne service or sermon n the forenoone in the Porch of the Church (if it have any if not without the Churchdore, if extremity of weather hinder not) in a penitent fashion in a white sheete and with a white rod in his hand, his head uncovered, his countenaunce deiected, not taking particular notice of any person that passeth by him. And when the people goe in and goe out of the Church, let him opon his knees humbly crave their prayers and acknowledge his offence in this forme (Good Christians Remember in your Prayers a Poor wretched Apostate or Renegado).

5.—The second Sonday lett him stand in the Church Porch, and in his penitential habit as before, and then after the "Te Deum" ended lett him be brought in by one of the Churchwardens so far as the west side of the

font of the said Church, there lett him penitently kneele till the second Lesson be ended, then lett him make his submission and aske mercy of God in the forme following :—O Lord God of Heaven and Earth be mercy full to me a most wretched Synner. (This said let him smite his Breast three tymes.) I confesse O Lord I have iustly deserved to be otterly renounced by thee, because I have yealded to renounce my Savior and that holy profession wch I had formerly made of thy name. (This said let him smite his Breast three tymes.) O God forgeive me this haynous and horrible Synne with all other my greevious Syns against thee, And lett me opon thy gratious pardon and ynfynite mercy be restored to the right benefitt of this blessed Sacrament, which I have so wickedly abjured and be received (though most onworthy) into thy gracious favor and the Comunion of thy faithfull people Even for thy great mercies sake in Jesus Christ my blessed Lord and Savior which don lett him in an humble and devout manner kisse the Bottom stone of the font, strike his breast and presently depart into the Church porch as before.

6.—The third Sonday lett him at the begynninge of Divyne service be brought into the Body of the Church and placed neire onto the Mynister's pewe, and there lett him stand in his penitencial habitt duringe the tyme of Divyne service where the Mynister immeadiately before the Apostles Creed shall publiquely putt the offender in mynde of the foulenes of his Synne, and stir him op to a serious repentance, advisinge him that a slight and ordynary sorrowe is not enough for so grevious an offence. Which donne the mynister shall aske the penitent publiquely whither he hath found a true and earnest remorse in his soule for this Synne, And whither he hath thoroughly humbled himself before God for it, and whither he doth desire that the whole congregacon should take notice of his humiliacon and onfayned repentance.

(TO BE CONTINUED.)

Queries.

610.—HELSTON FURRY DAY.—Can anyone date the dying out of certain customs about Helston Furry Day which seem now to be given up, *e.g.*, assembly and breakfast at Giles' Cot, the tradesman's fadé, the ducking of recalcitrants, &c.? The festival was in some points well kept up in 1882 and 1883, but some others have been dropped. W. S. L. S.

Newlyn.

611.—JOHN GREGG AND HIS FAMILY.—In a history of Chap-books of the 18th century, with *fac-similes*, notes, and introduction by John Ashton, Lond., 1882, there is a notice of one entitled "The History of John Gregg and his Family of Robbers and Murderers, who took up their abode in a cave near the sea-side in Clovelly, in Devonshire, where they lived twenty years without so much as once going to visit city or town; how they robbed above one thousand persons, and murdered and eat all whom they robbed; how at last they were happily discovered by a pack of bloodhounds; and how John Gregg, his wife, eight sons, six daughters, eighteen grandsons, and fourteen granddaughters were all seized and executed, by being cast alive into three fires and were burnt." The note appended to this extraordinary story by the editor is this :—This chap-book is precisely similar to the history of "Sawney Beane," who lived *temp.* James I., only the names and locality have been changed. The lovers of horrors can be fully gratified by reading Sawney Beane's life in either Captain Charles Johnson's "History of the Lives and Actions of the most famous Highway Men, Street Robbers, etc.," 8 vo., Edinburgh, 1813, pp. 33-37; or vol. 1, p. 161, of "The Terrific Registers." The question I would ask is, is anything more known of this wonderful story connected with Clovelly, or with any other part of Devonshire? E. PARFITT.

Exeter.

612.—PLYMSTOCK PRIORY.—In one of my sketch books, bearing date 1865, I have a drawing of an old circular font standing at the time near the western door in Plymstock Church. It was an exceptionally good type of Norman work—somewhere about 1100, A.D.—having a double square plinth and an escalloped base; the bowl was ornamented with an inverted honeysuckle, and the whole was crowned with one of the most unique canopies I ever witnessed of carved and painted wood, with a slight leavening of classic. Judging from my drawing of it I should consider it contemporary with the screen and the classic details or patching about 1600, A.D. I visited the church a short time since, but only to find the font removed. I inquired of one of the churchwardens respecting it, and he appeared to know nothing of its existence. Are any of your readers in a position to throw any light on this subject, or am I wrong in the name which is attached to my drawing?

There is also at the residence of Captain Daubeny close by, an old cross and a gargoyle head, in granite, evidently of the same period as the font. Did those architectural remains form part of the old Plymstock Priory?

London. H. A. GRIBBLE.

613.—FRY FAMILY OF DEVON.—Can any of your readers give me information respecting the pedigree of the Frys who formerly lived in Devonshire?

According to Edmundson's "Complete Body of Heraldry," they were of Exeter, and Tarrant-Gunville, in Dorset, and their coat-of-arms, vert, 3 horses current arg. bridled or, and their crest, an arm embowed in armour proper, grasping a sword enfiled with a Moor's head, all proper.

In Younge's Diary (Camden Soc., No. 41, p. xxx) mention is made of a Fry family descending from John Fry, of Fenniton, by Jane, daughter of Edmund, Duke of Somerset, though in Foster's Peerage it was a Sir Richard Fry, Knt., who married this Jane, but Lyson (Magna Britannia, vol. 6, p. cxlvi.) says the Devon branch has died out.

In Guillim's "Display of Heraldry" the coat-of-arms is somewhat different, being vert, a fleur de lys in fess or, between 3 horses current arg. bridled of the second, and this belonged to a Robert Fry, of Exeter.

This coat-of-arms is the same according to Hutchins ("Dorset," vol. 3, p. 537) as the Dorset Frys (of Iwerne Minster and Tarrant-Gunville), except that the horses are not bridled, which, to my mind, constitutes the difference between the Devon and Dorset Frys.

Edmundson also mentions the Dorset Frys separately. Coat-of-arms vert 3 colts current arg. and, crest a cubit arm erect grasping a falchion all proper, hilted or.

I shall be much obliged if any one can give me information respecting the pedigrees of these two families of Frys, or where I can obtain such information, and if there still are descendants from either family.

Birmingham. E. A. FRY.

614.—EPITAPH ON A MAYOR OF EXETER.—The following lines appear in T. Webb's "Epitaphs," published in 1775 (vol. 2, p. 76), and I have found them, copied apparently from one another, in several works on the same subject, including one published (without author's name) in 1806 by Lackington, the well-known bookseller. In no instance is any clue given to the author's name, or whether they were ever inscribed on any tombstone. They are not, however, contained in "Tolderoy's collection," published in 1755, nor in "Pettigrew's Standard Work":—

ON A MAYOR OF EXETER.

"Here lies the Body of Captain Tully,
Aged an Hundred and Nine Years fully,
And Threescore Years before, as Mayor,
The Sword of this City he did bear,
Nine of his Wives do by him lie,
So shall the Tenth when she doth die."

The name of Tully is not included in the list of the Mayors of Exeter, nor in those of any other of the Corporation Officers, as given in Oliver's "Exeter." Again, Polwhele does not mention the name in his list of Devonshire Centenarians ("Hist. of Devonshire," vol. 1, pp. 126-7), and it finds no place in Easton's "Human Longevity."

Some of your correspondents may perhaps be able to give some explanation of them, and point out whether they refer to any real personage, or whether they are of a bogus character only. If the former, I should be glad to add the name to my list of centenarians of the county. If the latter, the sooner their nature is known the better, so as to prevent their intrusion in future works on epitaphs as a genuine example. T. N. BRUSHFIELD, M.D.

Budleigh Salterton.

615.—ANCIENT FONT AT BICKLEIGH CHURCH.—Have any of your antiquarian readers seen an ancient font recently turned out of Bickleigh Church. I saw it near the tower a few days ago, and shall be glad to know something concerning it, especially if it is not worthy of preservation, being doubtless of some antiquity?

Plymouth. J. E. E. D.

Replies.

SAMPLERS.—*Western Antiquary*, No. xvi.—These curious and interesting examples of domestic industry and school training may well claim a record in the *Western Antiquary*, as suggested by "W. S. L. S." Mrs. Bury Palliser, in her beautiful book on lace, referring to some scarce pattern-books of the 17th century, says:—"These pattern-books being high in price and difficult to procure, teachers of the art soon caused the various patterns to be reproduced in "sam cloths," as samplers were then termed; and young ladies worked at them diligently, as a proof of their competency in the arts of cut-work, lacis, and réseuil, much as a dame-school child did her A. B. C. in the country villages of our own day. Proud mothers caused these *chefs-d'œuvre* of their offspring to be framed and glazed; hence many have come down to us, hoarded up in old families, uninjured at the present time." The transfer of these patterns to the ordinary sampler was a means of putting the ordinary worker in possession of the curious devices which usually form the ornamental portion of the work—for clearly its principal use was for the purpose of practice in "marking" linen, &c., now almost superseded by the more general use of marking ink.

"Johnson's 4to. Dictionary" gives the following definitions:—

1. Sampler, a pattern of work: a specimen with the following quotations:—

"The *sampler* is of Heavenly things."
—Wicliffe, Heb. 9.

"Fair Philomel, she but lost her tongue,
And in a tedious *sampler* sew'd her mind."
—Titus Andronicus.

2. A piece worked by young girls for improvement.

"Coarse complexions
And cheeks of sorry grain will serve to ply
The *sampler*, and to lease the housewife's wool."
—Milton-Comus.

"I saw her sober over a *sampler*, or gay over a jointed baby."
—Pope.

Taylor, the water-poet, author of a rare book, "The Needle's Excellency," gives in it the following enumeration of the quaint objects represented in needlework:—

"Flowers, Plants and Fishes, Beasts, Birds, Flyes, and Bees,
Hills, Dales, Plaines, Pastures, Skies, Seas, Rivers, Trees.
There's nothing neere at hand, or farthest sought.
But with the Needle may be shap'd and wrought."

and Miss Lambert, in her "Handbook of Needlework," says of the stitches used that they are innumerable, "which are to be met with on the samplers worked for sale, both in England and Germany, and numberless the names applied to them, and it is as easy to invent new stitches as it is to invent new names for them."

Exeter. G. T.

BRENT HILL.—The little ruin on the summit of Brent-hill is known in the neighbourhood as *The Chapel*. According to "Murray's Guide," however, it was formerly a wind-mill, and was erected by Dr. Tripe, of Ashburton, about the year 1790. There is very little of it now remaining, and when it was pulled down the stones were doubtless used in the construction of the boundary wall which runs across the hill. I am informed, by one who recollects when a great deal more of it was standing, that the walls were pierced with loop-holes; and the same informant says that he always heard that the building was used as a kind of observatory or look-out house.

That the beacon fire in earlier times was lighted on this hill I think is more than likely, the extensive prospect which its lofty crest commands admirably adapting it for such a purpose; the name also points to this conclusion, for *Brent* is the participle of *brennan*, to burn.

The name also occurs in another Devonshire parish,—that of Brent Tor, near Tavistock,—where we again find a very commanding eminence, suited in every way for a spot on which to kindle the signal-fires. The association of the name with these natural features certainly leads to no other conclusion than that on the summit of these

hills the red flames of the beacon fire shot upward in the olden days, sending forth a signal that would be seen for many miles around. WM. CROSSING.

South Brent.

COAD OF EXETER.—The author of a "Letter to a Clergyman," 1746. This very clever and learned little book is ascribed by a former owner of the copy in the Devon and Exeter Institution (Mr. John Baron) to Mr. Coad, a wool-stapler of Exeter, thus confirming the writer in *Notes and Queries*. E. PARFITT.

Exeter.

[Mr. Coad was also the writer of two other pamphlets. EDITOR]

MORICE, WILLIAM.—See Wood's "Athenæ Oxoniensis,' vol. iii., pp. 1087-1089. His eldest son, William Morice, was made a baronet 20 April, 1661; *ib.*, p. 1090.

Exeter. E. PARFITT.

[See also "Ath. Oxon.," II. 422; also Life in Prince's "Worthies of Devon," Ed., 1810.—EDITOR.]

EIKON BASILIKE.—See *Academy* for May 12, 1883, No. 375, p. 330.—ED.

"*Weekly Mercury, June 16th*, 1883.

Notes.

RECONCILIATION OF APOSTATES.

(CONTINUED.)

In signification whereof the offender shall say these words, or to the like effecte after the Mynister:—

I (lett him heere name himselfe both by his Christian and Sirname) doe heere in the presence of Almighty God, and before you his faithful people humbly and penitently confesse, that I have greviouslie offended the Majestie of god and deeply wounded my owne Soule in that I so far yealded to the weakness of my sinful flesh, as that I suffered myselfe, through the cruelty of God's Enymies, to be miscarried to the renouncinge of my deere Saviour, and that true Christian Religion wherein I was brought up. I do well know what I have deserved both at the hand of God and of his Church, for this wicked and graceless Acte; And now, as I have often heretofore, betwest God and myne owne soule washed this Synne with my Teares and craved his mercifull forgevenes So I beseech you all to take knowledge of this my publique sorrowe and humiliacon, and both to pardon and forgeive that iustOffence which I have herein geven to you also, and the whole Church of Christ, and also to joyne with me in humble and hartie prayers to Almightie God. That he wilbe pleased to seale onto my soule the full pardon and remission of this my grevius syn, even for the sake of his deere sonne my blessed Saviour and redeemer. In whose name and worde I desire you to accompany these my prayers sayinge with me—Our father, etc.

After this the Minister shall speake to the Congregacon to this effect:—

Seinge now deere Christian Bretheren that this Offender hath geven so good and full testimoney of his true repentance and hath so humbly and fervently craved the forgevenes of God and his Church, I shall not neede to use many worde in perswadinge you how ready you ought to be both to conceive full hope of God's gratious pardon of him (who is alwayes readye to prevent and meete us in our tourning to him) and also to professe your forgeevenes of him for so much as concerneth his offence towarde you and charitably to ymbrace him with the Arms of tender pitty and compassion as a true Christian Converte to his Saviour, and gladly to welcome him into that holy Communyon which his simple feare and frailty caused him to forsake. Now therefore I do earnestlye beseech you in the Bowells of Christ Jesus our blessed Savior, to passe by the great offence of this sorrofull penytent, as well consideringe the weakenes of our frayle nature when it is overpressed with vyolence and extremytie of Torments, and both to commiserate his fearfull apostate and to encourage and comforte him in the happie retourne to Christ and his Church.

7.—Heere lett the Penytent kneale downe agayne eastward and bowinge to the very pavement lett him say thus, either by himself, if he shall be able to read it, or ells after the Mynister.

O my soule blesse the Lord. Blessed be the father of mercies and the God of all Consolation. Blessed be the Lord Jesus the son of God the Saviour of the world. Blessed be the Holy Spirit God the holy Ghost, Blessed by the holy Trinitie, our God end lastinge. Blessed be the holy Catholick Church and all you the servants of the lord Jesus Christ. The name of God be blessed evermore for the assembly of his Saints and for the divine ordinance of his holy Word and Sacramte. And of his heavenly power comitted to his holy Priests in his Church for the reconciliacon of Synners onto himselfe and the absolvinge of them from all their Iniquitye. Soe heere I oppon the bended knees of my body and soule most humbly beg the assistance of all your Christian prayers, and the benefit of that his holy Ordinance, And I meekly beseech you (Sr) as my Ghostly father, A Priest of God and the Churches deputye, to receive me onto that grace, and into the bosome of the Church, and by loosinge me from the bonde of my grevyous syns to make me partaker of that inestimable Benefit, and so to reconcyle me onto the misticall body of Christ Jesus my Lord and Savior.

Then lett the Priest come fourth to him and stand over him and Layinge his hand on his head say as is prescribed in the Booke of Cōmon Prayer thus.

Our Lord Jesus Christ who hath left power to his Church to absolve all Synners wch truly repent and beleive in him of his great mercy forgeve thee thine offences, and by his Aucthority cōmitted to me I absolve thee *from this thy haynous Cryme of Renegacon and from all other thy Syns.* In the name of the father of the son and of the holy Ghost. Amen.

Then lett the Priest tourninge himself Eastwards kneele downe in the same place.

This document is found in the Patent Book, No. 1, p. 34, "Bishops Registry" Exeter. It is not dated, but is found between 1637 and 1638.

The following is the extract from Wilkins referred to:—

"Then let the priest, turning himself eastward, kneel down in the same place, the pentient kneeling behind him, and say the Collect which stands after the Absolution in the Visitation of the Sick, but changing

the latter part of it thus :— "O most merciful God, who, according to the multitude of Thy mercies dost so put away the sins of those that truly repent, that thou remembered them no more ; open Thy eye of mercy, upon this Thy servant, who most earnestly desireth pardon and forgiveness ; renew in him, most loving Father, whatsoever had been decayed by the fraud and malice of the devil, or by his own carnal will and frailness ; preserve and continue him in the unity of the Church ; consider his contrition, and accept his humiliation, and forasmuch as he putteth his full trust only in Thy mercy, impute not unto him his former abnegation of Thee, but recieve him into Thy favour, through the merits of Thy most dearly beloved Son Jesus Christ our Saviour, Amen." After that let the minister take him up, and take away his white sheet and wand, and taking him by the hand, say unto him :—

"Dear Brother (for so we will now acknowledge you to be) let me here advise you with what care and diligence every day of your life you ought to consider how much you are bound to the infinite goodness of God, who hath called you out of that woeful condition whereinto you had cast yourself, and how much it concerneth you ever hereafter to walk worthy of so great a mercy, being so much more careful to approve yourself in all holy obedience to God, by how much you have more dishonoured and provoked Him by this your shameful revolt from Him, which the same God the Father of mercies vouchsafe to enable you unto, for the sake of the dear Son of His love, Jesus Christ the righteous, Amen."

After this, let him be openly promised, that upon any Communion-day following, he shall be admitted to the holy sacrament ; for which let him be directed to prepare himself, and when he receives, let him make a solemn oblation according to his ability, after the order set down in the service book."

Wilkin's Concilia, Vol. iv., page 522, 524, fol. 1737.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

FAMILY AND ARMS OF LAKE

In a volume of "The Universal Library," which I have before me, there is a very fine book-plate, having underneath the name "Sr. Atwill Lake, Bart.," and on one of the fly-leaves is the baronet's autograph. The book belongs to a gentleman in Devonport, whose wife is a collateral connection of this ancient Norfolk family, said to be descended from Hugh de Caley, who left this world in 1286 to join the "Great Majority," and whose wife was Agnes, daughter and heiress of Hamo de Hampstead. A Rev. Edward Lake, one of this stock, was some time Prebendary and Archdeacon of Exeter. Although he held this preferment, I do not think the citizens of the Cathedral city saw or heard much of him, excepting now and then one of his eloquent sermons. He was an able man, and a refined scholar. He was Chaplain to James, Duke of York, afterwards James II., and also Tutor to the Princesses Mary and Anne. I cannot find that he ever held a living in the diocese of Exeter, but he was for some time Rector of the united parishes of St. Mary Hill and St. Andrew Undershaff, London. Dying in 1703-4, he was buried in the church of St. Katherine Crec (Christ's Church), where there is, I believe, a mural monument commemorative of him. The name of Lake appears in one solitary instance in the old registers at St. Budeaux. In 1592, on August 21, Nicholas Lake and Martha Wyatt were married in the parish church. The charges on the first quarter of the Lake shield are amongst the most interesting and historical in the whole of English honourable augmentations. To estimate them fully we must revert to the great Civil War in the 17th century, when the stern necessities of the times led men to declare themselves for, or against, one of the two parties into which the community was divided. Edward Lake, Chancellor of the diocese of Lincoln, like the majority of his class, threw in his lot for the King, put on the armour of a cavalier, and fought heroically for the rights of his king on the field of Naseby. Sixteen wounds and a disabled left arm could not compel him to quit the field, so he, putting the bridle in his mouth, continued in the contest till a total defeat was suffered by the Royal Army. He was named for a baronetcy, but as the patent was not taken out, we suppose the *sinister hand gules* never appeared on his shield. (A somewhat similar case has very recently happened by the death of Mr. William Chambers, of Edinburgh : had he lived a few days longer, the cognizance of Ulster would have graced his armorial bearing.)

Arms on the book plate.—*Quarterly. 1. Gules, a dexter arm embowed, in armour, issuing from the sinister side of the shield, holding in the hand a sword, erect, all ppr. thereto affixed a banner, argent, bearing on a cross, between 16 escutcheons of the field a lion passant, guardant, or. 2.—Sable, a bend, between 6 cross-crosslets, fitchee, argent, 3.—quarterly argent and sable, on a bend of the last, 3 fleur-de-lys of the first, 4.—argent, a pile sable, point in base, over all a chevron counter-anged.* (Otway).—*On a shield of pretence, sable, a fess ermine ; on a canton of the second, a lion rampant of the field.* (Winter).

Crests.—1.—*A cavalier in complete armour, on a horse courant, argent, bridle and trappings, all proper, in his dexter hand a sword imbrued, holding the bridle in his mouth, the sinister arm hanging down useless, round his body a scarf, in bend gules. 2.—A sea-horse's head, argent, finned, or, gorged with 3 bars, holding an annulet in his mouth gules.*

The patent for this baronetcy was taken out in 1711. Edward Lake, the Naseby hero, lived through the Commonwealth, saw royalty restored in Great Britain, and went to his grave full of years and clothed with immortal honour in 1674. The name of Henry Atwill Lake is fresh in the memory of many still living. Williams, Lake, and Sandwith were at one time a trio of household words in many English homes. Col. Lake was one of these three brave men who, in the Turkish garrison, so nobly defended Kars against the Russian forces during the Crimean War, in the year 1855. Dr. Humphry Sandwith, with his wife and family, spent the summer of 1879 at Mount Tamar, St. Budeaux, during the absence from home of Dr. and Mrs. Paget Blake. While there he wrote some rather trenchant letters to the *Western Morning News* on the state of the Turkish Empire, which showed that his opinion of the Porte had undergone a complete change

This gifted and talented man died the following year in Paris. If the army and navy have had their heroes out of the family of Lake, so has literature found a friend. Mr. Walford, in his *Greater London*, tells us that Sir James Winter Lake, Bart., while he resided at the "Firs," Enfield, London, "was the friend and patron of Mr. J. T. Smith, to whom he dedicated one of his many works on London." "Lady Lake, who then retained much of her youthful beauty, by her language and extreme affability. charmed everyone."

"Un Dieu, Un Roy, Un Cœur," is the motto which speaks the sentiments of Lake.

St. Budeaux. J. W.

Queries.

616.—HOLY WELLS AND WELL-WORSHIP IN CORNWALL.—After several years, and many pleasant pilgrimages to the Holy-wells of Cornwall, I have yet left several unexplored. I have with pen recorded from the lips of *my* historical authorities, (the hoary-headed eld), the traditional stories respecting them; and by pencil depicted them as they stand. Many of those I once knew fairly perfect are falling or fallen, drained of their water, and deserted by their naiads, or saintly patrons. I have gathered enough material for a booklet on the subject already; but wishing to make it as complete as possible, I would ask the aid of your readers in sending me, through the pages of the *Western Antiquary*, an account of any saint's well in their neighbourhoods, (a sketch or photograph if possible would be much esteemed), the times and modes observed when the waters are consulted for cure or divination, the legendary lore connected with them, and any other particulars. The most interesting material is got, not from books, but from the mouths of the old folk. I may return to the subject again; at present I wish to enquire what authority there is for the oft-repeated story that St. Madron's well was partially demolished by Shrubsall, Governor of Pendennis Castle, and Major Ceely, of St. Ives, in the time of the Protectorate?

Bodmin. T. Q. COUCH.

Replies.

BURYING IN WOOLLEN.—By the 29th of Charles the Second, it was enacted that all persons were in future to be buried in woollen dresses or shrouds, the person directing the burial for non-compliance with the Act to forfeit £5. This law was passed for the encouragement of the woollen manufacture in England; and to prevent any evasion, the friends or executors of the dead were obliged to make oath before a justice of the peace that the provisions of the Act had been complied with. This Act was very unpopular, more particularly with the upper classes, for whose shrouds it had been customary to use linen. A well-known quotation from Pope refers to this subject.

"Odius! In Woollen! Would a saint provoke!
Were the last words that poor Narcissa spoke.
No, let a charming chintz and Brussels lace
Wrap my cold limbs and shade my lifeless face;
One would not sure, be frightful when one's dead,
And Betty, give this cheek a little red."

Narcissa is said to have been intended for Mrs. Anne Oldfield, a celebrated actress, who insisted on being rouged when laid out, and dressed in a very fine Brussels lace head dress, a new pair of kid gloves and a robe with lace ruffles and a lace collar. She died 23 Oct., 1730, and was buried in Westminster Abbey on the 27 Oct. It would therefore appear that there was no objection to having the woollen dress covered over with another dress.

15, Queen Anne's Gate, Westminster.

GEORGE C. BOASE.

In 1678 (30, Chas. II., cap. 3), an Act was passed with this title, "An Act for Burying in Woollen," which required that an affidavit should be brought within eight days of the burial, under a penalty of £5, that the deceased was not buried in linen. This Act was not repealed until 1814 (54, Geo. III., cap. 108). In the Sutcombe register between 1686 and 1812, there are nine instances where it is recorded that the individual "was buried in Linnen." In each of these, I suppose the penalty incurred by the infraction of the Act would be paid.

Buckland Brewer. J. INGLE DREDGE.

This custom, I believe, was instituted to encourage the English woollen manufacture. I have seen it recorded in old parish registers. There was an Act of Parliament bearing on the subject. Probably one of your legal readers may find out and give the date of the statute.

Newlyn. W. S. L. S.

GRIBBLE.—Is this an off-shoot of the Zurich family of Grebel (see additional MSS. British Museum 1737. Germ. No. 25694). In Burke's Encyclopædia of Heraldry the family of Grebell of Canterbury is referred to, and in the Sussex Archæological collections the name of Greble or Grebell appears to have been honourably connected with the ancient Cinque port of Rye. Among the wills proved in the Taunton Archidiaconal Court in the year 1538, *temp.* Hen. VIII., I find that of John Grybbell, for Overstowey, near Bridgwater, but his profession is not given. The name again appears for the same parish in the reign of James I. Richard Grible, Thomas Dybbell, of Holford, in the same district, in the year 1543, but it ultimately assumed the form of Dyble in the parish of North Petherton A.D. 1551, Sawtell crops up at Drayton, (West) Somerset, in the year 1549, and Treble at Combeflorey in the reign of Elizabeth. Both of these latter names are very respectably represented in these districts. Mr. Sawtell, who has just carried off the prize for the best horse at the Bath and West of England Agricultural Show, generally appears with the best mount at the annual training of the regiment of the West Somerset Yeomanry Cavalry, and I have no doubt but that a great many of the owners of the names who were at one time looked upon as foreigners ultimately became owners and occupiers of property in some of your pleasent Devonshire towns and valleys.

Taunton. A. J. MONDAY.

PICTURES IN APPLIQUE WORK.—The note of "W. S. L. S." under this subject is certainly an interesting one, and may not the materials for such a book be gathered through the *Western Antiquary?* I have before me three examples of "appliqué work" pictures. One is that of a boy chastising a tired dog drawing a small cart. The boy's dress, shoes, &c., and the dog, are formed of satin,

mounted on a water-colour landscape on paper. Under neath the picture is written—"The angry boy and the tired dog." Another, in an oval gilt frame, represents a Roman matron delivering a funeral oration over the body of her deceased husband. This picture is of a sort of coloured flannel in "appliqué" and embroidery. The face, hands, and foot are painted in water-colour on paper. A third example, a pole fire-screen, represents a gipsy telling a young lady's fortune. This is done in crewels and silk embroidery, mounted on satin; the sky, faces, and hands of the figure are in water-colour. In old domestic furniture there is the child's go-cart, the upright clock-case, ornamented with marquetrie work, also tea-caddies and work-boxes similarly ornamented; nor must be forgotten the famous "old oak chest," with its curious characteristic devices.

Exeter. G. T.

CARZANTICK.—It has been suggested to me that the name of Carzantick, in Lawhitton, may be connected with the cross standing there. This is not impossible. If the Carz be taken as a corruption for Crowze, the name would mean "the fair or beautiful cross," *i.e.*, Crowz-Carz—cross; An—the (by Cornish rule) following the chief nown—*e.g.*, Street-an-Nawan—the new road; Chy-an-dour—the house by the water; Tick for Teag or Teg—fair, beautiful. If the cross described by "E. G. B." be so ornate (as this account implies), then the epithet would be fairly accurate, and the derivation of the name probable.

Newlyn. W. S. LACH-SZYRMA.

PLYMPTON AND PLYMSTOCK.—I concluded the priory of Plympton was a slip of the pen. There was a chapel at Plymstock, which Walter, Abbot of Tavistock (1154-74) surrendered to Richard, Prior of Plympton, 1160-9, to put an end to all strife between them, and it was agreed that whenever the monks of Tavistock went to Plympton, they were to be received, boarded, and lodged as members of the fraternity, and *vice versa*. Abbot Walter was a Winchester monk. Levingus, the former Abbot, who assisted in restoring Edward the Confessor, was a Winchester monk, and afterwards Bishop of Crediton; in a former number he is styled as Bishop of Exeter, by a similar slip.

London. WYVERN GULES.

THE EIKON BASILIKE.—Your correspondent on this subject, may perhaps, be glad to be directed to the Athenæum, May 5, 1883; pages 570, 571, in which some evidence of an early date is brought forward in corroboration of the kingly authorship of the above book.

H. SHARBOCK.

DR. GAUDEN AND THE EIKON BASILIKE.—In my judgment the writer quoted by "Bibliographer" in making his statement about the Eikon Basilike and Bishop Gauden proves most conclusively one point—his own unfitness to instruct the public. That statement is so far contrary to the facts of the case, that with thoughtful men the feeling adverse to the Bishop's claim has been strengthening, while of late years all the new evidence discovered had been in favour of the King. Dr. Philip Bliss, quite as competent an authority on such a question as Dr. Oliver or Lord Macaulay, when revising Anthony Woods "Life of Mr. Gauden" (*Ath: Oxon.* iij. 618.) wrote in 1817, "My own opinion is that Gauden was not the author and that Charles was," Dr. Christopher Wordsworth's three books, "*Who wrote Eikon Basilike?*" 1824, "*Documentary Supplement to who wrote Eikon Basilike?*" 1825, and "*King Charles the First the author of Eikon Basilike*" 1828, have not yet been satisfactorily answered. If "Bibliographer" will read Mr. Edward J. L. Scott's *Preface* to Mr. Eliot Stock's reprint of the Eikon, 1880, he will find some particulars of the new evidence since Dr. Wordsworth wrote. Apart from Gauden this subject will necessarily turn up in the *Bibliotheca Devoniensis*, for Dr. Thos. Long, a Prebendary of Exeter, answered Anthony Walker in 1694, and J. Y(oung) of Plymouth, took part in the controversy in 1703.

Buckland Brewer. J. INGLE DREDGE.

"*Weekly Mercury*," *June 23rd*, 1883.

Notes.

DEVON SIGNBOARDS.

The two following are interesting notices of Devon signboards of the last century:—

1.—Found at the back of the panels in an old oak room at Ottery St. Mary, and now exhibited by E. Brand, Esq., of Exeter, at the opening of the New Dental Hospital, Leicester-square, London:

"Thos. Smith Glazier
Let Blood and Draw
Teeth att 3d Tea KitteLs and Potts
Buckels and Lantrens Cups
To BE HandeLd Heare."

2.—Mentioned in the "Life of Lackington," the Bookseller, 1791, p. 184.

I also saw in a village near Plymouth, in Devonshire:—

"Roger Tuttel, by God's grace and mercy, kills rats, moles, and all sorts of vermin and venomous creatures."

T. N. BRUSHFIELD, M.D.

Budleigh Salterton.

PARR FAMILY OF CHUDLEIGH, ALPHINGTON, POWDERHAM, SHILLINGFORD, AND EXETER.

Can anyone give me any further information relating to the following:—

Parre, or Parr family, of Chudleigh. The earliest will relating to the Parre or Parr family of Devonshire is that of John Parre, of Chudleigh, dated 16th August, 1551. Names his brother John Parre, his wife Elenore, his daughter Joane, and his son Nicholas Parr. Proved 13th May, 1552, at Exeter. Collated with Exeter.

I shall esteem it a great favour if anyone will forward me a copy of the above will from the Probate Court, Exeter.

Also the will of Henry Parre, of Alphington, August, 1615, will of Sabine Parr, of Exeter, July, 1618; and the will of Judith Par, of Exeter, July, 1618, which are all to be seen in the Archdeaconry of Exeter.

Wills of John Parr, of Exeter, April, 1690; Martha Parr, of Exeter, 1712.

I shall be glad of a copy of the administration of the effects of the Rev. Thomas Parr, Rector of Coryton, 1622, and Elizabeth Parre, of Chudleigh, 1622, which are to be found in the Principal Registry of the Bishop, Exeter.

Administration of the effects of Judith Parr, of Exeter, 6th August, 1691.

Parr family, of Alphington, from the Probate Court, Exeter, on the 6th April, 1640. Administration of the effects of Henry Parr, late of Alphington, deceased. Intestate was granted to Richard Harris, of Alphington, yeoman, during the minority of Elizabeth Parr, Henry Parr, John Parr, William Parr, and Agnes Parr, his children. Inventory £377 16s. 4d. ; equivalent now to about £2,000.

Parr family, from the Parish Register of Alphington, through the kindness of the Rector, the Rev. E. J. G. Dupius. (The Parish Register of Alphington dates from 1603).

BAPTISMS.

1607.—Nov 9th Joane daughter of John Parr.
1609.—March 28th Barbara daughter of John Parr.
1610.—Nov 28th William son of John Parr.
1612.—Feby 10th Hugh son of John Parr.
1615.—June 10th Elizabeth daughter of John Parr.
1620.—Sept 27th Agnes daughter of John Parr.
1633.—May 27th William son of Henry Parr.
1666.—Nov 22nd Sarah daughter of Christopher Parr.
1737.—Jany 6th John son of John Parr Esqr.
1742.—Sept 19th Henry son of Henry Parr and Agnes his wife of Exminster.
1747.—July 19th John son of John and Ann Parr.

BURIALS.

1615.—August 1st Henry Parr.
1618.—April 1st John Parr.
.621.—March 28th Anthony Parr.
1625.—October 15th Agnes Parr.
1637.—June 10th Jane the wife of Henry Parr.
1671.—December 28th, Christopher Parr.
1747.—April 24 Joan Parr.

MARRIAGES.

1617.—June 25th George Parr and Mary Harris.
1683.—Jany 24 Richard Hawker and Mary Parr.
1685.—May 30th Robert Loutem and Rebecca Parr.
1692.—November 5th Richard Parker and Sarah Parr.
1741.—June 6th John Parr of Crediton and Mary Venning.

Can anyone inform me if the Alphington, Exeter, Chudleigh, and Exminster, Powderham family of Parr are all from the same stock; see *Western Antiquary*, 12th August, 1882 ; 5th May, 1883.

In Powderham Churchyard, on headstone :—To the memory of Thomas Parr, who died 10th January, 1805, aged 52 years. Also Esther, his wife, died 12th August, 1828.

Copy of inscription on a mural tablet in Shillingford Church :—John Parr of this Parish died 28th day of Feby 1676 in the 73rd year of his age. The Rev. B. W. Savile, the rector of Shillingford, informs me the parish registers of Shillingford date from 1538. Does the name appear on the parish register of Shillingford prior to 1606?

Can anyone inform me if the above extracts of the Parre or Parr family are all from the same stock? I may add that all the above villages are joining each other, and within a few miles of Exeter.

PARR FAMILY OF DEVONSHIRE.

From the Probate Court, Exeter.

On the 9th May, 1640. Administration of the effects of Johane Parr, of St. Paul's, Exeter, widow, deceased, Intestate. Granted to her daughter, Dorothye Bagwell, of the City of Exeter, Spinster; no inventory £—

From the Bishops Court, Exeter.

MARRIAGE LICENSES.

1666.—Sep 10 Peter Parr *et* Catherine Crocker both of Exeter

1672.—Edwin Parre *et* Mary Janney both of Exeter.

1675.—Oct 21 Stephen Parr and Eliza West of Kenn.

1679.—Feb 28 John Parr *et* Catherine Angepoll both of Exeter.

1686.—July 29 Richard Stancombe de Islington and Mary Parr de Newton Abbot.

1689.—Sep 30 Bartholomew Parr of Exeter Elizabeth Yates of Silverton Spinster.

1740.—Oct 25 Bartholomew Parr of Exeter (Surgeon) Sarah Kennell of Drewsteignton.

PARR FAMILY OF CLYST ST. GEORGE, NEAR EXETER.

1638.—John Parr of Exeter Merchant, Patron of Clyst St. George.

1664.—Sarah Parr Relict of John Parr was Patron.

1638.—Robert Parr Rector of Clyst St. George.

1664.—Robert Parr Died. His family is said to have been living at Preston, Lancashire, prior to 1500.

1694.—Bartholomew Parr, Gent, Patron of Clyst St. George.

1695.—Elizabeth Parr Relict of Bartholomew Parr Patron.

Any further information relating to the Parr or Parre family of Devonshire will be esteemed a favour.

Ledbury, Herefordshire. JOHN FRANK PARR.

PENZANCE CORPORATION.

In the concluding days of December, 1835, the first election under The Corporation Reform Act 5 and 6 William IV. c. 76 (1835) took place at Penzance. The event excited considerable interest, and immediately on the state of the poll becoming known, the following lines were circulated on the occupations of the persons composing the new Council.—

"Five bankers, two lawyers, and one auctioneer,
A doctor, a hatter, a man of veneer,
Lloyd's Agent, a grocer, a dealer in wine,
A vendor of hardware, and a burner of lime,
By trickery and canvass, by dessert or chance
Compose the new Council of the town of Penzance

The persons elected were George Grenfell, banker, died 1841 ; John Batten, banker, died 1875 ; Edward Bolitho, banker, living ; Joseph Carne, banker, died 1858 ; John Josias Arthur Boase, living ; Richard Millett, lawyer, died 1865 ; Francis Paynter, lawyer, died 1863 ; John Thomas, auctioneer, dead ; Richard Hocking, surgeon, dead ; Michael Collier, hatter, died 1865 ; Edward Harvey, carpenter and builder, dead ; Richard Pearce, agent to Lloyd's, died 1862 ; Samuel Higgs, grocer, died 1874 ; William Davy, wine merchant, died 1839; Thomas

Coulson, draper, died 1862; Hugh Mason Moyle, ironmonger, died 1875; Richard Cornish, lime burner, died 1854. The Council consisted of 18 members, but as Francis Paynter was elected in both the eastern and western wards, there are only 17 persons enumerated in the preceding account. Out of these 17 persons only two survive—Mr. Edward Bolitho, of Trewidden, Madron; and Mr. J. J. A. Boase, who now resides at Exmouth. It may be also noticed that Mr. George Grenfell, who stood second on the list of the Western Ward, declined serving on the Council from conscientious scruples about taking the oath.

PENZANCE.

CURIOUS SCULPTURED STONE AT ST. STEPHEN'S CHURCH, LAUNCESTON

I send you a sketch of a remarkable sculptured stone found on the 13th June, built in the eastern chancel wall of the Church of St. Stephen, Launceston, which is now undergoing restoration.

The stone is Warbstow free-stone, and measures 1ft. 9in. wide, 2ft. 5in. high, and 10in. thick. The figure on it is well preserved and is cut 2in. in *relief*. It probably represents an apostle, or Christ seated—a rope girdle is around the left shoulder and encircles the waist. From the character of the work it may date back to the twelfth or thirteenth century.

Launceston. OTHO B. PETER.

[We furnish an illustration of this curious sculptured stone from a drawing by our correspondent.—EDITOR.]

Queries.

617.—SAMPFORD SPINEY.—Visiting this church recently, I was particularly struck with the ornamental character of the tower. This seems the more surprising, as its situation is so lonely, and one is led to inquire why it was built so much more elaborately than other moorland churches of its size. Perhaps some reader can say when and by whom the church was built, and also what the name means. On the middle of the south side of the tower there is a curious monogram looking like a W turned upside down. It is about a foot in height, and is raised about an inch above the surface of the stone on which it is cut Higher up, between the west jamb of the window and the side of the tower, is what seems to be a plain shield resting upon two cross keys. It might be thought to be the arms of the diocese if the keys had been upon the shield instead of beneath it. I was glad to see that the old cross was re-erected in the open space on the west of the church. There is no sundial. HIBYSKWE.

618.—ST. PIRAN'S DAY.—Hitchins, in his "History of Cornwall," says that this day is kept by the tinners in Cornwall as a holiday. This, by a custom established from time immemorial, sanctions a complete suspension from all labour. According to tradition, St. Piran is supposed to have communicated some important information relative to the tin manufacture. Can any of your readers inform me the day on which this annual holiday is kept?

Plymouth. S. S.

Replies.

CHAAFE, CHAFY-CHAFY. — In "Lysons's Magna Britannia, Devonshire," p. 247, the parish church of St. Giles-in-the-Wood in that county is said to contain the monument with effigy of Thomas Chafe, Esq., of Chafecombe, in Somersetshire, who died in the year 1605. No reference, however, is made in "Collinson's History of Somerset" to this family, nor in the "Somersetshire Visitation" of 1623, so it may be therefore assumed to have migrated at an early period. In "Burke's Encyclopædia," the arms are thus referred to:—*Chafe* (Exeter)—Az. five fusils in fesse ar. *Chaffe*—Az. a fesse lozengy ar. Tristram Risdon, gentleman, the distinguished Devonshire antiquary, married Pasco, the heiress of Chafe of St. Giles-in-the-Wood, and this is testified by the Risdon pedigree as set forth in the "Devonshire Visitation" of 1620. As regards the origin of the surname of Chafy, I feel that I cannot express myself so confidently. I have always had an idea that both Chafy and Chaffin were peculiar to Dorsetshire, but have been unable to find either of these names connected with that county in the *Liber Niger* compiled in the reign of Henry II., nor in the *Testa de Nevill* of the time of Henry III. A John deChaufy held Mapledurham, Chaufy, Co. of Oxon, in the latter reign. Chafy may possibly be a contraction of Chaufy. In the *Abbreviatio Placitorum*, Richard I. and John; the name is as frequently written Chaufe as Chaufy. The name of Chafy is referred to in the Chancery Proceedings in the time of Elizabeth, viz., Richard Archer against Robert Chafye and William Dallard—claim title-deeds, &c., premises, &c., at Stoke-under-Hamdon, Co. Somerset. There are three families of Chaffin mentioned in Burke's "Encyclopædia of Heraldry," viz., Chaffin or Chafin (Chetle, Co. Dorset). Arms:—Gu, a talbot pass. or Chaffin or Saffin (Somerset) Az. three estoiles of eight points, each issuing from a crescent or. Chaffin (Warminster, Co. Wilts) Gu. a talbot pass. or, a chief ermine. The name was spelt Cheffyn in the reign of Edward I. *e.g.*, John Cheffin. As the name is written without the prefix *de* it may be perhaps inferred that it was not a place-name. Chaucer, the father of English poetry, is said to be derived from the French *echauffer*—to heat, to warm, &c.—and even until recently the Lord Chancellor had the sinecure post of Chafe-Wax in his gift. One of the duties of this onerous office appears to have consisted in making the wax warm previously to sealing the writs. Among the list of returns to Parliamentary Writs issued in the 12th year of Edward II., A.D. 1318, appears one from Lyme Regis, with the name of Henry le Chivere, as the Manucaptor or surety of Robert le Mercer, the elected burgess. Was the former of these surnames the Norman-French for Chiffreur, an accountant?

Taunton. A. J. MONDAY.

FIRES AT TIVERTON. (iii., 12., col. 2.)—Nicholas Mercer, Rector of Pite Portion, in the church of Tiverton, died in March, 1596-7. From this date, and the character which is given of him in Col. Harding's *History of Tiverton*, iv. 39, I have no doubt that he is the preacher P.F.R. asks for. The Colonel says—"He was esteemed a pious and good man, and the principles he inculcated were those

best calculated to promote morality and religion, recurring continually to the vices which were in daily practice, around him." J. INGLE DREDGE.

PAROCHIAL REGISTERS.—"W. S. L. S." may find, in "The Parish Register Abstract of 1830," a blue book, a list of all the register books in England, with the dates of their commencement and termination. The Registers of St. Columb Major, Cornwall, have been published under the editorial care of Mr. Arthur J. Jewers, (Hamilton, Adams and Co.)

Buckland Brenver. J. INGLE DREDGE.

THE PHŒNICIANS IN CORNWALL.—In his very interesting article on the above, Mr. Bawden says that all proper British names having *is* for their terminals are believed to be of Phœnician origin. "Bardsley's English Surnames" puts, however, a very different construction on the list given. "Harris" he derives from Harry (John Harryes, Ezekias Harrys); "Davis" from David (Gerves Daves, James Davyson); "Curtis" from courteous (Osbert le Curteys, Richard le Curteis); "Willis," from William (Robert Willys, Richard Willyson); "Norris," an early term for the Norwegians, or merely one from the north country (Robert le Norys, William le Noreis), "Jarvis," from Gervase (Ellen Jarvyes, Edyth Jervice); "Perkis," from Peter (Peterkin, Perkin, Perkins, Parkins, Parkes, Perkes, Perks, Perkis, and Purkis), brought in by the Flemish settlers; "Dennis," from the Danes (Brice le Daneis, James le Danoys, Joel le Deneys); "Ellis," from Elias (Elias fil Elye, Elis le Fitz-Hugh); "Collis," from Cole, Nicole, Nicholas. "Kempis," may be derived from Kemp, a soldier. "Tallis," from the Norman-French taillis, or underwood. "Otis," I am not able to give. "Ennis," is probably Irish—Inis, Innis, Ennis, an island, "Morris," from the Welsh, Mor or Mawr (great), and Rwyce (war). Maurice was also a favourite name with the Normans, and may be of Breton origin, derived from the warrior Saint Maurice. Morris is also in some cases derived from the morris-dance, which I do not think is derived from the Moors, but from the moors or marshes, as the Morres family of Ireland obtained their name of de Marisco, Morisco, or Morres, from being Lords Warden of the marshes. "Harris" is also in some cases derived from Heriz, a hedgehog (French). "Norris" from Norice, Nourice, a nurse; Dennis from St. Denis, the patron saint of France. It is rather a difficult matter to trace the sources of some names, but I think I have shown that the terminal *is* has nothing to do with the Phœnicians.

Southampton. G. T. WINDYER-MORRIS.

THE "SHERBORNE MERCURY."—It is fitting that the Goadbys of Sherborne should have a memorial in the pages of the *Western Antiquary*, for our fathers and grandfathers mainly, if not entirely, depended on them for their news and mental entertainment. I cannot find when the *Sherborne Mercury* was started, probably about the middle of the last century. It was well remembered by my father as being in his early days largely circulated throughout Cornwall, even to its remotest villages. Great was the anticipation of the Sherborne rider with spattered boots, and bestriding his bulging saddle bags, from which latter he dispensed to the eager crowd his *Mercury* and his *Entertainer*, took the money and the orders of new customers, and was off. Excellent pioneers were the Goadbys for Charles Knight, the brothers Chambers, and the host that follow them. Laud and honour to the Goadbys! I have before me as I write the first volume of their "Weekly Magazine," published as an appendix to the *Mercury* or newspaper. This magazine consisted of four large folio pages of instructive, entertaining, and pure-toned reading. It was sold for one half-penny, but only to the customers who took the *Mercury*, a few of whom could not afford or did not choose to take this cheap appendix. The following account of the mode in which the western counties were supplied with literary food in the last century is taken from the life of Samuel Drew (p. 55):—"At the time my brother Samuel was an apprentice, my father was chiefly employed in what was called 'riding Sherborne.' There was scarcely a bookseller at that time in Cornwall, and the only newspaper known among the common people was the *Sherborne Mercury*, published weekly by Goadby and Co., the same persons that issued the *Weekly Entertainer*. The papers were not sent by post, but by private messengers, who were termed *Sherborne men*. My father was one of these. Between Plymouth and Penzance there were two stages on the main road, each about forty miles; and there were branch riders in different directions, who held a regular communication with each other and with the establishment in Sherborne. Their business was to deliver the newspapers, *Entertainers*, and any books that had been ordered; to collect the money, and take fresh orders. My father's stage was from St. Austell to Plymouth. He always set off on his journey early on Monday morning, and returned on Wednesday." In Couch's "History of Polperro" is an account of the *Sherborne Mercury*, similar to this. It is there added that the fame of the newspaper survived until very lately, for a gossip and newsmonger was spoken of as a *regular Sherborne*. The date of the publication of the *Weekly Magazine* was January 6, 1772, but the *Sherborne Mercury* was much older. T. Q. COUCH.

Bodmin.

No answer having been given to this query, I may mention, as confirmatory of the former circulation of Sherborne papers in Devon and Cornwall, that I well remember having heard from an old relation that an uncle of hers, who lived in this immediate neighbourhood, and died in 1808 at the age of 76, was a regular subscriber to the *Sherborne Journal*, and that its weekly arrival used to be anticipated with great interest. As two or three papers were published at Exeter about the same time, one would have thought they would have had the preference, but I have an impression that, independently of any other merits, the *Journal* had a specialty as a means of advertising land sales and so on. N. D.

Bideford.

ESTOVER.—There is a part of the town of Bridgwater, Somerset, called Eastover. M. W.

London.

THE CORNISH MOTTO.—At page 212, part XII., Second Series, you ask for some explanation of the motto "One and All." I can give you a reference to its use by Defoe, which occurs in the second part of "Robinson Crusoe." The crew have determined to put Robinson on shore, and the boatswain as ringleader said that if the captain would

not agree to it, "they would all leave the ship, and sail no further with him; and at that word *all* he turned his face towards the mainmast, which was, it seems, the signal agreed on between them at which, all the seamen being got together, they cried out One and all, One and all."

In this case the expression is clearly use to imply unity of action—equivalent to saying they would all stand or fall together as one man. How or when it was adopted as the Cornish motto I have no idea, but a history of the county should give the information.

Bideford. N.D.

"*Weekly Mercury.*" *June* 30*th*, 1883.

Notes.

FICTIONS IN LAW AND THE PLYMOUTH LEAT.

In a former communication I ventured the bold opinion that the composition between the Plymouth Corporation and Drake was a fiction in law. It would be miraculous if some hundreds of contemporaneous families, including those of the Corporation members, had concurred in a false statement which deprived the Corporation of its credit, and descended through incessant repetitions to thousands of modern families. The peculiar circumstances render such a tradition immeasurably stronger than the accountant's figures, which, after all, can constitute a perfectly consistent and necessary legal fiction. Mr. Brindley (*Western Antiquary*, 2nd series, p. 208), knowing little of Drake or of old legal artifices was very likely to lose his head over such figures, and to be deceived in the belief that he was being undeceived. Historical truth must be naked truth; legal truth may be essentially the same but artificially disguised. The historian has to penetrate the disguise and an obtuse intellect is of no more use than a blunt awl. Would any sane person believe that a pepper-corn, a cumin seed, a red rose, a glove, an arrow, or such like, was the true rent paid for an estate, or that a sore sparrow-hawk would purchase a manor, or that manors great and small would be purchased for about the same price all round, say 40 silver marks, a very favourite nominal sum? Would any sane person believe that leases long or short, and the reversions of the fee were all of one value, viz., 16 years purchase, as the local historian (*Plymo. Inst. Transac.*) would have us believe? The historian overlooked the fact that Drake had to content the lessors and lessees who regarded the Plymouth Corporation as Drake's nominees, to whom a good title was to be made out, and a nominal rate fixed as the "verie value" to secure Plymouth in case of future accidents. The very value was what Drake gave. The inquirer should read Blount's *Ancient Tenures of Land and Jocular Customs*, for examples of legal farces. However, all are not obsolete, pepper-corn rents for instance. Since the Leat question arose I was a party where A. apparently sold property, in Middlesex, to B. for a larger sum than the leat composition; the property was registered in A.'s name, then in B.'s, yet it was absolutely given to B. by C., whose name does not appear, when A., B., C., and the conveyancer are dead, no one will care to be the wiser, and a future devisee or assignee would be prepared to swear that A. sold to B. Should any one assert fifty years hence that C. gave the property he would be contradicted by the deed, and the correct judgment would rest on extraneous evidences. Again I was a party when a mother sold to her son a perpetual annuity of some pounds, for a few shillings, yet it was a free gift for which the son continues to be grateful, and he would have to sell it as *his purchase* if at all.

The difference between genuine and legal truth creates difficulties for the historian. A manor, apparently by the exercise of owners' rights, passed from the Crown to E. An old county historian said it passed to C. After long investigation it turned out that the Crown had enfeoffed commissioners who sold to C., but by consent of the Crown enfeoffed C.'s nominees, who conveyed a good title to E. Here were double dummies and C., the real purchaser, never came into possession. When courts first condescended to entertain fictions remains undetermined by legal antiquarianism. It was discovered very early that the securest title to land was the registered decree of a lawsuit. Hence, if A. intended to convey lands to his friend B. he would convert himself into a defendant, that B. might sue him for possession. Their "Final Concord" would then be made out in the Chirographer's office, and delivered to the complainant, while the counter-part, which had been severed from it by an undulating cut, was deposited among the public records for reference. So, if a man wished to bar entail or dower, he vested his lands in feoffees, who restored them to him on a novel footing, and thus the same man might re-convey the same lands any number of times. Alnwick Castle was alleged to have been sold to the Percies by a feoffee who abused his trust. (Stow *Annals*). I could quote curious and contradictory complications which nothing but private deeds could explain. Even our grand Pipe Rolls may be deceptive; property may be traced through them standing for centuries in one name, which other documents prove to have changed owners several times. The strongest title to land was that which had been decided by a duel, and to add notoriety a sham trial by battle might be introduced into a fictitious suit, the two combatants bare-headed, bare-legged to the knees, bare-armed to the elbows, furnished each with a bâton an ell long, and a four-cornered leathern target, were to fight in the lists from sunrise till the stars appeared at the latest. The defendant's champion had only to cry *craven* after a few feints, and an important title was created. Though many old forms are now happily abolished, I will allude, in conclusion, to the "Common Recovery," under which Sir Francis Henry Drake, Bart., cut off the entail and sent his estates into a female channel. Dummy No. 1 claimed the lands as his right, and sued the Baronet in the Common Pleas. The Baronet shifted the responsibility on to his son, F. H. Drake, who in turn shifted it on to Dummy No. 2, who perhaps never had a single acre of his own. A day was then fixed to try the case as between the two Dummies.

Dummy No. 2 not appearing in court on the given day, the lands went to Dummy No. 1 by default, and Dummy No. 2 was ordered out of his fictitious estate, to recompense the Baronet.

Some novice, looking into this recovery a century or two hence, might be led to declare his discovery that the Baronet had to surrender what never legally belonged to him, and similarly old law provides many reasons why we must not always judge by appearances.

London. WYVERN GULES.

SOME DEVONSHIRE VESSELS THAT TOOK PART IN THE DEFEAT OF THE SPANISH ARMADA.

From a paper read by Mr E Windeatt before the Devonshire Association in July, 1880, I gather that two vessels were sent by the inhabitants of Dartmouth, Totnes, and the neighbourhood, viz., the Crescent, seventy men, with John Wylson as captain, and Christopher Weymouth, as master ; and the Harte, thirty men, with James Hooston as captain, and Thomas Anthonye, as master The total cost of fitting out, victualling, paying the men, &c., was £912 11s. 2d. for the four months.

"In addition to these two vessels, five voluntary vessels went out from Dartmouth, viz., the Roebuck, Sir Walter Raleigh's, under Captain Jacob Whitton, which conveyed powder; the Phœnix, Mr. Gawen Champernowne's bark of seventy tons and fifty men ; the Gabriel, Sir John Gilbert's ship, of one hundred and fifty tons and eighty men ; the Elizabeth, Mr. Adrian Gilbert's, of seventy tons and sixty men ; and the Samaritan, of three hundred tons and one hundred and fifty men." Sir Edmund Lye, Kt., a Totnes man, also fitted out a vessel, and served in it against the Armada.

Teignmouth. P. F. R.

MEDIÆVAL POTTERY.

An ancient jug, in the form of an animal, was found at a considerable depth in digging out foundations for the Roman Catholic Church, now in course of erection, in South-street, Exeter. It is of glazed earthenware—the legs are wanting, and in all probability it had a handle reaching from the head to the hind quarters—the hole for the filling is under the belly.

This ancient vessel was presented by the contractor, Mr. Phillips, to the Rev. Mr. Ellacombe, of St. George's Clist who very properly sent it to the Exeter Museum.

An equestrian figure of this kind was found at Lewes in 1845, and one at Mere, Wilts, in 1865, the latter representing a knight in armour. These latter examples are figured—the former in the tract on Pottery and Porcelain, published at the Kensington Museum ; the latter in the catalogue of the Salisbury and South Wilts Museum. Some others of the kind have been found and usually mutilated. The probable date of them is that of the 12th century.

Exeter. G. T.

[An illustration of this interesting relic of mediæval pottery given herewith from a drawing kindly furnished by Mr. Townsend.—EDITOR.]

SIR FRANCIS DRAKE'S GHOST.

Spiritualists would, perhaps, tell us that so great a hero as Sir Francis Drake could not take his departure from this world without sending his spirit back here to ascertain how it fared with those into whose hands he had consigned his worldly possessions. Evidently those servants of the Drake family who were employed at Nutwell many years ago had arrived at the same conclusion, for there was hardly a soul among them who did not claim the "honour" of having seen Sir Francis Drake's ghost!

Not very long ago, there died in the neighbourhood of Crediton (so a friend of mine informs me) a man who for a great number of years had occupied a responsible position at Nutwell, and almost up to the very day of his death he continued to aver that the stories about the ghost of the ancient hero indulging in midnight parades in and about the park were perfectly accurate. This same respectable old gentleman was wont to delight in raising the hair of his family and friends by relating, on winter and summer evenings, when and under what circumstances he first met the spirit of the departed ancestor of his master. He had returned from an inn some distance off, where conviviality had been the order of the evening ; but just at this stage of his narrative he always took great care to impress on his hearers the fact that he was "as straight as a chalk line" (a rather dangerous comparison, by the way), and so I suppose we must attach due credit to his protestations. Be that as it may, there existed no doubt in his mind that whilst he was walking through the park in the direction of the house he met the ghost of Sir Francis, who was armed wit ha naked sword. By what means he knew it was the apparition of Sir Francis has not been explained, but no doubt he, as well as the rest of his superstitious companions, came to the conclusion that none other of the Drake ancestry were worthy of such a privilege as that of which the ghost in question nightly availed himself. Whatever might be said of the disposition of Drake whilst he was alive, he appears to have been either very cowardly or exceedingly considerate as a ghost, for the unfortunate servant whom he had encountered merely shivered with fright, and cried out "boo-ooh," whereupon the unwelcome visitor fled, and was seen no more,—for that night, at least.

Of course, in all circles of society there are hard-hearted sceptics and disillusionists who persist in disbelieving the very things we wish them to believe, and who are ever ready to upset those little beliefs and theories which we are so fond of promulgating. It happened that there existed one of these prevaricating monsters at Nutwell, and avowing that, in his opinion, "the ghost was no ghost," and that whether it was or not he would "blow its brains out,' he one night set forth to carry his threats into execution. But we may depend that the ghost of our great hero was not going to be fooled in that way, and accordingly he obstinately refused to take his accustomed walk on that particular night ; and the man with a determined will returned to his quarters, perhaps not a sadder, and by no means a particularly wiser, man. However, he was evidently of opinion that the ghost of Sir Francis dared not encounter his terribly forboding gaze

and on those occasions when he condescended to treat what he termed the "Tomfooleries" of his fellow servants with a little levity, he was accustomed to declare that if it was a real ghost he was "glad on it," for then he knew there must have been some money hidden about the grounds, and that there would be a chance of his discovering the treasure. Whether or not he was so fortunate I have never heard, but it seems that after the occurrence I have just related, the ghost was very rarely seen, and at length he ceased to visit this vile earth altogether. It may be that the illustrious spirit got tired of guarding the presumed hidden wealth any longer, or, becoming disgusted at the cool reception he received every night, resolved that he would once and for all cease in his endeavours to honour his descendants with his ghostly presence. I am not aware whether Sir Francis has paid his nocturnal visits to the inhabitants of Nutwell of late years; but if he has not, who knows but what the domestics at that place have to thank the servant whose determination I just now referred to?

Exeter. T. J. NORTHY.

[It must be remembered, as bearing upon this story, that the great Sir Francis never lived lived at Nutwell. EDITOR.]

Queries.

619.—THOMAS GILBERT, EXETER.—On a token I have is the following inscription, on one side, going round "Thomas Gilbert," in the centre "T. G." On the other side, going round, "Of the City of Exon," in the centre "1666." Who and what was this Thomas Gilbert?

Teignmouth. P. F. R.

620.—REV. —SEAMAN.—Can any reader of the *Western Antiquary* give me any information respecting this gentleman, who was living in Plymouth in the middle of the second quarter of this century? Was he the author of any works? I have seen, under date of 1836, a casual reference to something he wrote, mentioned as "Mr. Seaman's Statement." I shall be obliged if any of your older readers can inform me what its subject was, its full title, and whether any local library possesses a copy? A YOUNG PLYMOUTHIAN.

621.—CHARLES MATHEWS, THE ELDER. — Charles Mathews, the elder, died at Plymouth, and was buried in St. Andrew's Church, as the monument with its interesting inscription from the pen of his friend, the late George Wightwick, and the slab now to be seen in the floor of the central aisle, sufficiently testify. I should like to ask through the columns of the *Western Antiquary* if any recollections of the celebrated comedian as connected with the locality, still linger in the memories of any old Plymouthians, and can be transferred to your interesting repository. He doubtless said many witty things, and his sayings would probably be treasured up in the families of those who heard them or heard of them. KEARLEY.

Replies.

FONT AT PLYMSTOCK CHURCH.—The font referred to by Mr. H. A. Gribble, is still in the church, but alas! not improved by restoration. Oh restoration, what crimes are committed in thy name! The cover of this font could not, I think, have been seen by Mr. Gribble in its perfect state in 1865. The top was gone, long, long ago. I am doubtful as to whether the cover was original. I am inclined to believe that it was made up with 17th century additions, from portions of the Rood Loft and Screen. Whatever it was, however, I am afraid that it has now been broken up, but the panels with the four figures have found a resting-place—probably their original position—at the base of the much mutilated screen, right and left of the entrance to the chancel. One of the earlier uncoloured figures is St. Matthew, with carpenter's square the other St. Bartholomew, with flaying knife. The other two are not saints, and are richly coloured. From what I have heard, the remonstrances of one or two parishioners against the many preserved the remains of the RoodLoft Screen. It was removed from an unsuitable to its present, the original position, when the church was re-seated a few years since, and the loose fragments were collected, and nailed over the scars, made by the removal of the ribs and covering "higgledy piggledy." There never was any priory or religious house at Plymstock. The antient barn belonging to the priory of Plympton was destroyed when the churchyard was enlarged, and the granite cross and gargoyle head may have come from that building or from Down Horne farmhouse, which I take to have been the Grange belonging to the priory.

Plympton. J. B. R.

LEOFRIC MISSAL.—The following I copy from the *Western Times*, June 18, 1883, and thinking it may interest your correspondent, "W. S. L. S." (571) I send it. "The Leofric Missal, as used in the Cathedral of Exeter during the episcopate of its first Bishop, A.D., 1050—1072, edited by F. E. Warren, B.D., F.S.A., has been published by the Clarendon Press."

Teignmouth. P. F. R.

ST. PIRAN'S DAY.—The following is said of St. Piran by Lake (Hist. of Cornwall, vol. 4, p. 55). "To S. Pieran (*sic*) the miners ascribe the discovery of tin," but this is an error, because as is well known tin was known long before the "saints" came to Cornwall. St. Piran came over from Ireland about theyear 400. They say that he was ungratefully treated, and that he reached Cornwall by sailing over on a millstone. The tradition is that he was a great toper, and that one day (or night) having taken more than he could steadily carry, he fell into a well and was drowned. Carew says of him, "such was Piran who if my author, the Legend, lye not after that (like another *Johannes de temporibus*) he had lived two hundred yeres with perfect health, took his last rest in a Cornish parish, which therethrough he endowed with his name." He is called the patron of the tinners (*Tonkin*), and his feast is kept on the 5th of March.

Plymouth. P. W. P. J.

SIR HUMPHRY DAVY.—There are two queries respecting Sir Humphry Davy in the *Western Antiquary* for May, which I will endeavour to answer.

1. As to his birthplace—His brother, Dr. John Davy, writes in the memoirs of his life :—"Sir Humphry Davy was the eldest son of Robert and Grace Davy. His native place was Penzance, on the shore of the Mounts Bay, in Cornwall. He was born on the 17th of December

1778, at five o'clock in the morning, as is certified in the cover of a large family Bible in the handwriting of his father."

2nd. It is not easy to determine who first noticed the illuminating power of the Voltaic spark. Volta published an account of his *Pile* in 1800. He must have observed the brilliant spark obtained from it.

Davy in a letter printed in "Nicholson's Journal" for October, 1800, says that "well-burned charcoal, when made a medium of communication between the ends of the galvanic pile of Signor Volta, gave a *most vivid spark*." In 1802 in the "Journal of the Royal Institution," speaking of the pile he says "when pieces of well-burned charcoal were employed the spark was still larger, and of a vivid whiteness" but in 1802 Etienne Gaspard Robertson *exhibited* in Paris his "Phantasmorgaria," illuminated by the electricity of 120 elements of zinc and silver. The light is described as being "*une étincellent brillante d'une extreme blancheur.*" In the *Philosophical Magazine* for February, 1801, H. Moyes, of Edinburgh, published his experiments with the Voltaic pile and described the "vivid whiteness" of the light obtained from charcoal points. R. H.

London.

Holy Well, Roche.—St. Roche's Well is held in some esteem by marriageable lasses, who hasten thither on Holy Thursday to cast in, as an offering to St. Roche, pins and needles, and to determine their fates by the number and brightness of its prophetic bubbles. It was formerly reputed to have a sanative influence upon lunatics, who were cruelly immersed in its water until half drowned or terrified into a comatose condition.

(See "Black's Guide to Devonshire and Cornwall.)

Southampton. G. T. Windyer-Morris.

Stratton Church Accounts.—Allow me to refer your correspondent "Hibyskwe" to my letter which appeared in the *Western Daily Mercury* of May 28th, in which I replied at some length to Mr. Maskell's letter on this subject. I then pointed out that his arguments from dates to show the impossibility of the "books notyd" being copies of the "First Prayer Book of Edward VI., when examined fell to the ground.

Richard H. Manley.

Stoke-Climsland Rectory.

[We have retained a copy of the letter referred to by the Rev. R. H. Manley, and hope to give insertion to it in full shortly.—Editor.]

Tobacco.—I think we may find an earlier date than 1587 for the introduction of tobacco by Drake; we read in the publications of the Hakluyt Soc., vol. 16, App. 5, p. 222. that when Drake was "in the South Sea," about lat. 38, the natives of the country, called by the discoverers Nova Albion, brought offerings of feathers and "bags of Tobacco for presents." this incident appears to have taken place in 1579; Drake returned from the voyage in 1580.

In "The World Encompassed," of Drake, Tobacco is twice alluded to under the form Tabáh and Tobat and called by the writer "an herbe."

London. M. W.

The Union Jack.—Up to the end of Elizabeth's reign the flag of England was the banner of St. George, viz., *white with a red cross.* When James the 1st ascended the throne, the banner of Scotland (*blue with a white diagonal cross*) was incorporated with it. This flag was called the Union Jack—Jack, no doubt, being a corruption of Jacques or James. At the union with Ireland, in January, 1801, the banner of St. Patrick, *white with a red diagonal cross*, was added to the flag, and so we get our present Union Jack.

Plymouth. S. S.

Ince Castle.—I have heard a legend about the four towers of this castle—that a certain owner of the edifice (possibly its builder) erected them in memory of his four wives. Early in this century trips to Ince Castle were, I am informed, fashionable among the gentry of the Three Towns. The name Ince is probably the Cornish *ennis* an island, and thus must come from the time when Cornu-British was used on the banks of the St. Germans River.

W. S. L. S.

Notes to the Illustrations, &c.

On one page we give three illustrations, viz., "Loadstone used by Admiral Sir George Summers (or Somers,)" "Curious Sculptured Stone at St. Stephen's Church, Launceston," and "Ancient Jug found at Exeter" (1883). Notes respecting the two latter will be found on pages 49 and 52, the drawings from which our engravings are made having been supplied by the writers of the paragraphs relating to these interesting relics. We need add nothing further to the description there given, only thanking our correspondents for their interesting and valuable contributions.

For the drawing of Sir George Summers' Loadstone we are indebted to the kindness of Mr. G. D. Bellamy, Borough Surveyor of Plymouth, in the possession of whose family this relic is at present. Mr. Bellamy describes the loadstone as about 4¼ inches long, and further states that the block of wood upon which it stands was taken from the "Bellerophon." It may be of interest to our readers to know something of this Admiral Summers, and we therefore append a few paragraphs from Mr. John C. Bellamy's "Thousand Facts in the Histories of Devon and Cornwall, with especial reference to Plymouth" (Latimer, Plymouth, 1850). He says:—

Among the personages concerned in the establishment of the Virginian colony, and in the conduct of its affairs, was Admiral *Sir George Summers*, a native of Lyme

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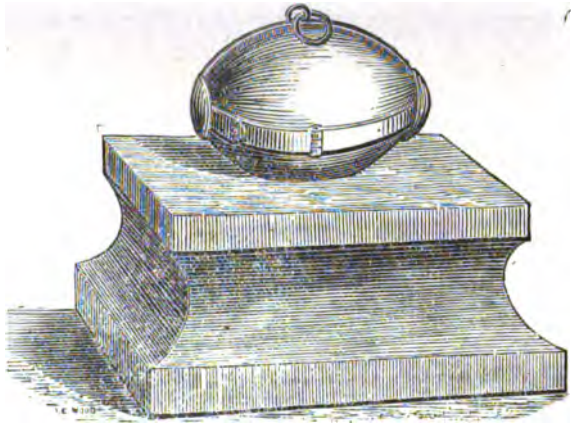

LODESTONE USED BY ADMIRAL SIR GEORGE SOMERS.
(See Note, page 54.)

CURIOUS SCULPTURED STONE AT ST. STEPHEN'S CHURCH, LAUNCESTON.
(See page 59.)

ANCIENT JUG, FOUND AT EXETER IN 1889.
(See Note, page 52.)

Regis, and once its representative. His name and connection with that event are here the more especially recorded, because, though not originally of a Plymouth family, his only descendants have been for a long number of years resident in that town. His name is continued among them as a prænomen, and they only can supply some portions of his history.

Several years previous to Raleigh's imprisonment, Sir G. Summers had shared in the government of the infant colony; and it would seem that during Sir Walter's confinement—extending from December, 1603, to 1615—an expedition raised independently of his guidance, perhaps wholly unknown to him, proceeded from Lyme Regis to Virginia, directed by Sir G. Summers and Sir Thomas Gates. On his passage thither he was wrecked on an island, or group of islands, which he took possession of for the British Crown. This was in 1609, and the island continued for years afterwards to be called by his name. In 1627, for example, we find a book was printed, entitled "General Historie of Virginia, New England, and the Summer Isles," by Captain John Smith. Shakespeare (who died 1616) is reported to have founded his play of the "Tempest" on the chances which befel this party in their shipwreck.

From an "Account of the '*Bermudas*,'" for such was the name assigned to the islands in question, is extracted the following narrative:—

"For the name of Somers' Isles the Bermudas are indebted to Sir George Somers, who, while proceeding to Virginia, of which he was appointed Deputy-Governor under Lord Delaware, was separated in a storm from the rest of the fleet, and with two other Deputy-Governors, Sir Francis Gates and Captain Newport, was wrecked upon them on the 11th of August, 1608. Fortunately no lives were lost, and they were able to save a considerable part of their stores and provisions. He took posession of the islands for the Crown of England. And such was the spontaneous bounty of Nature that one hundred and fifty persons subsisted in abundance for ten months on an uninhabited island. The number of birds was so great that we hear of a thousand being killed with sticks in a couple of hours by two or three men. They likewise found various kinds of fruits, such as mulberries, &c. Eager, however, to escape from this *ultima thule*, where they were cut off from all intercourse with the rest of the world, they built two small cedar vessels, in which there was not any iron except a small bolt in the keel, and in these they embarked to rejoin their friends in Virginia. On arriving there they found the government in considerable confusion, and the colony much embarrassed for live stock. To obtain a supply, the Admiral, Sir Geo. Summers, was despatched to Bermudas. After much difficulty, he once more found it, but soon after his arrival, worn out with his many dangers and fatigues, expired here (Bermuda) at an advanced age. He charged his men to proceed to Virginia for the relief of the suffering colony, but, wishing to return to their native country, they sailed for England, and arrived at Whitchurch Canonicorum, in Dorsetshire. They had on board the body of Sir G. Somers, having left his heart at Bermuda. Twelve years after Captain Buller erected a monument over his remains, which is still preserved in St. George's Church. These men, on their return, gave so favourable an account of Bermuda to the Virginia Company that they entered into a negotiation, and sold the island to 120 persons, who obtained a charter from King James confirming their title. Amongst these proprietors were the Earls Warwick and Pembroke Lord Paget, and several other noblemen and gentlemen.'

Mr. Bellamy further adds:—

The first govenor was a Mr. Moore, who was succeeded by Captain Daniel Tucker. Previous to this, Sir George Somers' brother came with a colony of sixty persons to form a settlement in 1611.

EPITAPH IN ST. GEORGE'S CHURCH, BERMUDA.

In the year 1611
Noble Sir G. Somers went to heaven;
Whose noble well-tried worth still held employed,
Gave him the knowledge so wide.
Hence 'twas by heaven's decree that o this place
He brought new guests and name to mutual grace.
At last, his soul and body being to part,
He here bequeathed his entrails and his heart.

Mr. G. Roberts, the antiquary of Lyme Regis, communicates to me that the Rev. Mr. Palmer, of Whitchurch, has reasons for thinking that the body was *not* brought home.

From the immediate family of Summers there descended to those who now represent it pictures of Sir George and his lady. The Admiral is painted in the quaint petticoat breeches of those days, and rests his hand on a model of the globe. A natural magnet, set up as if for use, descended with the pictures to his surviving relatives; it is an elliptical rounded stone, about five inches along its axis, enclosed by a hoop of thin steel passed lengthwise around it, and by another encircling it in its lesser circumference. Where these hoops meet (at a point midway between the poles, is a ring, evidently designed for suspension of the instrument. Now, what can have been the history of this magnet? Mr. Medhurst, in his history of the Chinese, acquaints us that in the traditions of that people the *Compass* is reputed to have been used by the Yellow Emperor, 2,600 B.C., and, at all events, is traced by them to have been employed by some ambassadors in their return to the modern Cochin China. The *Compass*, by which term we mean an artificial magnet fitted to a mathematically-arranged circular table, dividing the horizon into equal parts, was known in Europe in the 14th century, and tested by Spanish navigators; in the 15th it conducted Columbus to the New World, and, indeed, was used by others in 1420 and onwards. The knowledge of the properties of a *floating* or *suspended loadstone* is traced back to the beginning of the 12th century. Marcus Paulus, who travelled in China, returned with information as to the Compass in 1260 or 1275. Gioia, of Amalfio, in Campania, produced it to the world in Europe in 1302, founding the invention, it is thought, on Paulus' information. Now, can we imagine that in the 17th century an admiral of this country adopted a rude natural instrument in place of, or in ignorance of, the Compass? Or was it only a *curiosity* derived from very ancient times and preserved by him as such? In the "English Hero; or Sir Francis Drake Revived," dated 1695, the frontispiece presents us

with the portrait of Sir F. with a globe, compasses, sword, *Mariner's Compass*, &c., as the emblems of his profession."

Fuller, in his "Worthies of England," Ed. 1811, vol, 1, p. 315, says—"This Sir George Summers was a *Lamb* on the *Land*, so patient that few could anger him, and (as if entering a ship he had assumed a new nature) a *Lion* at *Sea*, so passionate that few could please him. He died (modest conjectures are better than confident untruths) about the year of our Lord 1610."

We may add that the portraits of Sir George and his lady, as well as the loadstone, of which we give the illustration, are in the possession of Miss Bellamy, Plymouth.

We also give this month another of the illustrations of Old Plymouth, for the use of which we are indebted to the kindness of the proprietors of the *Western Figaro*, as acknowledged in the first number of the present series. The sketch of the Old Houses in St. Andrew's-street presents a view of one of the oldest streets in the town, where a few fragments of *Old Plymouth* still exist. But, alas! the hand of the *improver* is sweeping away relic after relic of the olden time, and now but little is left of the picturesque streets, courts, and alleys in which the goodly townsmen of the days of Elizabeth and Anne lived and laboured, helping as best they could to make the old town prosperous, and a place of note, which she has since become. New Plymouth has very nearly swallowed up all the remains of its older sister, and the best we can do is to preserve sketches of the old places which are so rapidly becoming things of the past. This is one of the objects of the *Western Antiquary*, and in this, as in all other matters, we invite the hearty co-operation of our friends, and of all who love the associations of olden days.

EDITOR.

THE

WESTERN ANTIQUARY;

OR,

Devon and Cornwall Note-Book,

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Notes.

MR. J. T. BLIGHT, F.S.A.

Mr. J. T. Blight, F.S.A. (formerly of Penzance), now about forty-seven years of age, having achieved a considerable reputation as an engraver on wood, maintained himself in a very respectable position, whilst his attainments as an archæologist gained him the Fellowship of the Antiquarian Society. His best known works are "The Ancient Crosses of East and West Cornwall," "The Churches of Cornwall," and the "Week at the Land's End," the whole of the contents of which, together with the illustrations, are his own. Incessant labour induced softening of the brain, and since 1871 he has been an inmate of the County Lunatic Asylum, with little or no hope of recovery.

Independent of pauper lunatics, the asylum receives a certain number of private patients, who enjoy considerable advantages, especially in being provided with congenial occupation. This, to a cultivated man like Mr. Blight is an inestimable solace, and the medical officer of the asylum is of opinion that his removal to the pauper side would be extremely prejudicial. The expense of maintaining him as a private patient is about £50 per annum, and hitherto this amount has been provided by friends who knew him in happier days, and from two grants of £100 and £50 respectively, from the fund at the disposal of H.M. the Queen.

From death and other causes old subscribers have fallen off, but thanks to the active sympathy of those in a position to urge his claims, a further grant of £200 is promised from the above-named fund, provided an amount which added thereto will suffice to buy an annuity of £50, be subscribed. The amount so required is £300.

Under these circumstances an appeal is made to Cornishmen interested in what appertains to Cornish history and Cornish archæology, and to literary men in general for assistance, in order that the declining years of one whose bright promise has been so sadly marred may be passed in comparative comfort.

At a meeting of the committee of the Penzance Public Library, held on the 7th inst., it was mentioned that unless funds can be raised to meet the conditional promise of a grant from the Royal Bounty, Mr. Blight can no longer be received as a private patient at the County Lunatic Asylum at Bodmin, but must be transferred to the pauper side of that institution, it was resolved unanimously :—

"That this committee greatly regrets its inability to draw on the scanty funds of this institution for the purpose of assisting Mr. Blight ; but, having known him well, and highly appreciating him as artist, archæologist, and author, the members of the committee consider him pre-eminently worthy of commiseration and assistance."

The following letter addressed to the Editors of the Local Newspapers has been kindly inserted by them :—

SIR,—The touching allusion to the case of Mr. Blight made by the Earl of Mount Edgcumbe, in the address delivered by him as President of the Royal Institution of Cornwall, on Tuesday last, emboldens me to offer to receive the contributions of those who may be willing to assist in raising the sum of £300 required to fulfil the conditions on which £200 is promised from the Royal Bounty.

No public appeal has been made, but I may say that Mr. Courtney, M.P., has promised £20; I shall be happy to contribute a similar sum : and I am not without hopes of obtaining a further grant from the Royal Literary Fund.

Including the sums named above, sufficient may be regarded as promised from other sources to justify my saying that of the £300 required, £100 can be relied on, so that it only remains to raise £200.

Am I too sanguine in expressing the hope that those who have derived pleasure and instruction from Mr. Blight's labours will lend willing aid ? I will ask you to be kind enough to give space to this accompanying statement, as well as to the copy of resolution, passed at a recent meeting of the committee of the Penzance Public Library.—Yours faithfully,

WM. BOLITHO, JUN.

Ponsandane, Penzance. May 30th, 1883.

[We cordially re-print the foregoing appeal in the hope that its publication may induce some readers of the *Western Antiquary* to subscribe to the fund now being raised for so desirable an object. The name and works of Mr. J. T. Blight are too well known to need further comment.—EDITOR.]

THE WHORTLEBERRY.

The bilberry, or whortleberry *(vaccinium myrtillus)* grows in great profusion on Dartmoor, and in the summer large quantities are gathered there.

When covered with their clusters of purple berries, the plants present a very pretty appearance, and, interspersed with patches of mountain heather, form a beautiful carpet, which spreads its bright colours over the slopes of the old moor, and by the contrast which it presents to the rushy hollows and the rocky glens around, causes them to look even more desolate and barren than is their wont.

After a walk of a dozen miles or so in the sharp air of the moor, Dartmoor fare—bacon, eggs, and potatoes—seems a feast fit for a king, and if perchance we get a whortleberry pie set before us as well, we shall have a true moorland dessert. If our walk has brought us off the wilds to the cultivated land that surrounds them, or *in-country*, as the inhabitants of the moor call it, where black currants are to be obtained, we shall find that the addition of some of these to the berries will be an improvement to our pie; and with a plentiful supply of Devonshire cream, we may make such a meal that, at its close,

"The epicure may say,
'Fate cannot harm me,—I have dined to-day.'"

By the country-people the berries are called "hurts," and the inhabitants of the villages bordering the moor always look forward, when the summer approaches, to go "hurt-picking" a few times during the season, and many of them bring home a goodly quantity. The first or second week in July is generally the time they commence operations, but the berries sometimes ripen a little earlier than this. In this neighbourhood the following custom is generally observed by those who go in search of them. When the first cluster is espied, the gatherer repeats these words, suiting the action thereto—

"The first I pick I eat,
The second I pick I throw away;
The third I pick I put in my can."

The observance of this custom is supposed to ensure a plentiful supply of berries being met with, and all chances of bringing home half-filled baskets or cans are avoided.

South Brent. WILLIAM CROSSING.

THE O'DONOVANS.

As many of the inhabitants of the Three Towns are descendants in the female line of the O'Donovans, a short note on that family may not be out of place. The O'Donovans were descended from Crom O'Donovan, who was killed in battle in 1254. Cahill O'Donovan, his son, settled in Carbery, the chief home of the family. Castle Donovan was the principal seat of the family, and they here maintained a semi-regal independence. The castle was taken by Cromwell's troops in 1650. Donnet III. O'Donovan was a man of some mark and a devoted Royalist. Some interesting records of the family appear in Donovan's "Sketches in Carbery."

Newlyn. W. S. L. S.

SCHOOL PUNISHMENTS.

While talking to an old resident a few days ago about "school days," he told me of the following punishment which was adopted at the school he attended:—A schoolmaster at Teignmouth about fifty or sixty years ago, when a boy had done wrong, would chain him with an iron chain to a large log of wood, for various lengths of time after the other boys had left the school. One day one of the boys, thus treated and not quite relishing the situation, managed to make good his escape, dragging chain and log after him to his home, which was some six or seven hundred yards distant, enjoyed a good dinner, and returned to the school just as he had left it.

Teignmouth. P. F. R.

Queries.

622.—THE WORD "GRACIOUS" FOR GRATIS.—The *Exeter Gazette* for June 22, gives an account of the trial of Priscilla Penfold, a gipsy, living near Axminster, for "unlawfully using subtle means by pretending that she could, on the payment of 7s., prevent a woman named James, whom, she stated, was a witch, from doing injury and thereby deceiving and imposing on Mary Ann Wood." The enquiry took place in the Axminster Police-court, and terminated in Priscilla being committed for a month's imprisonment. During the hearing, the chairman addressing the prisoner, asked her what Miss Wood gave her money for? The reply was:—"She gave it to me free, 'gracious'—(laughter)—and asked me if I wanted any more, but I said I would not 'dissent' to it—(laughter)." Is this use of the word "gracious" for gratis, common amongst a certain class in the west?

Fair Park, Exeter. HARRY HEMS.

Replies.

GUILE BRIDGE.—Mrs. Bray's reference to this is somewhat ambiguous, and if by the Abbey Bridge she meant the one crossing the river by Bedford Square, she was certainly in error. Guile Bridge in fact no longer exists. It is shown, in an old print of the town of Tavistock, preserved at the Public Library, and dating I believe about 1709, as crossing the river just above the island. Its situation would be about half way between the Bedford Square bridge and that known as Vigo Bridge. To those who only know Tavistock in its present state, I may say that the island no longer exists as such, one branch of the river having been filled in where the road runs along by the old cemetery. I am sorry I cannot help your correspondent to find out where the *other* bridge was, which according to the tradition was guarded by the men of Plymstock. It must have been somewhere higher up the river.

HIBYSKWR.

"SAMPFORD SPINEY."—It may help "Hibyskwe" a little to be told that the word "Spiney" is, in "Murray's Handbook of Devon and Cornwall," (6th ed., p. 163) referred to *spinetum* (a thorn-brake) as its origin. "Sampford" would probably be a family name.

Plymouth. I. W. N. K.

CHILDE THE HUNTER.—What does "Wyvern Gules" really think we ought to believe to be the truth in this matter? He allows, in terms stronger than any I have before seen, that "the inherent inconsistency, &c., of the bequest proves that *it* (the *bequest* only? or the whole tradition?) was an invention." Does "W. G." then believe that Childe was a real personage, and that he had lands at Plymstock? If so, does "W. G." believe that he lived before the Domesday survey, or after? If after, why should Childe's lands have escheated to the Abbey of Tavistock rather than to the Crown? unless the Manor in which they were situated did belong to the Abbey before Childe's time. If the lands were so escheated, was there any need for the monks of Tavistock to try to obtain and retain possession of his body? How does "W. G." know that there is any mention of the *parish* of Plymstock at all? I may say at once, as "W.G." may not have troubled to ascertain it, that the modern manor of Plymstock is *not* coextensive with the *modern* parish, for that includes besides the Manor of Goosewell, and I believe that of Hooe also. If then Childe's lands were in the *parish*, but not in the *Manor* of Plymstock, how could Childe devise lands in the other Manors of Goosewell or Hooe, unless he was lord of either of these Manors? May not the lands have been in the Manor of Plymstock and have been purchased from the Abbey of Tavistock by Childe, between the date of the agreement (quoted by E. Parfitt in your No. xiv.) which showed they were then owners of the land, and the date (1327) of his death, according to Mrs. Bray's supposition? We are surely now familiar with the fact that many parishes are not all in one Manor or the operation of the Divided Parishes Act will probably, have brought home to us the fact of the sub-division of parishes, if from want of examination of the Diocesan map we had not thought much about it, but your columns have already shown in regard to these scattered portions that the probable reason was that one owner held land in different parts, and attached the outlying portion to his own parish rather than to that in which it was geographically situated. I am not prepared to dispute the statement regarding the various meanings of *Manor* at the dates and in the places to which the extracts quoted by "W.G." relate, but I feel sure that Mr. Worth was not "furthering" any "design" when he casually referred to the connection of the Manor of Plymstock with the Abbey of Tavistock and the consequent bearing of the fact upon the Childe tradition, for it seems clear that the *Manerium* of the Domesday survey in Devonshire at least meant just what we now understand by the *Manor* when we refer to the Manor of Stoke Damerell or the Manor of East Stonehouse, and in fact that the *Manor* of "Plemestoch"—which in Domesday is recorded as having belonged in Saxon times to Sistric, and in 1086 to the Abbey of Tavistock, and which then contained 30 acres of pasture, with 4 cattle, 70 sheep, and 5 ploughs, having also 5 serfs, 4 villeins, and 9 bordars—was no mere "Mansion," but was in fact the same *Manor* of Plymstock which came, with the rest of the Abbey's possessions, to the Russell family at the dissolution of the Monasteries, and is now held by their descendant the present Duke of Bedford. I am afraid, then, the above questions will show that "W. G.'s" quotations, however much they cost him to obtain, will not do much "to save us from perplexities" in regard to this subject, which is, I think, destined to remain full of such "perplexities" until they can be properly answered, and proof given further, as to whether the monument on the Moor ever really bore the inscription which it is alleged "could *once* be seen upon it."

DEVS. JUNR.

"ONE AND ALL."—This Cornish motto is thus alluded to by Polwhele (History of Cornwall, Vol. 3., p. 48., in a note.) "On military expeditions they (the Cornishmen) generally avoided promiscuous intercourse with the rest of the army. This seems to have been their character, from the days of Arthur. When, as merry Michael sings, they led the van to the rebellion of 1745, when, at Exeter, they, "One and All," fled to arms at an imaginary insult, and secure in their combined force, set the city at defiance."—The Cornu-Britons being so long and constantly driven back towards the west by Saxon conquest, this may have excited the feeling which led them to adopt the motto.—I cannot find when it was first appended to the Cornish arms.—It would be interesting to get more information on this unique motto. F. W. P. J.

Plymouth.

NUN'S CROSS.—This time-worn monument was formerly known as Siward's Cross, and is mentioned by that name in the Dartmoor Perambulation of 1240, where, in the setting forth of the bounds of the forest, the line in one part of its course, on the western side, is described as running from Elysburghe direct to "Crucem Sywardi," and from thence on to Ysfother, or Hisworthy, commonly called Hessary Tor. On the back of an old map of Dartmoor, which is described by Mr. Spence Bate, in the fifth volume of the *Transactions of the Devonshire Association*, it is stated that the cross had the words *Crux Siwardi* graven on one of its faces, and *Roolande* on the other. It is with difficulty, however, that anything can be made out of the inscriptions now. It served as a boundary mark between the forest, and the common belonging to Buckland Abbey, but could not have been erected by the monks of that religious house, for it was not founded until 1278, and the cross was in existence in 1240. It might, however, have been set up by the monks of Tavistock Abbey, and this is not improbable, as it is just in the track of the Abbot's way, an old bridle-path, which formed the most direct route between that Abbey, and the Cistercian House at Buckfast, and of which traces may be seen now, in many places very plainly marked.

WM. CROSSING.

South Brent.

THE FAMILY OF FRYE, OR FRY, OF YARTY, IN THE PARISH OF MEMBURY. IN THE COUNTY OF DEVON.—The query inserted in a recent issue of the *Western Antiquary* by a Birmingham gentleman respecting the Fry family, re-called to my recollection a most interesting

excursion made by the Somerset Archæological and Natural History Society, of which society it is my privilege to be a member, on the 15th of August, 1882, from Chard to Membury, a small village, about three miles north-west from Axminster, of which it is a chapelry. After visiting Membury Castle, a fine British earthwork, subsequently converted into a Roman encampment, the party made for the church. Here in the east end of the church in a chantry, called the Yarty Aisle, we found several monuments to the memory of the ancient family of Fry, which formerly resided at Yarty, a manor within the parish. Two especially attracted our notice representing the effigies of a couple of members of the family, the gentleman in academic costume, and the lady wearing a fardingale and ruff, kneeling *vis-à-vis*, facing a square pedestal, the top of which was surmounted by an ark-shaped casket, and at the end of which a curtain, rent in twain, was drawn back disclosing the *mort* or death's head. The meaning intended to be conveyed by the death's head being placed in this position, was by no means clear. One of the party, a learned doctor, however, stated that according to his experience it was frequently the custom in Brittany to keep the skull of the departed one in a casket. A considerable time was spent in the rather fruitless attempt in consequence of defective light to decipher the following inscription given in Mr. W. H. Hamilton Roger's valuable work (Ancient Sepulchral Effigies, &c., of Devon):—"Here lyeth the bodies of Nicholas Fry and . . . . . of her age, 18 Mar. 1620, in wedlocke 37. William the eldest sonne, who marryed Mary, the youngest daughter of John Yonge,—Henry the second sonne, who marryed Elizabeth the youngest daughter of Richard Parrett, of Bucks. . . . Nicholas Fry dyed an infant . . . . sonne who marryed Margaret, eldest daughter. . . ." On the west wall in the same aisle on a dark marble tablet appeared this inscription. "In memory of Robert Fry, of Yearty, Esqr., who married Frances, ye daughter of Joseph Langton, of Newton Park, in ye county of Somersett, Esqr., by whom he had issue a son, . . ., of Ockham . . . the said Robert Fry descended from John Fry, of Yearty, Esq., and Agnes, his wife, ye only daughter and heiress of Yearty, Esq., and which said John Fry was son of John Fry, of Feniton, Esq., and Jane, daughter of Edward, Duke of Somersett, ye grandson of John of Gaunt, Duke of Lancaster, who was ye son of King Edward the Third.

Robert Fry, *obiit*. . . January 1725, *ætatis suæ* . . Francis Fry, *obiit*, 24 Sep., 1730 *ætatis suæ* 50.

From John Fry afore mentioned, descended Henry Fry, now of Deer Park, Esq., Gilbert Fry, late of Wood, in this County, Esq.: Bernard Fry, yett afore of Dulcis, Esq., whose only daughter and heiress was married to George Southcott, Esq., second son of George Southcott of Calverley, Esq., and great grandfather to George Southcott, now of Dulcis, Esq."

"This monument was erected pursuant of ye directions of ye last will and testament of the said Frances Fry, by Reymundo Putt, Richard Hallett, and George Southcott, Esqrs., executors in trust therein named of Margaret, Joan and Elizabeth, daughters of John Fry, unto ye aforesaid Henry Fry, Esq. A.D. 1742." This inscription was cut on dark Devonshire marble which even on a bright summer afternoon would have required the assistance of a bull's-eye lantern to have been properly deciphered. The *hiati* were evidently the handiwork of "some person or persons unknown" who must have taken great trouble, and have exercised no small amount of ingenuity apparently for the ostensible purpose of clouding a title. If architecture claims to be styled "frozen poetry" the statuary's art has a much greater, and every one present in Membury Church on the 15th day of August last must have viewed the beautiful white marble bust erected in 1723, by Robert Fry, of Yearty, Esq., and Frances his wife, to the memory of Frances Fry, their daughter, who died 18th March, 1718, aged 17, with a melancholy pleasure:—"Frances, daughter of Robert Fry, of Yearty, Esq., by Frances his wife, dyed 18 March, 1718, aged 17, who, disconsolate for her loss, erected this monument to her dear memory, 1723."

"Stop, passenger, and view this mornful shrine,
That holds ye reliques of a form divine;
O! she was all perfection, heavenly fair!
And chaste and innocent as vestals are.
Her wit and humour and her youth conspired
To warm ye soul, and all who saw admired;—
But ah! how soon was all ye heaven of charms,
Rifled by death, and withered in his arms;
Too soon for us! but not for her too soon!
For now upon ye wings of angels flown:
Their native skies, she's by her God caressed
And keeps the eternal Sabbath of the blessed.
Learn hence betimes, (good reader) to be wise,
This trifling world and all its joys despise:
With each bright virtue let thy bosom swell,
And live like her yet you may dye so well.

The blazon of arms belonging to the Fry family in the Yarty aisle are quarterly, 1. Three horses current argent (Fry): 2. Sable, a lion rampant argent (Bracton or Bratton, of Bratton, Minehead, Co. Somerset); 3. Sable, a fesse engrailed between three mullets argent (Newbery of Stockland, Co. Dorset); 4. Argent 3 mallards, gules. (Yarty or De Yartie of Membury). A much more elaborate and minute description of the Yarty aisle is, however, to be found in Mr. Rogers' handsome work, pages 284—286 (To be continued.)

Taunton. A. J. MONDAY.

"*Weekly Mercury*," *July* 14*th*, 1883.

Notes.

SIR FRANCIS DRAKE AND THE FALCON OF GOLD.

In the historical work on Costa Rica, Nicaragua, and Panama, about to be published at Madrid by Don Manuel M. de Peralta, there are some inedited documents relating to Sir Francis Drake. Among them there is a letter from Don Francisco de Zarate, the owner of a ship captured by Drake, to Don Martin Enriques, the Viceroy of Mexico, dated Realjo, April 16, 1579. In the narratives of Drake's voyage round the world it is related that, when

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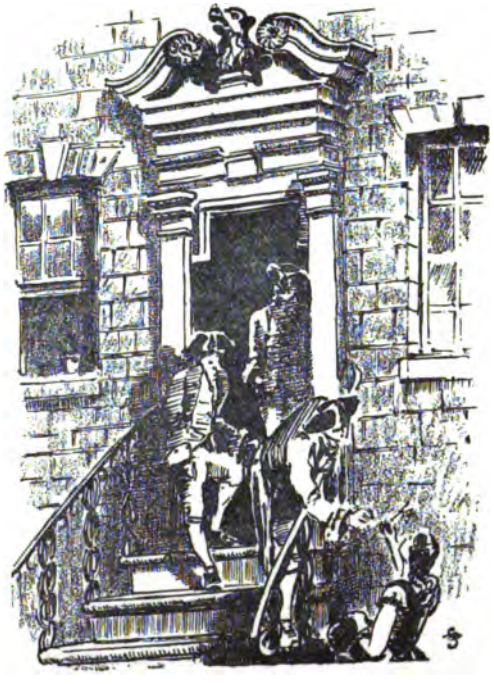
SKETCHES OF OLD PLYMOUTH.

Carved Doorway Existing in Notte Street.



Doorway to Mansion in Notte Street.
(Removed 1883.)

Carved Corbel to Elizabethan Mansion in Notte Street.
(Removed 1883.)

this ship was captured, on April 4, 1579, the owner was on board, and that Drake took from him "a falcon of gold with a great emerauld in the breast thereof." It has hitherto been assumed that this was an act of pillage on the part of Drake; and Sir John Barrow, in his "Life of Drake," p. 57, says—"but whether by seizure, by purchase, or as a present, is not mentioned." After three centuries this letter from the owner clears up the doubt. He says: "He [Drake] treated me courteously, and having taken a fancy to some ornaments of mine, he sent them on board his ships, and gave me for them a cutlass and a silver chafing dish. I promise your Excellency that I lost nothing in the bargain." The whole letter, particularly Señor Zarate's account of his interviews and conversations with Drake, and of what Drake told him respecting the death of Doughty, is very interesting. Señor Peralta has presented the sheets of the part of his work relating to Sir F. Drake to the Royal Geographical Society.

[From the proceedings of the Royal Geographical Society, July, 1883, p. 407.] EDITOR.

TWO EPITAPHS.

The two following remarkably florid elegiac inscriptions appear to be quite worthy of their space in the *Western Antiquary*. Most characteristic are they of the extravagant taste of the age, and the admixture of classic or rather mythological imagery with Christian sentiment, and so like, that one pen may have written both, especially as only four years exist between them—one being 1667 and the other 1671. The Latin text and translations are offered. The earlier is in Keynsham Church, near Bath, and has been transcribed from *Collinson's History of Somerset*:—

"Sistas parumper viator et lachrymula saltem urnam humectes Henrici Flower, generosi, qui si candorem spectes ceteris ætatis suæ præfuit: si modestiam; par omnibus: si scientiam; paucis inferior; si religionem (quod nomen defæcatâ hâc ætate schismatum voragine pænè absorptum est) ecclesiæ veræ apostolicæ constans et indefessus viguit alumnus. Quod si Appollineam lauram addidisse potuisset, Appolinaris facultus vivide ad huc floruisset Appolinis filius. Sed invidente fato Iunii 9. Anno Domini 1667—vere sui mensis cecidit flos."

The other, from Gittisham Church, East Devon:—

"Adeste nivei, candidique lectores, cum liliis & hyacinthis libate lachrymas: tales enim deposcit exequias mellitissimus ille juvenis Johannes Fiennes, Hospitii Grayensis, armiger: filius Johannis Fiennes de Arnwell in agro Hertford, armigeri (secundæ sobolis, a patre suo Gulielmo Viscomite Say & Seale) et ipsius uxoris Susannæ, filiæ et heredis Thomæ Hobbs, Hospitii Grayensis armiger: felix filius, speratus que pater, qui perillustre Fiennorum genus perennaret posteris. Fuit nimirum adolescens ad naturæ normam perpolitus: æque corporis ac animi dotibus ornatissimus. Quibus, vel a pueritia, prudentia senilis mores maritavit amœnissimos; ut audiret, seculi par decus et deliciæ. Sed raro præcoces diurnant fructus, dum nimium festinans ille surculus (futuræ familiæ columen) in ætatis vernantis anno vicesimo tertio, MDCLXXI.—Cœlebs immatura morte præreptus est. Lugete, lachrymisque cineres ejus irrorate: Præsto estote vos charites omnes et lugete musæ."

Thus translated,—At Keynsham:

"Stay awhile, traveller, and with at least a little tear, water the urn of Henry Flower, gentleman,—who if you look at his candour excelled the rest of his age; if at his modesty, was equal to all; if at his learning, inferior to few; if at his piety (a name, which in this age befouled in the abyss of schisms, is almost swallowed up), he was a constant and unwearied disciple of the true Apostolic Church. But if the powers of an Apollo had been able to add Apollo's laurel, he would have flourished life-like hitherto a son of Apollo. But by an envious fate he died on the 9th June, 1667,—truly the 'flower' of his month."

And at Gittisham, thus:—

"Draw near, ye pure and candid readers,—pour forth your tears with the lilies and hyacinths, for such rites demands this sweetest youth—John Fiennes, Esq., of Gray's Inn—son of John Fiennes, Esq., of Arnwell in the County of Hertford, (the second child of his father William, Viscount Saye and Seale) and of his wife Susannah, daughter and heiress of Thomas Hobbs Esq., of Gray's Inn,—a happy son, and hoped for father who might hand down the illustrious race of Fiennes to posterity. He was a youth, wonderfully polished to the very model of nature, most adorned with gifts equally of body and mind. For which, even from childhood, a wisdom of age wedded most pleasing manners, so that he should be called at once the glory and delight of his age. But rarely do precocious fruits last long, whilst this young shoot (column of the future family) was hastening too much, in his twenty-third year of his spring of life, 1671,—unmarried he was torn away by an untimely death. Lament, and water his ashes with your tears;—be present, all ye Graces and Muses and mourn."

Colyton. W. H. H.R.

PARR FAMILY OF EXETER.

Through the kindness of Mr. Robert Dymond, F.S.A., J.P., of Exeter, and others.

FROM THE PARISH REGISTER OF ST. PAUL'S, EXETER.

BAPTISM.

1564.—April 18th John son of John Parr.

BURIALS.

1564.—April 14th John son of John Parr.

1803.—July 4th Maria Parr in the church.

FROM THE PARISH REGISTER OF ST. PETROCK'S, EXETER.

BAPTISMS.

1585.—October 7th Henry son of John Parr.

1598.—March 24th Elizabeth daughter of William Parr.

1600.—October 8th Grace daughter of William Parr.

1602.—October 20th Robert son of William Parr.

1604.—October 3rd John the elder and Wm. sons of William Parr.

1606.—November 1st Agnes daughter of William Parr.

1608.—November 13th Susan daughter of William Parr.

1613.—February 10th Ann daughter of William Parr.

1665.—June 29th Susanna daughter of John Parr.

MARRIAGE.

1619.—February 10th John Parre and Sibley Crossing.

BURIALS.

1681.—February 1st Susanna Parr.

1686.—April 22nd Mrs. Ann Parr.

1690.—February 2nd Freeman son of Bartholomew Parr.

1712.—August 27th Mrs. Martha Parr.

FROM THE PARISH REGISTER OF ST. MARTIN'S, EXETER.

BAPTISMS.

1595.—December 3rd John son of Robert Parr.

1592.—December 20th Edward son of Robert Parr.

1594.—July 17th Elizabeth daughter of Robert Parr.

1595.—December 7th Judith daughter of Robert Parr.

1596.—March 10th Thomas son of Robert Parr.

1598.—June 13th Christopher son of Robert Parr.
1600.—September 27th Agnes daughter of Robert Parr.
1603.—September 18th Joan daughter of Robert Parr.
1604.—December 8th Robert son of Robert Parr.
1620.—December 5th John son of John Parr.
1621.—March 10th Judith daughter of John Parr.
1623.—December 9th Sibley daughter of John Parr.

MARRIAGE.

1644.—April 17th Hugh Piper (Gent.) and Siblie Parr.

BURIALS.

1603.—May 28th Agnes daughter of Robert Parr.
1608.—May 12th Mr. Robert Parr.
1618.—May 27th Judith daughter of Mrs. Sabyn Parr, late deceased.
1621.—July 12th Thomas Parr.
1686.—September 17th Elizabeth relict of Alderman Parr (probably John).
1690.—December 25th Mrs. Judith Parr.
1701.—December 5th Joseph son of Phillip Parr.
1731.—November 21st Mrs. Dorothy Parr (widow).

FROM THE PARISH REGISTER OF ST. KERIAN, EXETER, FROM 1558 TO 1753.

MARRIAGES.

1611.—September 2nd James Parr and Elizabeth Skobber.
1634.—October 19th Christopher Parr and Christiana Jordaine.

BAPTISMS.

1672.—April 22nd Bartholomew son of Peter Parr.
1686.—January 13th Ann daughter of Peter Parr born the 12th of the same month.
1694.—Susanna daughter of Peter Parr was born 16th November. Baptized 21st day of same month.

BURIALS.

1683.—October 17th Mr. Freeman Parr was buried with affidavit.
1695.—Bartholomew Parr (grocer) buried August 4th.
1695.—October 28th Peter son of Bartholomew Parr.

WARDENS' SIGNATURES.

1671.—Peter Parr (collector).
1673-4.—Peter Parr, warden.
1678.—Bartholomew Parr collector.
1700.—Bartholomew Parr warden.

FROM THE PARISH REGISTER OF ST. OLAVE'S, EXETER.

BAPTISMS.

1638.—October 20th Bartholomew son of Christopher and Susan Parr.
1640.—November 22nd Susanna daughter of Christopher and Susan Parr.
1643.—May 17th Christopher son of Christopher and Susan Parr.
1645.—December 21st Samuel son of Christopher and Susan Parr.
1647.—December 7th Sara daughter of Christopher and Susan Parr.
1649.—December 9th Lydia daughter of Christopher and Susan Parr.

FROM THE PARISH REGISTER OF ST. LAWRENCE, EXETER.

BURIALS.

1676.—May 30th Samuel son of Christopher Parr.
1676.—July 15th Mr. Christopher Parr.

FROM THE PARISH REGISTER OF HOLY TRINITY, EXETER.

BAPTISMS.

1669.—November 28th Elizabeth daughter of John and Elizabeth Parr, a stranger to this parish.
1782.—October 26th Elizabeth daughter of Robert and Elizabeth Parr.
1787.—September 23rd Elizabeth daughter of Robert and Elizabeth Parr (8 months old).
1792.—August 19th Harriet daughter of Robert and Elizabeth Parr born December 1789.

BURIALS.

1753.—November 18th Mary daughter of Bartholomew and Mrs. Joanna Parr.
1800.—November 29th Bartholomew Parr (in the church).
1809.—September 12th Elizabeth Parr aged 59.
1810.—April 18th Ann Parr age 2.

Can anyone inform me if the above extracts from the different parish registers of Exeter relating to the Parr family are all from the same stock? See also *Western Antiquary* 12th August, 1882; 5th May, 1883; 23rd June, 1883. Any further information relating to the Parr or Parre family of Devonshire will be esteemed a favour; especially the Parr family of Exeter.

JOHN FRANK PARR.

Ledbury, Herefordshire.

BURNING NAPOLEON I. IN EFFIGY.

I am informed that a curious scene occurred at "the peace" (was it after Napoleon I. was confined to Elba, or after Waterloo?). An effigy of Bonaparte was made by the Newlyn fishermen at the Western Green and put on a boat, which, followed by some twenty others, went to Mousehole Island. The effigy had in its hand a paper, on which were the words, "I can do no more for you." It was put up on the island and there burnt with great rejoicings.

PENWITH.

Queries.

623.—MACE FAMILY OF DEVON.—Can any of your readers give me any information respecting this family? From "Tuckett's Devonshire Pedigrees in 1620" I copy the following, but I wish to know dates of births, deaths, marriages, &c., and more particularly if there are still descendants of the family, and how they are related to this family of Mace:—

William Mace, born in Normandy, of Chard, county Somerset; *temp.* Hen. VIII. married, not known whom, and had a son *Roger Mace*, of Exeter, merchant, who married Mary, daughter of —Willen, of Modbury; he had two sons, 1 William, and 2 Robert.

1.—*William Mace*, of Exeter, merchant, married Joane, daughter of William Lante, of Exeter, merchant, who came from the North.

2.—*Robert Mace*, of Exeter.

Coat of arms of Mace family—*Azure, a chevron argent, in chief two mullets or, in base a dexter gauntlett lying fesswaye the second, holding a mace erect of the third*;

Note.—This coat is borne by the family of Mace in France, who affirm they came from thence and there have this coat.

(Authorities, Harleian MSS., 1080 fol., 92b. ; 1163 fol., 54b.)

Birmingham. E. A. FRY.

624.—HAZELRIGG ESTATE.—Can you or any of your readers give me information about an estate of which I am in search called "Hazelrigg." The name is spelt, I believe, in an infinity of ways. There were two Hazelriggs, William and John, who emigrated, leaving a brother behind in possession of the estate. This was about 1757. The children of these two, who are in America, fancy that the estate is in Devonshire and is *unclaimed*. It is extremely improbable that they can establish any claim, if the estate exist, at this period of time, but I shall be glad to afford them information if it can be obtained.

Exeter. GEORGE HIRTZEL.

625.—EDWARD SMITH, OF TAVISTOCK.—In reading "Notices of Tavistock and its Abbey," by Alfred John Kempe, 4to., Lond., 1830, among the persons of note who were natives of Tavistock is mentioned Edward Smith, who made some collections for a "Civil and Monastic History of the Town and Abbey of Tavistock." Mr. Kemp observes that he possessed much antiquarian zeal and industry. He had served during the late war as an officer in the navy ; his topographical researches were terminated while he was yet in the vigour of youth and intellect by a fever, of which he died at Tavistock, 1827. He has left a large collection of MSS., which are still in the possession of his aged mother. I cannot find that this has ever been printed. Perhaps some of the readers of the *Western Antiquary* may be able to tell us if this collection is still in existence, and in whose possession it now is.

Exeter. EDWARD PARFITT.

627.—CORNISH BREAD RIOTS.—What were the Cornish bread riots ? I have heard some curious stories as occurring, in living memory, of rioting in West Cornwall, and of the constabulary and soldiers being unable to arrest the rioters. Were these riots among the causes of the Corn League ?

PENWITH.

Replies.

BURYING IN WOOLLEN.—Two instances are recorded in the Burials Register at St. Budeaux of non-compliance with the principal provision of the 'Act for burying in woollen.' The Rev. Thomas Alcock, vicar, to whose memory a debt of gratitude is still due for his careful observation and noting of events connected with the transactions of a country parish, made the following entry :—"1769, July 10, was buried Peter Madock Docton Esquire, My dear and worthy friend. Being buried in linnen ye penalty of £5 was incurred, which by order of Mr. Justice Moreshead was paid and applied one half to ye poor of ye parish, and one half to James Gill and Grace Spears, by Thomas Alcock, Vicar." The other entry is thus :—"1786, May 23, Mrs. Rebecca Pode, widow of John Pode, Gent., deceased. She was buried in linen." Although there is no note made of the fine being paid, we may conclude that the law's demands were made, and that £5 was the penalty received by the vicar for wrapping the body of Mrs. Pode in a linen shroud. One other instance of disobedience to the Act, I will quote from a Devonshire register.—Berry Pomeroy, 1694, February 11th.—"Then was buried the Honourable Lady Anne Seymour of this parish, by Mr. John Prince, Vicar, and paid for the burying in lining five pounds according to the Act." This lady was the widow of Sir Edward Seymour, Bart., who died in 1688, and whose body also was buried in linen. The above-named Peter Madock Docton was son and heir of Mr. Nicholas Docton, of Whitleigh Hall. This family had succeeded Fownes, and was settled at Whitleigh before 1718, as in that year James Docton, son of Nicholas, was buried at St. Budeaux on the 14th of October. On the 25th of March, 1720, Christiania, daughter of Nicholas and Christiania, his wife, was baptized. This lady eventually married Mr John Gennys, of Plymouth, and so became the ancestress of the present worthy owner of Whitleigh Hall and estate, John Croad Henn-Gennys, Esq. The marriage is thus recorded :—"1750, April 18, John Gennys of Charles Parish in Plymouth, Bachelor of Physic, and Miss Christiania Docton of St. Budeaux, by License." Both lie buried in a vault in Charles Church in the north aisle where there is a monument commemorating them erected by their children in 1774. The arms of Gennys and Docton are impaled on this tablet. A very warm friendship existed between the families of Docton and Alcock, which was to have been more closely cemented by a marriage between Doctor Nathan Alcock, a brother of the Vicar of St. Budeaux, and Miss Cordelia Docton, of Whitleigh; but shortly before the time fixed for the event to take place the lady was taken ill and died on August 29, 1764. There is a monument to the memory of Dr. Nathan Alcock in Runcorn Church, Cheshire, of which parish his brother Thomas was vicar, and where the latter died in 1798, aged 90 years. The tablet bears a Latin inscription from the pen of the Rev. Thomas Alcock, which he wrote on a page of the St. Budeaux register of burials. At Whitleigh Hall there is an old engraving of the arms of the "Antient Family of Docton of Devonshire, 38. Hen : 6th."—*Parted per fesse, Gules and argent, three crescents, two in chief or, and one in base sable with a crescent gold for difference.*

St. Budeaux. J. W.

INCE CASTLE.—Between fifty and sixty years ago, I had a married sister living in the immediate neighbourhood of Ince Castle. When a school-boy, during my school holidays, I frequently visited her, and on more than one occasion remember going to see the castle. The legend then was that the first owner of Ince Castle had four wives—that the four turrets at the corners were built for his wives to live in, one in each, the idea being to keep them as far apart as possible so as to prevent quarrelling between them. The legend also further stated that they dined daily at the same table with their husband, the table being made on the same principle as the castle—that is, having at each corner a half circle cut out for the wives, whilst the husband sat in a hole cut out of the middle. This was the legend of nearly sixty years

since, and was fully believed in by all the old people who lived near the castle. It was told to me by the old housekeeper at the castle.

Looe. STEPHEN CLOGG.

CHILDE OF PLYMSTOCK'S TOMB.—I have just come across another version of the story of Childe's Tomb in J. P. Jones's "Observations on the Scenery and Antiquities in the neighbourhood of Moreton-Hamstead," published 1823, p. 56. He says a gentleman, well acquainted with Dartmoor, has lately informed me that a place has been pointed out to him as Childe of Plymstock's tomb on the moor, three miles south of the prison. It consists of a cairn, on which a cross was formerly placed. The cross is now thrown down, and lies near the heap of stones. A great part of the cairn has been destroyed. Is anything more known of this cairn, any further history and tradition? If not Childe's, whose was it? Perhaps some legend may still be found to survive the lapse of time, if only enquiry could be made in the neighbourhood.

Exeter. E. PARFITT.

"FUTY."—(*Western Antiquary*, ii., p. 196).—Possibly derived from the Lat. *futilis* (a corruption say of "futile"), but not used in our neighbourhood in the sense of "foolish," or "silly," as defined by Bailey,—which sense, indeed, would not be conveyed by the assumed etymon. The word is of common occurrence here; but I have always heard it used as a term of contempt for anything small, mean, or insignificant, when compared with some ideal; or for a poor substitute or bad imitation, and so on. I will not trespass upon the space of the *Western Antiquary* by quoting examples.

Plymouth. I. W. N. K.

EDDYSTONE.—"Eddy" is derived from *Ed* (again) and *Ea* (water), both Anglo-Saxon words. There being a single *d* in *Ed* will account, no doubt, for the early spelling of our present word "Eddystone" with one *d*. When and by whom the second *d* was added it would, I should think, be fruitless to attempt to discover. My opinion would be that it naturally crept in, to preserve the short pronunciation of the syllable. Spelt with one *d*, the word might be pronounced with the initial *e* long, viz., ē-dystone.

Plymouth. I. W. N. K.

DRANG.—(*Western Antiquary*, ii., p. 196.)—Anything referring to this word which may have appeared in an earlier part of this publication has escaped my notice. Mr. Bawden's derivation of it is probably correct. It is therefore in a figurative sense that I have heard the word employed, namely, to signify a very narrow lane, (the idea also of difficulty of passage, from overgrowth of vegetation, or other obstruction, being included). In extension of this meaning,—to attempt to force a way through a closely-packed crowd in a fair or elsewhere, or of cattle at a market, is said to be getting through or pushing through a drang.

Plymouth. I. W. N. K.

"*Weekly Mercury*." *July 21st*, 1883.

Notes.

"LORNA DOONE" BY R. D. BLACKMORE

I would beg to suggest, in connection with the Devonshire Bibliographical collection which you have commenced, that a special effort should be made to obtain from your various literary contributors the details of the groundwork of the above famous Devonshire and Somersetshire novel. It would be interesting to obtain any historic references which relate to the period or locality of the work, and possibly its gifted author might be willing to contribute from the mass of notes which he must have collected during its composition. Sir Walter Scott has given additional lustre to his works by affording us, in his extensive notes and appendices, an insight into the varied or crude materials on which he had to work. So little is now discoverable about the wild Doones of Exmoor, whilst the references to Tom Faggus, the Ridds of Oare, the Wichehalses, and the great snowstorm of 1687, lead one to wish to know all the facts that are extant about them, and also the other local references. This delightful work—which has rapidly run through a score of editions—may be said to relate quite as much to Devonshire as to Somersetshire, and being also of an antiquarian character, the details referred to would, I think, be fairly within the limits pursued by the *Western Antiquary*.

Plymouth. W. C. WADE.

POPULAR ERRORS

1. That it is legal to shoot an intruder on your premises if he does not answer after being *three times summoned to declare his name.*

I have from good authority a serious instance of this not uncommon belief. It occurred in Cornwall within living memory, as I am told. A respectable farmer, of the old-fashioned and scantily-instructed class, had a well-founded suspicion that his hen roost was being robbed. So he sat up by his hearth, after the household had gone to bed, for three nights with his loaded gun by his side, on the alert. On the third he heard loud disturbance in the machine house, on the rafters of which his poultry slept. Going stealthily to the spot, and seeing something like a man on a beam, he shouted "Who be? three times all to onc't!" and discharged his gun at the dim figure. The thief fell, very much hurt. It was afterwards a matter of magisterial enquiry.

2. That evidence is not valid if seen through glass.

Some years ago I knew a witness in a court at Bodmin object to swear to a fact because she "saw it through glass." There really is something in this objection when we know how ill-made window-glass distorts features.

I may give further instances of vulgar errors hereafter.

Bodmin. T. Q. C.

REMINISCENCES OF SCHOOL PUNISHMENTS.

I have seen two lads on opposite sides of the schoolboys' desk, bent over it, tied by their thumbs, and in this

posture flogged on their breech. Also a boy hoisted in a maund to the ceiling of the well staircase by a rope and pulley

Chained by the leg to an iron pillar.

Chained like a donkey to a wooden log.

Stood on the chimneypiece with a woman's front of ringlets on his head.

Stood on the desk with arms extended to the full, a Bible in one hand—the large ruler of the master in the other—the pedagogue standing by and giving an upward flip of his cane upon the knuckles whenever the arms fell from the horizontal.

The *custis*,—a piece of ash shaped like a battledore, with a half-inch hole bored in the centre, to raise a blister; and a piece of hard pliable leather 3 feet 1½ in. in diameter, tapering at one end to a point. These were the ordinary, whilst the above might be reckoned the extraordinary, punishments of the school, which I left when nine years of age, through an unjust infliction of No. 6 for a supposed falsehood. After a lapse of more than fifty years it is not worth while to gibbet his name, but the pedagogue was from Plymouth, although his school, of some sixty boys, was not situated there. My own experience satisfies me that boys are amenable to reason, will heed kind remonstrances, and that the fewer corporal punishments inflicted the better it is for all parties.

Bristol. J. F. NICHOLLS, F.S.A.

ST. BLAISE, THE WINNER OF THE DERBY, 1883.

It might very naturally be enquired what interest this subject has for the readers of the *Western Antiquary*, but I will endeavour to show that it is of some importance to them. There has been much speculation as to the origin of the name of St. Blaise, the Derby winner's name, and it has been conjectured that the horse was named after the famous Martyr Bishop of Sebaste, in Armenia, who lived in the third century. St. Blaise, or Blazius, discovered, it is said, the art of woolcombing, and when he visited England he landed at St. Blazey, in Cornwall. During the year 289, at the period when Diocletian was reigning, and persecution was committing such terrible havoc in Christendom, St. Blaise was condemned to suffer a most agonizing death, being torn to pieces with wool carders.

The saint for whom Fate had reserved such an untimely end has been immortalised in more ways than one. Years ago woolcombers in all parts of England held processions on every 3rd of February, the recognised date of the martyrdom of St. Blaise; and I think I am right in saying that in some places the custom mentioned is still honoured. "Bishop Blaize" was a name by which more than one inn in Exeter was known in days that have passed. In the year 1790 an inn of this name, which was situated in St. Sidwell's, in this city, fell beneath the auctioneer's hammer; and in the Commercial-road a public-house "dedicated" to the woolcombers' patron saint is still to be seen.

Mr. Robert Dymond, in his "Old Inns and Taverns of Exeter," has a parody on Haywood's quaint rhyme, and therefrom I have extracted the following lines:—

"The butcher hies him to the Bull,
The tailor to the Fleece,
Woolcombers to the Bishop Blaize,
To the Lamb, the man of peace."

I think these few remarks will justify my mention of a matter which at first, perhaps, might have seemed out of place in these pages.

Exeter. T. J. NORTHY.

Queries.

628.—MAYPOLES IN CORNWALL.—What maypoles were existing in living memory in Cornwall? I have seen one at Landrake, and another, I believe, existed early in this century at Treveen (near the Logan Rock). In the last century one existed at Penzance, and belonged, t seems, to the Corporation. A list of Cornish maypoles (whose existence can be well authenticated) would be interesting.

Newlyn. W. S. LACH-SZYRMA.

629.—CAPTAIN BELLAMY AND THE DEFEAT OF THE SPANISH ARMADA.—Can any of your correspondents inform me if there is any record of a Captain Bellamy being engaged in this great action? I am under the impression that he commanded his own ship, named, I believe, the "Lady Effingham" in honour of the Admiral-in-Chief, but I have no proof. I am anxious, however, of tracing him and the part he took in this, the chief of England's Naval victories, and shall be thankful for any information respecting him.

Plymouth. G. D. B.

[We have referred to Hervey's "Naval History,' in which is given "A list of the English Fleet, with the names of the ships, and captains, serving under Charles Lord Howard, of Effingham, Lord High Admiral, against the Spaniards, A.D. 1588. Taken from the Royal Library," but we find no mention of either Captain Bellamy, or the ship Lady Effingham. What other clue can our correspondent furnish?—EDITOR.]

630.—ADMIRALS SIR ISRAEL PELLEW AND SAMUEL BROOKING.—These I believe at one time resided in Plymouth. Can any of your readers oblige me with any information respecting their position as Plymouthians, and particularly as to the places and dates of their decease?

A YOUNG PLYMOUTHIAN

[Rear-Admiral Sir Israel Pellew was (according to the "Picture of Plymouth") residing in Ham-street in 1812. He was the brother of Sir Edward, afterwards Lord Exmouth, who himself lived in the town at one time. "Sir Israel Pellew was born at Dover 25th August, 1758, and entered the navy, in 1771, on board the Falcon, sloop. After serving in the Albion, and witnessing in the Flora the capture of the frigate Fox, he joined the Royal George, 100, and in 1779 was promoted to the rank of Lieutenant. In January, 1783, in command of the Resolution, cutter, of 12 guns and 75 men, he took, after a chase of fourteen hours, and a smart action of about an hour and a quarter, the Flushinger, Dutch privateer, pierced for 14 guns, mounting twelve 14-pounders, with a complement of 68 men. He was advanced to the rank of Commander 22nd November, 1790; and on 25th June, 1793, having been a volunteer with his brother on board the Nymphe at the

capture of La Cléopâtre, he was presented with a post commission. He afterwards commanded, until the peace of Amiens, the Squirrel, 20, and Amphion, Greyhound, and Cleopatra, frigates; and was on board the Amphion when she blew up in Plymouth Sound, 22nd September, 1796. Being appointed in 1804 to the Conqueror, 74, he served in that ship at the battle of Trafalgar, and was employed previously to the convention of Cintra, in blockading the Russian fleet in the Tagus. Prior to the action of Cape Trafalgar, he had accompanied Lord Nelson to the West Indies and back, in quest of the combined squadrons. In July, 1810, at which period he had been for upwards of a year in superintendance of the ships afloat at Plymouth, he attained the rank of Rear-Admiral. In 1811 he became Captain of the Mediterranean fleet, under his brother, Sir Edward Pellew, with whom he remained until 1815. He was created a K.C.B. in January of the latter year; a Vice-Admiral in August, 1819; and an Admiral in July, 1830. He died at Plymouth 19th July, 1832, after a protracted and severe illness."—"O'Byrne's Naval Biography," edition 1849.—EDITOR.]

Replies.

SAMPFORD SPINEY.—The name Spiney, as "I. W. N. K." observes, has been said to be derived from *spinetum*, a thornbrake, but it is open to question whether this is its correct derivation. Westcote was inclined to think so, for he says, in speaking of the place, "Sampford Spiney, or de Spineto, taking name, perchance, of the abundance of thorns, and giving the like to a generous family, Geraldus de Spineto Gerard Thorn." Here the author of the *View of Devonshire* supposes that, the place abounding with thorns, it derived its second name from them, and then gave it to the lords of the soil. Risdon, however, gives it as his opinion that the place either received the adjunct of Spiney from "the store of thorns there sometime growing," or *from* the possessors of the land. We know that we should seek the origin of family names in those of places, rather than expect to find places called after families, and Westcote's idea would appear to be not far wrong. We must, however, remember that the appellation in question forms only a part of the name of the place, and there is nothing improbable in supposing that Sampford was its original name, and that on its coming into the possession of the family of Spinet, or de Spineto, their name was also bestowed on it. In the same way we find the name Bridgerule formed. The primitive name of this parish was Bridge, but at the Norman Conquest, the district being bestowed upon Reginald Adobed, it was called Bridge-Reginald or Bridgerenald, which afterwards became Bridgerael, and ultimately Bridgerule, its present appellation. Again we have Withecombe Raleigh, which, prior to its coming into the possession of the Raleighs, belonged to the Clavills, and was called Withecombe Clavill; and many other instances of the same kind might be cited. It must not be forgotten that there are two other Sampfords in Devonshire,—Sampford Peverell, and Sampford Courtney. The first of these was the ancient inheritance of the Peverells, who, according to Risdon, began to settle in the shire in the reign of Henry I., and "which for distinction," Westcote says, "from another of like name, and due remembrance of a good lord hath the adjunct of Peverel." The latter belonged to the Courtenays, whose named is derived from the town of Courtenay, in France, and was *bestowed* by them upon this place. From these facts I think it is quite as reasonable to consider that Sampford obtained its adjunct of Spiney from its ancient lords, as to suppose that it was so called from thorns abounding there. Is there any evidence that these grew more abundantly there than anywhere else in the neighbourhood? Neither Westcote nor Risdon give any positive information about this.

South Brent. WILLIAM CROSSING.

THE CORNISH COAT OF ARMS.—BALLS, OR BEZANTS?—We are told by Camden and others that our Cornish arms were those of Condurus, the *last* Earl of Cornwall of British blood. He lived about the time of William the Conqueror (A.D. 1066). Camden (p. 26) describes the arms thus:—"Sable 15 *bezants* (5. 4. 3. 2. 1) in pale, or." A bezant, or byzant, is a coin-shaped body, and took its name from having been coined at Byzantium, now Constantinople, where it was current. It is supposed to have been introduced into coats of arms at the time of the Crusades, viz., between A.D. 1099-1270. It is a singular coincidence that, according to Ogilvie, a bezant was valued at fifteen pounds, and fifteen is the number of the balls in the Cornish arms. From the above dates it will be seen that Condurus lived *before* the time of the Crusades, and so I venture to raise the question whether Camden and others are correct in calling the fifteen round bodies on the Cornish arms *bezants*. Now, Condurus, about A.D. 1066, was the *last* of the Cornu-British Earls, and it may be assumed that a similar coat of arms was used by his immediate predecessors. How then could they be *bezants*, when the dates contradict what Camden says? In Cornwall everybody calls them, provincially, "the fifteen *balls*," and this too, so far as can be ascertained, from time immemorial. Thus, tradition, as well as dates, go to show that the arms are fifteen "balls." Representing a ball on a coat of arms is naturally, or more easily, done by means of a boss, stud, or half a sphere. It is well known that the use of the boss is of very great antiquity, and is thus mentioned in the Bible:—"He runneth upon him, even on his neck, upon the thick *bosses* of his bucklers."—*Job*. In the year 1749 there were found on Carn Brea several coins of pure gold. Borlase (*Antiquities*, plate xix., p. 292, ed. of 1754) has figured seventeen of the above coins, and on sixteen of them are *bosses*, representing *balls*, and, alluding to the coins, he says, "Those which had plenty of pearls took the *globules* resembling pearls." He asserts that these are British coins, and further, that similar British coins, with such balls, or "globules," have been found in other parts of Britain, and that they are older than the time of Cæsar's invasion, B.C. 55. On the same plate is a copy of a coin (No. 25), which is very remarkable. It is that of a British coin found near Madmarston Castle, in Oxfordshire, A.D. 1746. It is about the size of half-a-sovereign, and has on one side three rows of balls, or "globules," thus—5. 4. 3; and there seems room for more, but the

coin is worn away where 2. 1 might have been. Here, then, we have on British coins bosses, or studs, representing balls, or "globules," and, although it is not assumed that our Cornish arms are so old as these coins, yet, such a style of ornament or emblem on our ancient British coins may have been the true predecessor of our Cornu-British coat of arms, and it seems probable that the arms are what tradition calls them "the fifteen *balls*," and not as Camden and others tell us, fifteen *bezants*.

Plymouth. FRED. W. P. JAGO.

ST. PAUL'S EVE.—In further illustration of "Roper's" account of St. Paul's Eve customs at Mawgan, allow me to make an extract from a paper which I contributed now twenty years ago to the Transactions of the Penzance Natural History and Antiquarian Society, entitled "The Folk-lore of Tinners." "The first red-letter day in the tinner's calendar is Paul's pitcher day, January 24th. It is marked by a very curious and inexplicable custom, not only among tinners, but also in the mixed mining and agricultural population of the town and neighbourhood of Bodmin, and the sea-faring folk of Padstow. The tin-streamers' mode of observing it is as follows:—On the day before the feast of St. Paul the water-pitcher is set up at a convenient distance, and pelted with stones until completely demolished. The men then leave their work and adjourn to a neighbouring ale-house, where a new pitcher, bought to replace the old one, is successively filled and emptied, and the evening is given up to merriment and misrule. On enquiry as to whether some dim tradition respecting the origin and meaning of this custom remained among those who observed it, I find it generally understood to be an ancient festival established to celebrate the day of the first turning of tin into metal, or the discovery of smelting. It is the occasion of a revel in which, as an old tinner observes, there is an open rebellion against the water-drinking system in vogue amongst them at other times. This custom is not peculiar to tinners, but is observed with variations elsewhere. At Bodmin the boys of the town are accustomed, on Paul's eve, to slink along the streets, and hurl a pitcher, commonly stolen, and filled with the most unsavoury contents, into any house whose door is left incautiously open. On entering a house I have, more than once, stumbled over the potsherds of a 'Paul's pitcher.' In *Notes and Queries* (1 S., v. iii., p. 239) is a description of the custom as observed in the neighbourhood of Padstow by the late esteemed Sir Hugh Molesworth. While asking for an explanation he ventures one of his own, which seems far-fetched and improbable. He supposes it to have reference to an expression in St. Paul's Epistle to the Romans (chap. ix., v. 21), as to the power of the potter to make one vessel unto honour, and another unto dishonour." It is probably another of our relics of the Pagan past, which have irretrievably lost their history and significance. It has none of the claims for continuance that most of our old customs present to our sympathies; and in a short time its observance, which is now a mere drunken frolic, or piece of boyish mischief, will have disappeared from among us. St. Paul's day is considered at Bodmin as one of those critical days which foretell the general character, for weal or woe, of the whole of the year, and I have heard the rhyme from more than one mouth—

"If St. Paul's day be fine and clear
It doth betide a happy year," &c.,

as given by Brand in his "Popular Antiquities."

Bodmin. T. Q. C.

PLYMOUTH ROAD OR HAVEN.—In your weekly Part No. XII., your correspondent, "Wyvern Gules," imputes to Mr. Worth motives in connection with the Drake controversy which are scarcely borne out by fact, and moreover he ("W. G."), by making partial quotations, may be accused of the same unworthy mode of dealing which he is ready to impute to others. "W. G.," after mentioning one of the alleged reasons for passing the Water Act, viz., the gradual silting-up of the "haven" through the illegal acts of the tinners, says:—"The conclusion from facts is that the haven was a deep water arm of the sea." With this I have no quarrel at all, but when "W. G." goes on to connect with *this*, "but (says Mr. Worth, page 459) the facts lend it no countenance whatever, the idea is wholly inadmissible. The harbour was Sutton Pool (page 458)," I must emphatically deny that Mr. Worth says anything of the kind. The *words* are Mr. Worth's it is true, but they are most unfairly taken from their context and transposed, so as to mean something quite different to what Mr. Worth intended. Besides this, there is an omission of words between the two which, when supplied, show that Mr. Worth did not (in the words quoted by "W. G.") refer at all to the "conclusion from facts" as to the nature of "the haven," and which entirely exonerate him from the charge of having "warped, not only the shipping out of the road, but the road itself out of the hands of nature into a shallow pool." I must, therefore, ask you to let me give the quotation from Mr. Worth fairly, so that your readers may see that what I complain of is correct. In *Trans. Ply. Instn.* 1880-81, page 458, Mr. Worth says: "There has been a *suggestion* that the Water Act must have been obtained by Drake, because it refers to scouring the harbour endangered by the washings from the tin works. This is wholly inadmissible. The harbour was Sutton Pool, then in the hands of the town, for the proper care and order of which regulations had been made well-nigh a century before Drake was born, &c. . . . So with the tin streamers. The action of the Corporation against them commenced before Drake saw the light at Crowndale, and in the very year of his birth, if we accept 1539 as the date, tin works were viewed for the town, and evidence given thereon to commissioners at Plympton; while under a presentment concerning the haven, by order of the Lord High Admiral, a view was taken of Cattewater. . . . If Drake had been the only sea-man connected with the town, if the harbour had never been cared for, nor tin streams viewed before his time, the *suggestion* [see beginning of this quotation] might have some value, but the facts lend *it* no countenance whatever." This quotation clearly shows that the *suggestion*, to which facts lend no countenance, was not what "W. Gules" endeavoured to make out, and that the "haven" or "road" is fully acknowledged to have been Cattewater, and, therefore, it needed not the evidence of the Cecil map to prove a fact so self-evident to those who know the natural features of the locality. I will only say further that Sutton Pool is not so "shallow," but that vessels of far larger size than those used by the merchants

of Elizabeth's time can and do "ride at anchor" there, though, of course, they usually avoid the "mud," which is no doubt more plentiful now than in the days of good Queen Bess, both in the Pool and elsewhere.

W. S. B. H.

"*Weekly Mercury*," *July 28th*, 1883.

Notes.

RELICS OF THE SIEGE OF PLYMOUTH.

Inasmuch as it hath come to our knowledge that certain citizens of this ancient town of Plymouth have become possessed of relics of the great siege, consisting of cannon balls, bullets, tobacco pipes, coins, pieces of military accoutrements, and other archæological trifles, which they have applied to their own proper purposes, we do here entreat them, in the interests of that antiquarian research which is one of our chief objects in publishing this journal, to favour our readers with a full and particular description of the said relics, with, if possible, illustrations of the same; and we do further pray them so far to sacrifice their individual interests to the public weal as to give or bequeath such relics, or a portion of the same, to the authorities of the town, to be by them exhibited in properly-constructed and protected cases at the Free Public Library, with other curiosities already in course of collection. By this means they will enhance the value of the Public Library, assist in the formation of a Town Museum, and give themselves no little gratification in the pleasure and profit they will afford to their fellow-townsmen of this and succeeding generations.

EDITOR.

HOUSEHOLD EXPENSES OF THE COUNTESS OF DEVON, TEMP. HENRY VIII.

Items of expenditure in a great Devonshire house time of Henry VIII. The following from the household book of Katherine, Countess of Devon, being the expenses for one year ending Oct 24, 1524, may interest the readers of the *Western Antiquary*.

Plymouth. MARK CANN.

"*Porks*, 35s. 10d. *Oxen*, varying from 16s. 2d. to 15s. 8d. Total, £52-4-5. *Muttons*, from 14d. to 21d. apiece *Wines*.—Gascon, 1s. a gallon. Claret, £4 a tun. Malmsey £5 a butt. Ronnys, £3 a butt. (Musca) dell (?), 53s. 4d. a pipe. Total, £101 . . s. (?) 9d. *Groceries*.—Sugar, 5½d. per lb. Comfetts, 20d. a box. Saffron, 17s. per lb. "Sanders," 22d. per lb. Ginger, 2s. 4d. per lb. 3 lb. marmalade 15d. ½lb. cinnamon 3s. Barrel of green ginger, 2s. 2d. 2 lb. pepper, 4s. 8d. Cloves, 2s. per quarter. Succades, 1s. per lb. Carraways, 1s. per lb. Piscades, 1s. 4d. Total, £30-6-6½. *Fish*.—383 dry hakes 51s. 8d. 800 "bokhorne (?)," 16s. 4d. Total, £44-7-11. *Salt*.—17d. per bushel; 16 bushels, 18s. 8d. Total, £4-2-5. *Fruit*.—For 100 of sour and 50 of sweet oranges, 12 pomegranates, and going to the ship, 4s. Apples and wardens for Christmas, 9s. 4d. Two "coffi . . g" (?) bought at Exeter, 6s. 8d. 118 lb. "reasons" 9s. 6d. 100 great raisins, 9s. 8lb. small raisins, 2s. 8d. 100 oranges 12d. Total, 55s. 3d.

Wax, Tallow, and "weykerum."—To a woman, for making tallow candles, eight days, 16d. For weykerum, watching candles, &c., 14s. 6d. Two stones tallow, 3s. 6d. 2lb. white bokewax for my Lady, 3s. 4d. Two doz. supper lights for Twelfth day, weighing 5lb., 3s. 9d. Two doz. watching candles, 3s. Total, £9-3-9½. *Wood*.—£28-10-1.

Presents and rewards.—20 Oct, to a servant bringing a doz. partridges, 8d. To Mr. Chichester's servant bringing a boar, 6s. 8d. To Boyer's servant bringing a great fish called a t . . . . ., 6s. 8d. For bringing two pheasants, 2s. For bringing cherries to my Lady, 1s. My lord of Forde's servant 21 Dec., for a boar and two swans, 6s. 8d. For lady Martin's servant, for a boar the same day, 5s. On the 23rd the Bp. of Exeter's servant, for two oxen, 13s. 4d. For two "hyendys and eyfferyng goote," 3s. 4d. On 24th, for bringing an ox, 6s. 8d. For bringing a hare and a pheasant cock at the feast of St. Thomas, 8d. To Mr. More's servant, for four pheasant cocks at the feast of circumcision 1s. To the Bp. of Exeter's servant, for bringing half a red deer at same feast, 5s. To Mr. Brabon's servant, for bringing two pheasants, ... To John Cruse's, for bringing six hens and six capons, 12d. To my lord of Bucklond's (?) servant, for bringing three "mersed congers," 28 Feb. (?), 3s. 4d. Presented to my lady by Mr. Chechester against Whitsuntide, 2 kids; reward to his servant, 3s. 4d. Presented by my lady Martyn three hares, reward to her servant, 12d. Presented, 2 June, by Bp. of Exeter, half a red deer, two herons, one pheasant, servant's reward, 6s. 8d. Presented by Mr. Chechester, 6 June, seven heronshaws, servant's reward, 3s. 4d. 12 June, Presented by Mr. Payn, "five heronshowys and two popers," servant's reward, 20d. Presented by my lord of Newnam, one fresh salmon "to Colcum" (at Collumpton), 8d. "Presented to my lady's grace by two scrobryges at Colcum, four sugar loovys, *unde* one to my lady's grace to hyr chambre," *nil*. Presented by Hull of Exeter, one box of marmalade at Colcumb, *nil*. Presented by one of my lady's tenants, one lamb, *nil*. Presents of salmon in Aug. from my lords of Newnam and Fourde, servant's reward, 12d. each time. Of ginger and marmalade from Geo. Gyffron of Awtre (Ottery), servant's reward, 20d.; and of the following,—seven conies, a songer eel, two synetts (cygnets ?), two capons, a peacock, a peahen, eight chickens, and salmon. Total, £5-8-4.

Stable.—28 bushels of oats, 7s. To a smith for blooding my Lady's palfrey, 1s. To two men mowing 24 acres at 6d. an acre; making same into hay, 7d. Two men for carting in the hay for two days, 12d. Shoeing a palfrey 6d. Total £3 . . . s. 7d.

[TO BE CONTINUED.]

PLYMOUTH LEAT.

I have pointed out the inexpediency of subordinating the influence and voice of a large community to the influence of a simple miller and the uncertain voice of a rustic, but I overlooked two points requiring explanation. Our historian says that a leat issuing out of the Plymouth Leat

flowed to Warleigh, and that one penny was payable in 1751, to the manor of Sheepstor, "for the running of Warleigh-mill-leat into the Meavy River above Plymouth Leat headweare." Now, no Warleigh-mill-leat existed before Plymouth Leat was cut, but we have Star Chamber evidence—to which I shall refer again—of the illegal tapping of Plymouth Leat for mill purposes by landowners, and it was an obviously simple and satisfactory arrangement for the offending party to turn so much water into the Meavy above the headwear, and draw it off again below the headwear; the surplus of the influx over the efflux being considered as a return to Plymouth for the accommodation.

Our historian also says (*Plymo. Inst. Trans.* 468) "it (the leat) was not twenty-five miles in length, but seventeen," and for half of its course was simply the utilisation of the old Warleigh-mill-leat. (*Ibid.*). There was no reason for discrediting the statement of contemporaneous and other writers until Mr. Worth contradicted it. I now direct the future historian's attention to Cecil's map, contributed by the Rev. J. Erskine Risk, at page 83 of the next volume (*Plymo. Inst. Trans.*), or to the still better one of the same period (Cott. Ang. I., vol. i., No. 41). He will there find the leat marked off in stages of a legal mile each throughout its course of twenty-seven miles, and the following explanatory note in addition :—"From the fyrst taking in of the river that is now brought into Plimmouth (as it is caried everie waye to get the vantage of the hilles) is by measure twenty-seven miles, after 1,000 paces to a mile, and fyve foot to a pace," that is, twenty-seven miles measured according to old law by the *Passus major, sivi Geometricus.*

The present mile being to this in the inverse ratio of 5,280 to 5,000, or of twenty-seven to twenty-five approximately, makes the length of the leat twenty-five modern miles nearly, which confirms the truth of the statement formerly given and accepted.

London. WYVERN GULES.

AN OLD EXETER FAIR.

This is what the *Exeter Gazette* for July 18, 1883, says :—

"LAMMAS FAIR.—The ancient ceremony of opening Lammas Fair was observed yesterday, when Mr. J, Wingfield, the City Crier, and a fifer and drummer made the usual perambulation from the Exe Island to the Guildhall with the emblematic gloved white hand on a pole decorated with flowers. The Fair, which once occupied the whole of High-street and Fore-street, was represented by a single sweet and gingerbread stall at the corner of North-street, under the shadow of 'Fathere Peter.' On the conclusion of the march the glove was hoisted on the top of the Guildhall, where it will remain during the time the Fair is supposed to be open."

For many years the popularity of this once celebrated fair has been very much upon the wane.

Exeter. HARRY HEMS.

CORONATION FESTIVITIES AT VERTON IN 1714.

The following interesting account of the festivities that took place at Tiverton on the occasion of the coronation of George I. appeared in the *Flying Post : or the Post Master* of December 4 to 7, 1714, an anti-Jacobite paper, and as the pages of Dunsford and Harding are silent upon the subject, it is well worth re-printing.

Budleigh-Salterton. T. N. BRUSHFIELD, M.D.

TIVERTON IN DEVON, NOVEMBER 24, 1714.

Sir,—Finding in your *Flying Post* a Publication from Time to Time of the joyful Proceedings thro' the Kingdom, on the happy Day of the Coronation of our Rightful and Lawful Sovereign King George, I thought fit to Transmit to you the unanimous Proceedings of the Loyal Inhabitants of this Town (whilst our Friends in other places had the Misfortune of being oppos'd by a Viperous Brood of Malecontent Jacobites, to the wounding and murdering of several of his Majesty's Loyal Subjects). There appear'd in all persons here, without Distinction, an Emulation in Loyalty, and Zeal for our most gracious Sovereign, and the Royal Family. The manner of the Cavalcade was as follows : —First the Society of Shoemakers appear'd on Horseback, very finely accouter'd, with drawn Swords and Pistols, Standards and Colours; next march'd the Society of OldMen, with Swords and Muskets, and the Union Flag, representing the Accession of the most Illustrious House of Hanover to the British Throne, and the union o all his Majesty's Subjects in Love and Peace; Next came the Society of Woollcombers, with a fine Silk Flag whereon was drawn at length his Majesty King George, in his Coronation Robes; Then came the Society of Weavers, with a fine Flag, on which was drawn the King in Gold, with Angels Guarding the Crown; Next follow'd a mixt Society of several Trades, called the Purse, with another fine Flag, and the King drawn in Gold; and all the Flags had this Motto, *God bless King* George. There were several other Flags representing the Trade of each Society; the several Societies that made up the Cavalcade, consisted of about a Thousand persons, the greatest Part of which wore Holland Shirts and Gold Lac'd Hats; and the Flags were Guarded by young Men, with drawn Swords. These Societies having thus march'd through the Town (to animate the Zeal of the rest of the Inhabitants, which appear'd to be no less Sincere than Universal) went, about Ten of the Clock in the Forenoon, to attend the Right Worshipful the Mayor, and the rest of the Aldermen, in their Formalities, to the church, and Prayers being ended, the Streets were lin'd by the said Societies, to conduct them to the Tavern, where a very fine Dinner was prepar'd for their Entertainment; and the Mayor gave Money very generously to all the Societies, who drank the King's Health, and that of the Prince and Princess of Wales, and the rest of the Royal Family. There was a very good Coronation Sermon preach'd at the Presbyterian Meeting-House, to the great Satisfaction of a numerous Auditory; and the Day concluded with Ringing of Bells, Bonfires, Illuminations, and other Rejoycings, far exceeding whatever was known on any Occasion whatever. The Two following Days the Societies appear'd again in their respective Accoutrements, and were nobly treated by the Principal Inhabitants of the Town, with Wine and Money; and the Officers of the Societies treated their Companies very generously; and what was remarkably generous, a Captain Treated his Company with wine, and some Hundreds of

K.

Bunns, with the King's Head and the Crown on them; So that 'tis believ'd there could not be less than a Thousand Pound Spent on this Occasion, and all was Thought too little, on the glorious and peaceable Advancement of the best of Princes to the British Throne. Many of our People, to shew their Respect to the Memory of the never-to-be-forgotten King William, wore that Day Orange Colour'd Ribbans, he being the principal Instrument in the Hand of God, who procur'd us the inestimable Mercy of the Succession of our present Sovereign King George, whom God grant long to Reign."

Queries.

631.—KISSING IN DEVONSHIRE.—In *Notes and Queries*, 6th series, viii. No. 186, July 21st, 1883, in a note entitled "Erasmus on Kissing," by "A. J. M.," is the following sentence:—At present the good and innocent game of kiss-in-the-ring preserves among the humbler classes that custom which was so dear to the Reformer, and in a new book I have just read, the reverend author congratulates the modern peasantry of Devon for that they live in more osculatory days than their forbears." To what does this refer, who is the "reverend author," and what is the title of his book?

KEARLEY.

632.—INSCRIBED STONE AT LUSTLEIGH CHURCH.—In Dr. Fraser Halle's "Letters, Historical and Botanical," published in 1851, there is an account of an inscribed stone at the threshold of Lustleigh Church, measuring four feet in length and a foot and a half in breadth. He speaks of it as "an antiquarian puzzle that has never been perfectly explained," and goes on to say that "the Rev. J. B. Jones, formerly of North Bovey," said in 1823, that the clergyman at Lustleigh transmitted facsimiles of it to several learned men, but could obtain no accurate information on the subject. Some conjectured that the characters (about six inches high) were Runic; others suggested that they were rude marks formed at random; in reference to this latter possibility, he remarks, several of the letters have been injured, and perhaps obliterated, and a few natural indentations have doubtless strangely distorted some of them, but enough remains to ascertain that it is an inscription, and not mere accidental marks. One of the letters is thought to bear a strong resemblance to Arabic, and several of the characters have a strong resemblance to certain forms of the Greek alphabet. Mr Jones, nevertheless, adds that an antiquarian friend has pointed out to him that the inscription may be that of a grave-stone, "from the circumstance of burying in church porches in very remote times."

Could any of your correspondents inform me if anything definite has been arrived at since the publishing of the above named work?

Teignmouth. P. F. R.

633.—THE COURSE OF THE PLYMOUTH LEAT THROUGH THE TOWN.—I have heard that the leat formerly ran through the town in an open or partially open channel. May I ask the favour of information from any of your readers who can recollect it, saying what was the course it took, and where it flowed into the sea? Was the channel which may still be seen by the side of the railway, close to Essex-street, part of it, or was that the old Stonehouse Leat?

H. SHARROCK.

[A note on this subject is in preparation.—EDITOR.]

Replies.

LOE POOL.—I have just come across a reference to the continuance of the custom referred to by Mr. E. Parfitt in the *Western Antiquary*. It is in the Rev. A. H. Cumming's "Churches and Antiquities of Cury and Gunwalloe," published in 1875, on page 255 of which he refers to the "customs to be observed," and says, "they are so religiously to *this day*" (1875).

W. S. B. H.

HISTORY OF THE DRAKE MEMORIAL.—As the Drake Memorial will probably now form an episode in the history of Plymouth, and as the subject has been opened in your columns, perhaps a few words of personal explanation may be admissable. I have been asked to give the early history of the scheme. It is merely this. As the period when the tercentenary anniversary of the return of Drake from his great voyage of circumnavigation approached, the thought struck me that Plymouth ought to keep up the great event. I waited some time, to see if any one else would move in the matter. Not perceiving any sign of action, I wrote to the Plymouth papers, suggesting a tercentenary observance of the event. The matter was taken up by some leading men, but it was said that there was scarcely time to get up a fitting commemoration. I regretted this, as I knew how well the centenary of Sir Humphry Davy had been kept up at Penzance; but not residing at Plymouth, I could not actively take the matter up and organize an observance of the day. However, the subject was not let to drop, and a general feeling was shown that something ought to be done. A committee was appointed, and the statue to Drake has been the result of its action. This, as far as I have had to do with it, is the simple history of the initiation of the Drake Memorial scheme, which I first intended should have been a tercentenary festival.

Newlyn. W. S. LACH-SZYRMA.

THE "PRIORIE OF PLYMSTOKE."—Whose pen does "Wyvern Gules" suppose to have made the slip in writing thus of Childe's estate. Mr. E. Parfitt, quoting from H. E. C. in the Cornish Magazine of 1827, gives it as "The Priorie of Plimestoke." In this spelling I followed him, not having referred to any original authority, but in No, XVI. Devs Junr., in his parallel passage from Carrington's Guide, gives it thus—"The Priorie of Plymstoke," and having a copy of the Guide open before me, I can testify that he made no slip, for the words and spelling correspond exactly. "H.E.C." (or Carrington) is quoting avowedly from Risdon, and I have therefore examined his statement, and find (p. 223, edn. 1811) it to be what the others have said, viz., "The Priorie of Plimstoke." If, then, there was a *slip of the pen* it is of ancient date, and evidently what was in Risdon's time supposed to have been *formerly* inscribed on Childe's monument was "Plimstoke," and not Plympton. I would therefore

repeat my query—Was there any Priory "at Plymstock?" believing that the word "priorie," in Risdon's version of the inscription, militates against the correctness of the supposition which attributes any value to it as a corroboration of the tradition that Childe did possess the lands which subsequently belonged to the Abbey of Tavistock.

H. SHARBOCK.

ST., OR BISHOP, BONIFACE.—Will you allow me to supplement Mr. Parfitt's note concerning the Apostle of Germany? In the first place let me say that his English name was Winfred, or Winifred, not Wilfred as given by your correspondent. "St. Winifred's Well," still pointed out in the native valley of the saint, preserves the spelling of his name. There was, however, another noted Anglo-Saxon father who bore the name of Wilfred. The *Church Quarterly* for January this year in noticing the contents of the *Theologische Literaturzeitung* says, "perhaps the most remarkable feature is the great interest which seems to be taken just now in the life and writings of S. Boniface. Four books have been reviewed in this periodical during the past year on this subject. Fischer's *Bonifatius der Apostel der Deutschen* (Leipzig: Weigel) was reviewed in January. In June we had a review of an academic dissertation *on the Chronology of the Epistles of Boniface*, and again in October we have reviews of two books: Buss' *Winfrid Bonifacius*, edited by Professor V. Schérer (Graz, 1880), and Pfahler's *S. Bonifacius und Seine Zeit* (Regensburg: Manz). The interest of all these books, centres, of course, in the importance which attaches to the labours of S. Boniface. According to some authorities, of whom Ebrard would seem to be the chief, Boniface found in Germany a pre-existing church of Irish or Scottish descent, which, while retaining its national peculiarities of Government and organization, was thoroughly evangelical and orthodox. From such a stand point S. Boniface can of course be regarded as nothing else but a meddler, who, in the interests of the Papacy, entered into other men's labours and disturbed the Church. The mass of evidence seems, however, to point the other way. The Iro-Scotic Church on the Rhine was probably more or less tainted with heresy of one kind or another; and even had it been perfectly orthodox, its loose and unpractical organization could not possibly have succeeded in holding Germany for Christ. As with us, so with the Germans; it was needful for the Church to be brought under the Papacy. Under no other conditions could it then have flourished. On the other hand Boniface's outspoken denunciation of simony and worldiness at the Papal Court shows that his submission to the Papacy was by no means that blind and unquestioning submission which the modern Roman Church demands for her infallible Head." In the year 756, Cuthbert, Archbishop of Canterbury, ordained in a council of the English Church that the day of the martydom of the saint should be celebrated on the 5th of June. A treatise on the duties of bishops and priests is attributed to him, the Bollandists collected the *Acta Bonifaciana*, containing an account of his miracles; and a collection of his *Letters* amounting to 152 was published by Serrarius in 1605, 4to. The monks of Fulda (where the tomb of the saint is to be seen) possess three reputed autograph MSS., one of the N.T. complete, a treatise on the Trinity, etc. (The foregoing will, I think, give the information your correspondent "W. S. L. S." asks for in query 571.) The principal events of his life are *not* to be traced in the fine windows of the quondam cathedral church (I am aware that the present parish church dates much later than the episcopal era) of his navtive Crediton, but in the frescoes which adorn his beautiful basilica at Munich. The saint's life was written by St. Willibald, bishop of Eichstadt (a nephew), one of his disciples.

Exeter. C. ELKIN MATHEWS.

Notes to the Illustrations, &c.

We give this month another page of "Sketches of Old Plymouth," for the re-production of which we are indebted to the courtesy of the proprietors of the *Western Figaro*. Unfortunately two specimens out of the three here represented no longer exist, the buildings to which they belonged having been in each case removed to make way for modern improvements. In the case of No. 2, the house-front has been rebuilt, and the crest which formerly surmounted the doorway has been preserved and duplicated by the builder (Mr. Isaac Foot) in the upper portion of the front of his "Gospel Hall." In the third case, we understand that the fine old Elizabethan mansion, so long the pride of Plymouthians, will be rebuilt almost on the old lines, in the new block of Workmen's Dwellings now being erected by Messrs Bulteel and Co., of the Naval Bank, from designs by Mr. Herbert A. Gribble, Architect of London, from whom we hope shortly to receive some notes and an illustration of the proposed improvement. The fine carved doorway (Sketch No. 1.) may still be seen in Notte-street.

EDITOR.

ARMS OF THE PARR FAMILY.—The following notes on these arms has been supplied by Mr. A. J. Jewers, F.S.A., viz.:—

Quarterly 1 and 4 Arg. two bars az, within a bordure eng. sa. Parr; 2 and 3 Arg. a fesse counterembattled betw. three lions pass. sa., Codrington. Crest, from a crest coronet or, a dragon's head gu. betw. two dragon's wings chequey or and az. (Being the crest of Codrington.)

Parre of Devonshire, Erm. on a chev. gu. three martlets or.

The additional information respecting Parr, of Stonelands, extracted from Burke's "Landed Gentry," 1858, may also be of interest.

Parr Codrington Esq., of Stonelands, Co. Devon, J.P. and D.L., High Sheriff, 1839.

Lineage, a branch of the ancient Lancashire family of Parr was seated in Devonshire about the middle of the sixteenth century.

Robert Parr, a merchant in Exeter, was born about 1567, and in this branch it is presumed the late Codrington Parr Esq., of Stonelands, was a decendant.

SUPPLEMENT TO THE WESTERN ANTIQUARY.

Parr Family of Devonshire.

Through the kindness of the Rev. J. Ingle Dredge, the Vicar of Buckland Brewer, near Bideford, Devon; I am enabled to give the following notes from Wood's "*Ath. Oxon.*," Bliss's, Edn. iv., 341, 343:—

RICHARD PARR.

Richard Parr, a younger son of the Rev. Richard Parr, a Devonian born, sent to Ireland by King James I. There the son was born 1617, his mother being 55 years old. This son is the Dr. Parr, who wrote the life of Archbishop Usher, and published his letters, &c.

He died at Camberwell, 2nd November, 1691, was born at Fermoy, *Cork, 1617.*

BARTHOLOMEW PARR.

Bartholomew Parr, Canon of Exeter; matriculated from Devon, at Exeter College, Oxford, son of a gentleman, 25th January, 1610-13, aged 19, was B.A. 30th June, 1613.

Bartholomew Parr, Vicar of Clist St. Mary, Rector of Rewe, Canon of the Prebendaries.

He is supposed to have lost Rewe upon the ordinance against Pluralities. See Walker's "Sufferings of the Clergy," fol., pt. II., p. 29. Was dead at the Restoration.

EDWARD PARR.

Edward Parr, son of Bartholomew Parr above, was born 1628, matriculated at Oxford, 12th December, 1643' aged 15.

Edward Parr, who succeeded Bartholomew Parr at Rewe, is said to have been a relative. He was ejected for his Nonconformity in 1663. He refused the parsonage of Silverton (Devon), worth £500 per annum, which was offered to him if he would have conformed. So that being above 40 years a Nonconformist, he may be said to have lost above £20,000. He had no children. There are notices of him in "Calamy's Account," 1713, page 248. Calamy's continuation, 1727, page 339, and Calamy's "Nonconformist Memorial," by Palmer, 2nd edition, 1802.

Any further information relating to the above will be esteemed a favour.

PARR FAMILY OF EXETER.

Can any one assist me or give me any further information relating to the following?

A branch of the ancient Lancashire family of Parr was seated in Devonshire about the middle of the sixteenth century. Robert Parr, a merchant, of Exeter, was born about 1567, and of this branch it is presumed the late Codrington Parr, Esq., of Stonelands, Dawlish, who died there November, 1853, was a descendant.

Of what branch of the ancient Lancashire family of Parr was Robert Parr?

From Jenkins's "Civil and Ecclesiastical history of the City of Exeter," 1806 (1st edition) pages 361 and 362. In St. Paul's Church, Exeter, on the right side of the altar, is a neat monument of white marble, in the form of a Roman altar, over which is a female figure, mourning by a mausoleum, shown on the background, consisting of a pyramid with five urns. In front of the altar is the following inscription:—

Sacred to the memory of John Codrington, Esqr., of this City
Who died January X MDCCI. aged LXX.
Of Mary his Wife, who died December XVII MDCCCI aged LX
And of Samuel and Sarah, their Son and Daughter,
Who died in the bloom of Youth. While hope illumined every scene
And embellished future prospects with delusive expectations
Of prosperity and happiness.
MARIA.
Wife of Bartholomew Parr of this City MD, the only remaining Child and Sister, Had with deep regret directed this monument to be raised, As a testimony of her affection and grief, But before its completion, was herself consigned to the same tomb, At the early age of XXXIII years An. MDCCCIII.

This neat monument was executed by Mr. John Kendall, of this city, Statuary.

Any further information relating to the above will be esteemed a favour. I believe there are streets now in Exeter called Parr-street, and Codrington-street.

PARR FAMILY OF DEVONSHIRE.

PARR FAMILY OF CREDITON, NEAR EXETER.

Through the kindness of the Rev. C. Smith, the Vicar of Crediton, I give the following, from the parish registers of Crediton:—

BAPTISMS.

1631 November 27th—Marie daughter of Philip Parr.

1635 May 12th—John son of Phillip Parr and Anne his wife.

1639 January 12th—Noble son of Phillip and Anne Parr.

MARRIAGE.

1741 June 10th—John Parr (Mariner) and Mary Venning of Exeter.

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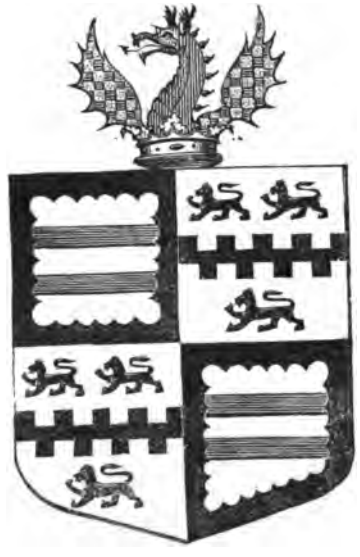
ARMS OF THE PARR FAMILY



GODDRINGTON PARR, ESQ.,
OF STONELANDS.

PARRE OF DEVONSHIRE.

Does the name appear in the parish register of Crediton prior to 1631 or after 1741?

PARR FAMILY OF ST. MARY'S TEDBURN, NEAR EXETER.

Through the kindness of the Rev. C. W. E. Tothill, the Rector of St. Mary's Tedburn.

From the parish register of St. Mary's Tedburn.

MARRIAGE.

1771 Feby. 14th—John Parr and Elizabeth Setter.

BAPTISMS.

1776 May 26th—Ann daughter of James and Rose Parr.

1798 Dec. 15th — Mary daughter of William and Elizabeth Parr.

BURIAL.

1813 Dec. 30—Roseamond Parr.

PARR FAMILY OF CHERITON BISHOP, NEAR EXETER.

Through the kindness of the Rev. J.. B. Housman, Curate in charge, Cheriton Bishop.

From the parish register of Cheriton Bishop.

MARRIAGE.

1767—Mary Parr was married to George Gale.

BAPTISM.

1772—Betty daughter of John Parr and Mary his wife.

PARR FAMILY OF DUNSFORD, NEAR EXETER.

Through the kindness of the Rev. George Arden. the Vicar of Dunsford. From the parish register of Dunsford.

BURIALS.

1822—Mary Ann Parr aged 15.

1836—William Parr aged 22.

1837—Ann Mary Parr aged 53.

1854—James Parr aged 74.

1869—James Parr aged 57.

PARR FAMILY OF BUCKLAND BREWER, NEAR BIDEFORD, NORTH DEVON.

Through the kindness of the Rev. J. Ingle Dredge, the vicar of Buckland Brewer.

MARRIAGES.

1790—March 21st Henry Parr and Ann Passmore.

1821—May 29th William Parr and Elizabeth Martin.

PARR FAMILY OF CLYST ST. GEORGE, NEAR EXETER.

Can anyone inform me the date when the Lectern of Clyst St. George was presented by Samuel Parr and Charlotte Parr?

PARR FAMILY OF CHUDLEIGH, NEAR EXETER.

Can anyone inform me if the name of Parr or Parre appears on the parish register of Chudleigh prior to 1702 or after 1728? The late Rev. A. Turner (curate in charge) of Chudleigh informed me (see *Western Antiquary* for 5th May, 1883) that the parish register of Chudleigh dates from 1655. I find in the History of Chudleigh, by Mary Jones, 2nd edition, 1875, see page 17, "The Parish Register commences in the year 1558. The Parish Account Book commences in the year 1561." Which is correct?

PARR FAMILY OF DEVONSHIRE.

Through the kindness of Mr. G. E. Cokayne, M.A., F.S.A., Lancaster Herald, College of Arms, London. Extracts from a MSS. Pedigree, in the College of Arms, among the miscellaneous records of a quondam herald named Pulman (not an authenticated one).

Robert Parr of Exeter Merchant born 1567. Died 1608.

Bartholomew Parr Minister of Clyst St. Mary Devon born 1590 died 1651.

Christopher Parr Minister 1669. Entitled to administion of effects at Clist St. George Devon.

Edward Parr Minister of Rewe, Devon born 1623. Died at Ottery St Mary's Devon.

Freeman Parr Gent. born 1626.

Bartholomew Parr of Exeter Grocer born 1663 died 1696.

Freeman Parr born 1655.

Edward Parr born 1666.

Freeman Parr born 1690 died 1690

John Parr born 1691 died 1779.

Ursula Bidwell John Parr married 1712.

MATRICULATION AT OXFORD OF THE PARR FAMILY OF DEVON.

Through the kindness of Mr. G. E. Cokayne, M.A., F.S.A., Lancaster Herald, College of Arms, London.

1609-10 January 25th—Bartholomew Parr son of (—) P Gent Devon age 19, Exeter College.

1610 June 15th—Samuel Parr son of (—) P Plebeian Devon age 18, Exeter College.

1626 May 12th—Robert Parr son of Robert Parr Plebeian Exeter age 20, Exeter College.

1643 December 12th—Edward Parr son of Bartholomew Parr Minister Mary Clist Devon, age 15, Exeter College.

Further information relating to the above will be esteemed a favour.

PARR FAMILY OF EXETER.

1596—Robert Parr Bailiff of Exeter

1608—Robert Parr Sheriff of Exeter

1631—Bartholomew Parr a Rector in Exeter and a Canon in Exeter.

1638—Christopher Parr Bailiff of Exeter

1638—John Parr Merchant in Exeter Patron of Clist St. George 1638

1672—John Parr Sheriff of Exeter

1675—John Parr Mayor of Exeter

Further information relating to the above will be esteemed a favour.

PARR FAMILY OF DREWSTEIGNTON, NEAR EXETER.

Through the kindness of the Rev Richard Chichester, the Rector of Drewsteignton.

The Parish Register of Drewsteignton dates from 1577.

Does the name appear in the parish register of Drewsteignton prior to 1712 or after 1779?

BAPTISMS.

1712 Dec. 24th—Mary daughter of John and Elizabeth Parr.

1714 Nov. 26th—Jane daughter of John and Elizabeth Parr.

1720 August 14th—Thomas son of William and Willmott Parr.

1724 May 11th—John son of William and Willmott Parr.

1728 April 28th—Thomas son of William and Willmott Parr.

1746 Feby. 15th—Susannah daughter of William and Elizabeth Parr.

1749 April 30th—John son of William and Elizabeth Parr.

1752 Feby. 9th—Ina or Ana daughter of William and Elizabeth Parr.

1754 May 12th—William son of William and Elizabeth Parr.

1756 April 25th—Anne dau. of William and Elizabeth Parr.

1761 Jany. 26th—William son of William and Elizabeth Parr.

1775 April 2nd—William son of John and Mary Parr.

1777 Oct. 19th—Ann daughter of John and Mary Parr.

1781 Feby. 4th—John son of John and Mary Parr.

MARRIAGE.

1744 March 26th—William Parr to Betty Clarke.

BURIALS.

1777 March 13th—William Parr.

1777 Oct. 5—Elizabeth Parr.

1779 Sept 19th—Jane Parr.

PARR FAMILY OF ASHCOMBE, NEAR DAWLISH.

Through the kindness of the Rector, the Rev. W. H. Palk.

Does the name appear in the parish register of Ashcombe prior to 1668 or after 1731?

BAPTISM.

1726 May 5th—James the son of Stephen Parr and Margaret his wife was baptised.

MARRIAGES.

Edward Moalle widower and Elizabeth Parr were married April 19th 1692.

Mr. Thomas Buckford of Burrington and Mrs. Susanna Parr were married Sept 12th 1695.

Andrew Colworth of Totness Gent. and Miss Elizabeth Parr were married March 4th 1702.

BURIALS.

Stephen Parr was buried the second day of May 1668.

Mrs. Mary Parr was interred according to the late Act of Parliament.

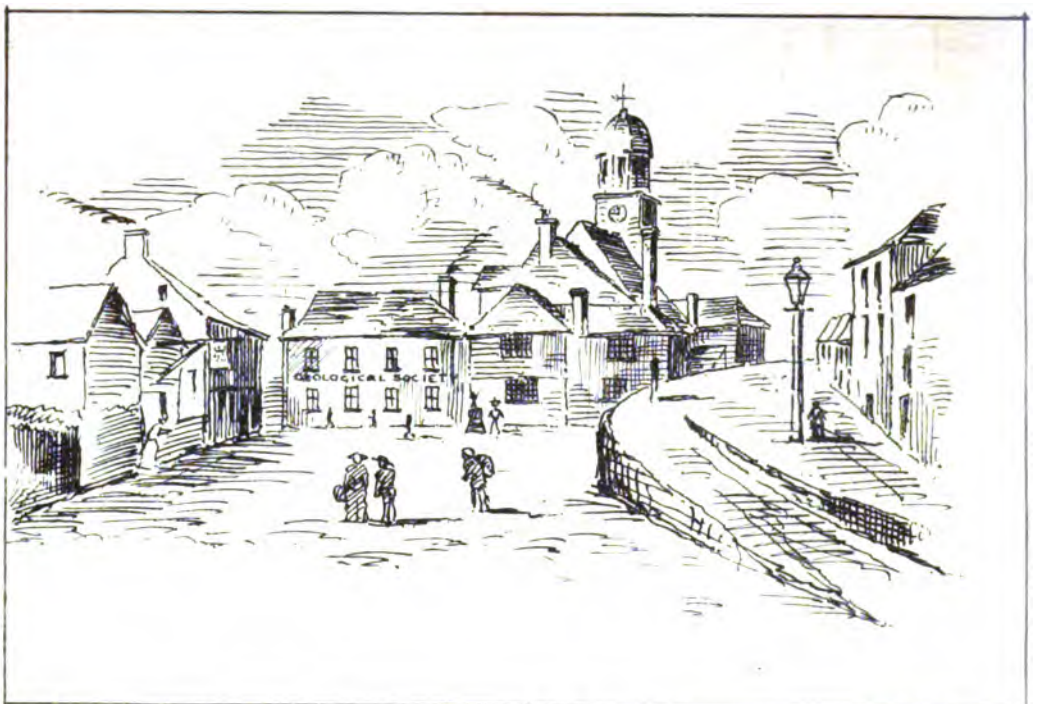
Margaret Parr was buried June 7th 1731.

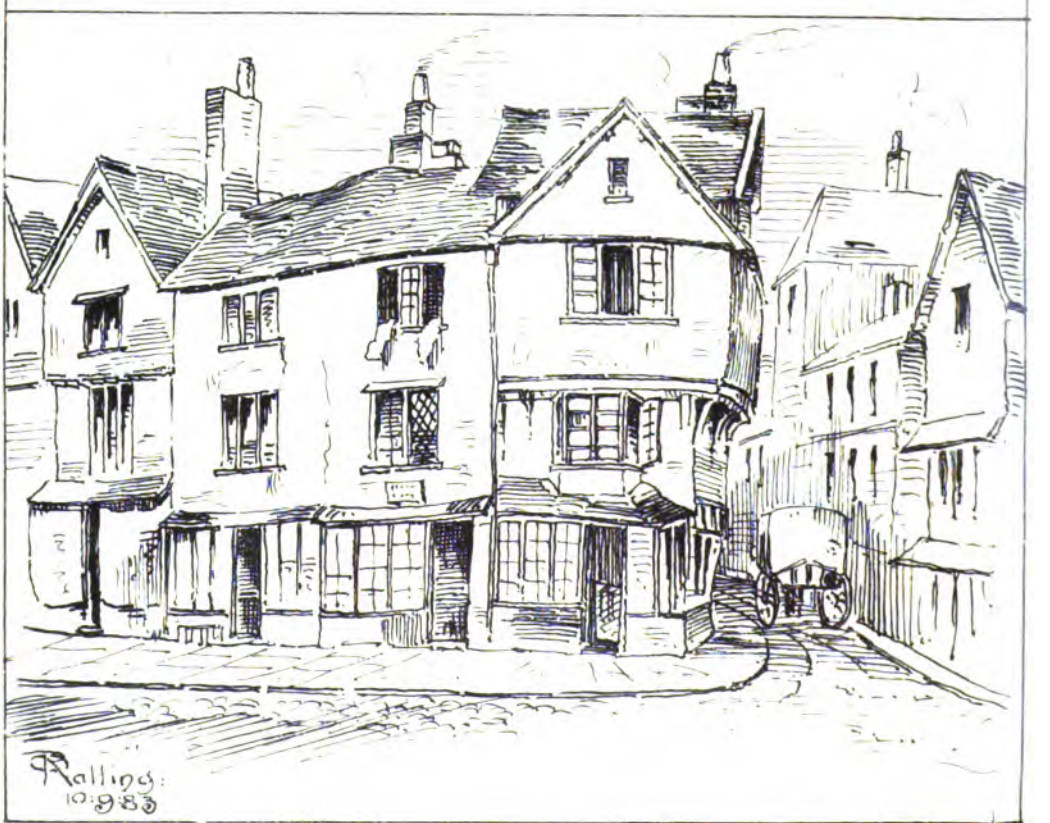
I shall esteem it a favour if anyone can inform me if the Parr Family of Exeter, Ashcombe, and Drewsteignton are all from the same stock. [See *Western Antiquary*, 12th August, 1882; 5th May, 1883; 23rd June, 1883; and 14th July, 1883.

Any further information respecting the Parr or Parre Family of Devonshire will be esteemed a favour.

Ledbury, Herefordshire. JOHN FRANK PARR.

[illegible]





Old Penzance: Birthplace of Sir Humphry Davy, copied from a vignette in Dr. Paris's Guide to Mount's Bay, etc., 1824.

THE

WESTERN ANTIQUARY;

OR,

Devon and Cornwall Note-Book,

Being a medium of intercommunication for Antiquaries and others interested in the History, Literature, and Legendary Lore of the Western Counties.

Reprinted, after Revision and Correction, from the "Weekly Mercury."

Edited by W. H. K. WRIGHT, F.R. Hist. Soc., Public Librarian, Plymouth, &c., &c.

No. 5.] QUARTERLY ISSUE—Annual Subscription : Five Shillings. [Vol. 3.

"Weekly Mercury," August 4th, 1883.

Notes.

JOHN PENWARNE.

A CONTRIBUTION TO CORNISH BIOGRAPHY.

In all Cornish anthologies the ballad of "Tregeagle, a legend of Dozmaré Pool," has deservedly found a place, but how little is known of its author? The piece was resuscitated by Michell in his "Parochial History of St. Neot," and in Grylls's "Descriptive Sketch" of the windows of that most interesting church. Grylls speaks of him as "one John Penwarne, an obscure poet, whose merits have been too little known and appreciated." This set me on the scent for Penwarne, his history and work. Happing on the first volume of "The Satirist, or Monthly Meteor" (dated 1807), a magazine very meteoric in its endurance, I found a review of a volume entitled "Contemplation, a Poem, with Tales and other Poetical Compositions, by John Penwarne, published by Longman and Co., 1807." The "Satirist," much given to depreciatory and often scurrilous criticism, spoke highly of this production of the young Cornish bard. "Contemplation," it says, "is a poem in blank verse, the descriptions of which are Cornish in their character, the sentiments pure and elegant, and the versification harmonious." After long waiting, I picked up Penwarne's little volume, "Contemplation," &c. The remarks of the "Satirist" are well deserved. The first poem, "Contemplation," is in very smooth blank verse of just above the mediocre sort, not showing much of "the vision and the faculty divine." It has something of the style of that and previous periods, where the first step of the poet was to invoke the muse with "descend ye nine"! or some other formulary. As a specimen of his style, take the following, the beginning of a well-told tragic story in his second canto :—

"Oh tell me Muse, along the winding shore
What spectred shade, of light and airy form,
And garments whiter than the fleecy cloud,
At solemn midnight walks to freeze my blood?
—No spectred shade—no wailing ghost is she;
But a poor lowly, lovely, village maid,
Who, by the moony light, at midnight walks,
Her mental ray of light divine extinct."

Her lover on his homeward voyage, after long absence, was wrecked in her sight upon this very winding shore, and the demented girl, while in the body, haunted the beach by night and day. Thus ends the tale :—

"The village maids,
Once the companions of thy happier hours,
With pious care shall plant the lily pale
And weeping snowdrop : Pity's softest tears
Shall bid them yearly bloom, whilst thy chaste soul,
In thine own angel form, shall take its flight
To meet her *William*, where the tempest's wing
No more shall sweep—nor howling voice be heard,
But joy immortal crown their faithful loves."

After "Contemplation" follows the ballad of "Tregeagle," by far the best thing in the book. There is such swing and animation in it that I augur for it long life, although the antique guise does not fit altogether well, and the story is not quite true to country tradition. A few pleasant tales, (some in the Cornish dialect), and songs, one of which was "beautifully set to music by Mr. Riggs, and published by Birchall, New Bond-street," complete the volume.

Of John Penwarne's history little is known. Mr. Richard Sowell, of Penryn, knowing that I took an interest in the Cornish poet, wrote me his recollections of him. My informant, who, in 1863, was about seventy-five years of age, and probably dead now, told me that he knew John Penwarne well. John practised with his brother Edward as lawyers at Penryn, and had a son and daughter. This son, who was four or five years Sowell's senior, used frequently to recite to him his father's poetry. John Penwarne junior, obtained a situation in the Hanaper Office through the influence of Lord de Dunstanville, and in consequence the family removed to London, where the poet obtained a post in the same

department as his son. About 1857 the son was living at Chester.

This information was accompanied by some indications of where further facts might probably be obtained, as from John Penwarne, Esq, Ludlow, Shropshire, or nieces, Miss Gregory, and Mrs. Matthias, at Penzance.

Mr. Sowell's obliging notes were mislaid for a long time, and after twenty years it is useless to make the direct enquiries he suggested. Perhaps some of your readers can make additions to his biography, and thus lay up, while it is yet possible, material for a book on Cornish worthies.

Bodmin. T. Q COUCH.

THE LEYS OF BEERFERRIS AND OLD PLYMOUTH.

These memoranda about the family of Ley of Beerferris are taken from a manuscript of the time of the early Stuarts, preserved at Oxford, in the possession of Professor H. N. Moseley. They contain interesting notices about Old Plymouth, its mayors, its leading families, and old mansion houses. Incidentally, the Cornish parishes of Altarnun, Lanteglos-by-Camelford, and St. Enoder occur, and some arms are described as existing in old painted windows of the churches which have probably now perished. Any additional information on these matters from your readers will be acceptable, particularly with regard to the painted windows in old Cornish churches and Plymouth houses.

Exeter College, Oxford. CHARLES W. BOASE.

The landes of Leigh within the parishe of Beereferres within the hundred of Rowborrough in the countie of Devon and situated between the rivers of Tamer and Tavy, and is the westernmost parte of Devon borderinge upon Cornwayle.

This lands descendinge in the name of the Leys frm the raigne of K. H. iii. unto thend of the raigne of K. H. viii. at which time Henry Ley Esquire sold the same unto John Servington, from whom it descended unto Richard Servington and from him to his sonne and from that sonne to his sister who married George Eveleigh who sold the same unto Sir James Ley beinge the iiiith sonne of the said Henry Ley, and Sir James Ley exchanged the same with Charles Erle of Devon for other lands lyenge in Westbury and Brooke in Co. Wiltes.

i. William de Leigh lived in anno xxiiii E. 1 and is founde by Inquisition to hold his lande of Leigh by the service of half a knight's fee of Reginald de Ferrariis who held the same and the whole tythinge of Byre of the Erle of Cornewaile who held the same of the kinge: which Inquisition is recorded in the booke called Feoda Militum in the exchequer.

It appears also by a record of the Chancerie in the Tower that in anno li° H. 3 the kinge by letters patent at the request of the Bishopp of Sarum granted unto William de Leigh of the Countie of Devon that he shold not be Sheirif Escheator Coronor or put in jurys or inquisitions.

ii. Henricus de la Legh lived in anno xxxiiii. E. 1 and was one of the Enquest for findinge of an office after the death of Reginald de Ferrariis lord of Byre which was founde at Byre iiii° Septem. anno xxxiiii° E. 1.

iii. Henry de Ley lived in anno xx° R. ii and had to wief Elizabeth.

iiii. Walter de Ley lived in anno x° and xii° H. iiii and anno viii° H. v of whom it is recorded in the booke of Knights Fees in the time of K. H. 6 remayninge in the Exchequer, that Alexander Champernon Thomas Bonvile Richard Hoper Walter Legh and Roberte Heath did hold one knights fee in Byreferrers and Legh which they held severallie betwene them and none of them held a whole fowerth parte and that of anncient time John Ferrers did hold the same.

v. Thomas Ley lived in anno xix H. vi and in the time of E. iiiith He enfeoffed of his land John Champernon Esquire lord of the mannor of Byreferrers who in anno ii E. iiii gave it againe to Thomas Ley and the heires of his bodie begotten, the remainder unto Roger Ley his brother and to the heires of his bodie begotten, the remainder to the heires of the bodie of Johan late the wief of Nicholas Parker sister of the said Thomas begotten.

(TO BE CONTINUED.)

HOUSEHOLD EXPENSES OF THE COUNTESS OF DEVON TEMP. HENRY VIII.

(CONTINUED.)

CONTRIBUTED BY MR. MARK CANN, PLYMOUTH.

Foreign Expenses.—A case of glass, 26s. 6d.; bearing the same to the Friars, 1d. A russet cap for Larder, 14d. to have in his purse at his departing, 1s. For carriage of 6 horseload of fish from Exeter to Columbe John, 18d. To Phylyppe when she was married, 8d. At Wil[l] Seyman's, ale, 2d. For a ream of paper, 3s. 4d. For rent of a "lyer," 2s. 2d. Making a butt for the lyer, 5d.; a frame to ditto, 3d. My lord Lyall's minstrels, 26 Oct., 2s.; for a doz. crusys, 8d. tappys, 1d. The subprior of the Black Friars of Exeter, for the suffragan's servants, "when the vestments were aborwed," 8d. A lady's lantern, 8d. Diaper cloth, 2s. 8d. a yard. Two doz. diaper napkins, 14s. Two pair of bells for the ravens, 8d. To players playing before my Lady on New years eve and New Years' day, 13s. 4d. A cap, 3s. 18 yards white horse cloths, 9s. 1d. Two pair "gemos" (?) and nails for the same, 4d. For making a coat and jerkin for Andrew of the kitchen, 1s. To the waits of Exeter "upon xijto yefe," 10s. Pair of hose, 2s. "Two horselode of almys met for the prisoners," and one load of tallow, 9d. For 2½ days threshing, 8d. For one day "fretheng" 4d. To a woman "for savying of towelles to the yeamer" (?), 9d. Shoeing two horses, 12d. for two days' threshing of oats, 10d. To a minstrel, 4d. For making a gown, 12d. A gallon of honey against Christmas, 3s. 8d. Eight bowls, 16d.; two strainers, 4d.; twentewing pots and cat's-thompans, 6d.; a gallon of lamp oil, 16d. To a man for carrying dung to the garden, 1½d. a day, 4d. For breaking ground to sow mustard seed, for two days, 4d. Cleaning gutter behind the kitchen, half

day, 1d. For oats for fatting the swans against Christmas, 17d. A doz. points for Dick the Fool. A pair of shoes for Andrew of the kitchen, 5d. For two yards of "whyclying" for two fools, and Andrew's doublet, 4d. For washing Dick the Fool's clothing, 2d. Two loads of rushes, 2s. 4d. To a woman weeding in the garden, six days, 7d. A servant bringing two foxes to my Lady, 8d. For 28 stone of flocks for stuffing 6 mattresses, 18s. 8d.; for making same, 2s. 6d. Carriage to London of conger "bokhere" and "bak samen" 12s. For killing of a "baran hynde" against Whitsuntide, for my Lady's grace and for carriage of the same, 4s. Strawberries on 17th May, 4d. To a harper and a tumbler with the King's servants, 10s. Six yds. of white for the fool's coat, 6s. Making 2 fools' coats, 1s. For mending Dick and Mug and Kit's clothes, 4d. For my Lady and the household drinking at Trinity Chapel, 20 June, 2s. To buy two coats for Mug the fool when he went to London, 10s. For nine servants going to London, 5s. each. For one coming home with the horses, 6s. 8d. 24 June, six loads of rushes, 7s. To Mr. Spek's servant for bringing a letter notifying my lord Marquis's coming to Colcomb, 20d. To Machant for carriage of £100 to my Lord, 20d. For half a yard of velvet to make the broad rein of my Lady's bridle, 5s. 2d.; for an ounce of fringe to the same, 16d. To my lord Bishop's servant, bringing a letter of news to my Lady, 20d.; 6 yards of friese "for my Lady's grace's poor man in comb," 2s. 8d. Expenses at Colcomb, when my Lord Marquis was there, £3 14s. 1½d. To Motton of Exeter, for cherries, strawberries, and his labour, when my lord Marquis was here, 2s. 6d. July? to Peris conveying letters from my Lady to the King and my lord Cardinal, 16s. 8d. To my lord Dabney's minstrels for setting and mending my Lady's instrument, 3s. 4d. For three doz. gulls brought to my Lady, 3s. 4d. 11 July, to minstrels of the King, Cardinal, and lord Daubrey, 5s. To Sir Thos. Stukley's servant, bringing a buck to my Lady, 14 July, 2s. To one bringing a red deer, 6s. 8d. For ink, copperas, gum and gall, 4d. For carriage of ten gulls, 2s. 2 ells of canvass for making and lining a doublet for Andrew of the Kitchen, 8d. Pair of shoes, 6d. Various entries of red deer. Two tuns of beer, 40s. For making a pair of "hossys" (hose), and mending another for Andrew of the kitchen, 6d. For clensing the draught in my Lady's chamber, 6d. To a glazier for fetching coloured glass at Exeter, 2s. 6d. For carrying Malmsey and a barrel of wine from Mr. Spek to Colcomb. To the King's players, viz., Englysse and his company, for playing before my Lady, 20s.; and 6s. 6d. more by order of the Controller. Will. Hurst, for coloured glass, 16s. Total, £118 18. 8d.

Queries.

634.—The Peace Rejoicings.—Can any of your older readers give reminiscences of the rejoicings in the West at "the Peace" and after Waterloo? Some of them were, it seems, very curious. Public teas were given gratis at Newlyn West, and the girls danced, clad in white dresses and crowned with laurel leaves. I believe they were general throughout Cornwall. Penwith.

635.—History of Cornish Fisheries.—Now that the International Fisheries Exhibition is bringing the subject of fisheries "to the fore," the question of the history of our Cornish and Devonshire fisheries becomes especially important. What are the most famous of our catches?

(1) I have heard a story of the abundance of pilchards in one catch in Cornwall being so great that they had to manure the ground with them. Is there any authority for this? If so, when and where did it occur?

(2) I am told that in 1832 there was a famous catch of pilchards at Newlyn West, whereby one seine owner cleared £1300. Is this accurate? Are there any similar or greater catches?

(3) What were the prices of pilchards and mackerel in Plymouth and Cornwall in plentiful seasons early in this century? Only thirty years ago I remember pilchards selling at a very low rate in Plymouth.

(4) What is the bibliography of the Cornish fisheries from the period of Carew's "Survey of Cornwall" to the present time?

These subjects are of interest new, if not always.

Newlyn. W. S. Lach-Szyrma.

636.—In your next issue of the *Western Antiquary*, will you be good enough to mention the signification of the word Hoe?—Plymouth-hoe, Mort-hoe, Martin-hoe, Trentis-hoe, &c.

Ilfracombe. M. Stokes.

[The word Hoe, or Haw, simply means *height*.—Editor.]

637.—Tin-side, Plymouth.—A cove at the Eastern Hoe, just beneath the Citadel, and to the eastward of the Ladies' Bathing Place, is designated *Tinside*. What is the origin of this name, and are there any known associations connected with the spot? I remember that at one time quantities of refuse *tin* cuttings were thrown over the wall at this place, and, as a boy, I was under the impression that from this its name was derived, but this can hardly be the correct interpretation. Possibly some of your older and more experienced readers can enlighten me.

Gild-helm.

Replies.

Epitaph on a Mayor of Exeter.—The Rev. B. H. Blacker, the editor of *Gloucestershire Notes and Queries*, has been good enough to direct my attention to several articles in that publication in explanation of the quondam epitaph "On a Mayor of Exeter,' which recently appeared as a query in the *Western Antiquary*. Mr. H. J. Billett, of the *Chronicle* Office, Gloucester, states (vol. 1, p. 58) that eighteen years since he "examined the tombstone of Richard Tully, in St. Catherine's Churchyard" of that city, and wrote the following copy of the epitaph:—

"Here lyeth old Mr. Richard Tully,
Who lived C and three years fully;
He did the sword of the city beare
Before the Mayor thirty-one yeare.
Four wives he had, and 'here they' lie,
All waiting Heaven's eternity.
'He died March 1, 1589.'

Several versions as well as perversions of this the original epitaph are given in vol. 1, pp. 48, 371. These appear to be due to authorities copying one from the other, and adding to the list of errors on each occasion—*e.g.*, *Mr.* Tully becomes *Captain* Tully in Webb's *Epitaphs*, and *General in Chambers's Edinburgh Journal*, November 26, 1836. In addition to Exeter, Coventry has been assigned as the *locus in quo* of the above. The title as given in Webb's and other works is therefore altogether erroneous. Instead of being a Mayor of Exeter, Tully was civic sword-bearer to the Mayor of Gloucester.

Budleigh Salterton. T. N. BRUSHFIELD, M.D.

LONDON APPRENTICE.—A favourite ballad of our ancestors originated the sign of the London Apprentice, of which there are still numerous examples. How they were represented appears from the *Spectator*, No. 428, viz., "with a lion's heart in each hand" The ballad informs us that the apprentice came off with flying colours after endless adventures, one of which was that, like Richard Cœur-de-Lion, he "robbed the lion of his heart." The ballad is entitled "The Honour of an Apprentice of London, wherein he declared his matchless manhood and brave adventures done by him in Turkey, and by what means he married the King's daughter of that same country."—*History of Signboards.*

71, Brecknock-road. EVERARD HOME COLEMAN.

THE "SHERBORNE MERCURY."—The *Western Gazette* for July 6, 1883, reprints the account given a short time ago in the *Western Antiquary* of the way in which the *Sherborne Mercury* (now the *Western Gazette*) was circulated in the extreme west of England during the last century, and adds that it was first published in 1736.

Teignmouth. P. F. R.

[Our correspondent very kindly encloses the title-heading of the *Western Gazette*, which is of such interest as bearing upon our local newspaper literature that we very willingly transcribe it. It runs thus :—

"THE WESTERN GAZETTE, A WEEKLY NEWSPAPER FOR SOMERSET, DORSET, WILTS, AND HANTS.

"This newspaper comprises the following copyrights:—The *Sherborne and Dorset Mercury*, established 1736; the *Western Flying Post*, established 1744; the *Yeovil Times*, established 1847; and the *Western Gazette*, established 1863. The *Western Flying Post* was amalgamated with the *Sherborne and Dorset Mercury* on January 30, 1749; with the *Yeovil Times*, July 8, 1851; and with the *Western Gazette*, June 21, 1867."

The copy of the paper from which the above is taken is dated—"Yeovil, Salisbury, Blandford, and Bournemouth, Friday, July 6, 1883."

We shall be glad to receive and to publish such interesting and succinct histories of other West Country newspapers.—EDITOR.]

ST., OR BISHOP, BONIFACE.— A description of the frescoes in the *Basilica of St. Bonifacius* at Munich, devoted to the history of the Devonian saint, may be of interest to some of your readers. They are situated in the nave, and consist of 12 large compositions, with small monochrome compartments between them. The series begins on the right hand of the high altar when facing it. The Roman figures refer to the large frescoes, the Arabic to the small ones :—

I. The boy Winfried (St. Boniface) obtains by fervent prayer the recovery of his father from mortal sickness, who in return dedicates his son to the priesthood, and delivers him to the Benedictines. 1. Boniface assumes the Benedictine habit. II. Departure of the saint from the Monastery of Nuscella (Nutescelle, or Nursling), in Hampshire, on his way to Rome, to be consecrated apostle of the Germans. 2. Arrival on the German coast. III. Pope Gregory IInd. receives him at the grave of St. Peter, and consecrates him. 3. Return across the Alps. IV. Preaching the gospel to the Frisians. 4. The saint receives from the Pope an invitation to Rome. V. He is ordained bishop by Gregory IInd. in St. Peter's Church. 5. He is miraculously fed in a forest. VI. He cuts down the Holy Oak of the god Thor. VII. He founds the bishopricks of Freising, Ratisbon, Passau, and Salzburg. 6. He founds the Abbey of Fulda. VIII. Consecration of this Abbey. 7. He receives into a monastery, for instruction, St. Gregoryof Utrecht, when a boy. IX. He anoints Pepin Héristal King of the Franks. 8. He receives the pallium as Archbishop of Mainz. X. He resumes the Benedictine habit, and sets out on his second mission to the Frisians. 9. Prayer in his tent. XI. He suffers martyrdom with his followers. 10. His corpse is brought to Mainz. XII. His burial in the Cathedral at Fulda. This fine church was founded and dedicated to St. Boniface by King Lewis of Bavaria in 1835 (finished 1850), in commemoration of his Silver Wedding, and is built in imitation of a Roman basilica of the 5th and 6th centuries.

As most of your readers probably know—St. Boniface is not the patron of innkeepers; mine host gets his name of "Boniface" from that unscrupulous steward of the Roman lady, who entertained strangers at the expense of his noble mistress. This minor saint flourished earlier.

Exeter. CH. EL. MATHEWS.

THE PRIMACY.—In looking through the list of Bishops given by John Vowell, *alias* Hoker, in his "Description of the City of Exeter" (MDCCLXV.) between the years 905 and 1583, I find that not one of them ever became Archbishop of Canterbury, but that George Nevell, who was made Bishop of Exeter n 1455 was made Archbishop of York in 1465. Perhaps some other correspondent may be able to say whether any Bishop of Exeter since the year 1583 has been promoted to the Primacy.

Teignmouth. P. F. R

"*Weekly Mercury*," *August* 11*th*, 1883

Notes.

AN ANCIENT CORNSH RIDDLE.

I recollect some lines of an old riddle which used to be current among the boys of Polperro. I have not been able to get a complete version from any one of whom I

have enquired, and I believe I remember more of it than any of my youthful companions :—

"Riddle me, riddle me right,
Where was I last Saturday night?
I saw a chimp-champ champing on his bridle,
I saw the old fox working himself idle.
The trees did shiver, and I did shake
To see what a hole the fox did make."

In Halliwell's "Nursery Rhymes," p. 3, is the following, having so close a resemblance to ours as to lead me to believe it relates to the same story :—

"One moonshiny night
As I sat high,
Waiting for one
To come by,
The boughs did bend,
My heart did ache
To see what a hole this fox did make."

Halliwell refers us to Matthew Paris for a solution of this ancient riddle. I have no means of referring to this author, and would ask your readers, better circumstanced as to books, to tell us what the legend is; and I will forestall by telling what our boyish interpretation of it was, as well as I recollect it. The story is so romantic that it is difficult to avoid embellishing it in the relation.

An affianced pair agreed to a meeting in the quiet churchyard at midnight. It was moonlight. The maid was at the trysting spot long, long before the hour. Pacing the solemn paths restlessly for a while, she climbed a dense-leaved tree near to the place of meeting, and sitting on a branch waited impatiently the time. At length, but still long before the time, the lover came on horse-back, and bearing a suspicious burden on his arm, a pick-axe, and a spade. Startled, she watched him with held breath. She saw him vigorously set himself to work, digging something too like a grave. Still she sat in the bough, little doubting at length for whom the grave was intended. The tryst was not kept.

Bodmin. T. Q. C.

PEAT FIRE AT SHAUGH.

Until about three years since there was to be seen at the White Thorn Inn, in the village of Shaugh, a peat fire which had been kept burning for a number of years. I last remember seeing it in 1873, when the landlord told me that to his knowledge it had not been out for twenty years. It was burning, not on a hearth, but in a grate; and I was informed that, on one occasion, when it was desired to fix a new grate, the smouldering peat was kept alive whilst this was being done, and then carefully placed into it.

I have heard that this fire was burning for a much longer time than the period I have mentioned, but do not know whether this was so or not.

Brent. W. Crossing.

HOUSEHOLD EXPENSES OF THE COUNTESS OF DEVON TEMP. HENRY VIII.

[continued.]

Contributed by Mr. Mark Cann.

Necessaries for my Lady.—For Philippe, the maid, marriage money, £6 13s. 4d. A quarter and a nail of tawney velvet for my Lady's purse, 3s. 9d. A skein of silk for ditto, 2d. An ounce of tawney silk for string, 14d. A quarter of buckram for lining, 2d. 5yds. buckram for Philippa's gown, 2s. 11d. A quarter and a half of velvet, 4s. 3d. ½ yd. linen cloth, 2½d.; anglets, 1d. A yd. linen cloth to collar her smock with, 8d. Two neckerchiefs, 10d. Two aprons, 9d. A ribbon, 9d. A pin case, 16d. A pair of knives, 6d. A lace, 3d. Two headkerchiefs, 2s. 8d. A wedding ring, 3s. 4d. For mending my Lady's white fur, 2s. 8d. 8 ells of fine Holland, at 3s. 4d. 4 ells cambric, at 8d. A skin of pampilion for my Lady's cuffs, 2s. 6d. 4 lettys skins for her sloppe, 16d.; powdering and mending the same, 12d. Mending another furred with powdered ermines, 2s. 2d. 5 black coney skins to a pattlett of velvet, and furring the same, 2s. 10d. 6 black budgeskins, 16 black lamb skins, 12 pampilion skins for my Lady's slop, 15s. 4d. Paid to Peryman for covering a hat with white sarcenet for my Lady, and making a gown, a kirtle, and a petticoat for Phillippa against she was married, 3s. 6d. A quarter velvet more for the maids gown, 3s. 3½ yards buckram, 2s. 1d. "For lining and agnetts to the playtes," 10d. For a cap to the maid, 3s 4d. To my Lady for (offerings?) on All Souls' day 6s 8d To the Grey and Black Friars of Exeter, on All Souls' day, 6s. 8d. For my Lady's offering on All Saints' day 12d. To Mrs. Agnes Corteney, by my Lady's commandment, on All Saints' day, 13s. 4d. 3 yds. velvet for Phillippa the maid's wedding gown, 15s. 2 yds. for her Kirtle, 8s. 4½ yds. white for her petticoat 2s 7½d. 6½yds. white, for lining to her Kirtle plaits, and plaits to her gown, 3s. 3d 4¼ yards fine black (velvet?) for my Lady's slop, 29s 9d. For covering her hat, 8d. For making of Phylippe the launderer's wedding gown, petticoat and Kirtle, 3s. 6d. To a clerk for making certain articles betwixt my Lady and the poor man of Cornwall, of whom she bought land, 20d. Alms for the Christmas quarter 29s. Two soldiers, 25 Dec., 16d. For making and enamelling two buckles, two pendants, six studs, six "hoyletts," and 8 agletts for gold and for enamel for my Lord's garter, for his New Years gift, . . . My Ladys offering at Epiphany, 3s. 4d. For making the King and Queen's New Year's gift, £20. To Lyne, of London, wax-chandler, for wax for my lord William, for the year, 41s. 10d. For six skins of pampilion for my Lady, 20s. For two pieces of Paris for my Lady, 2's. one piece of Lampas Tuke, 4s. 1,000 white pins, 8d.; ditto black, 7d. To the Prior of the Black Friars, London, for the whole year's singing for my lord William, £5 6s. 8d. My lord of St. John's, in full payment of all actions between him and my Lord, £26 13s. 4d. A yard of black satin, 8s. 1d. For 3 frontletts for New Year's gifts, 21s. 3 yds. black satin for New Year's gifts, 22s. 6d. New Year's gifts to all the officers of the house, £3 10s. To the King's servant bringing the King's New Year's gift, £3 6s. 8d.; for the Queen's gift, 53s. For 16 pair of double hose for my Lady, ... To my lord of Devonshire, £100. Mr. Gilberd for the King's payment, £55. 2 yds. linen cloth, 20d. To Mr. Forest, for physic for my Lady, 10s. 4d. To the King's collectors for my Lady, 16(s?). ½ yd. linen cloth for my Lady, to make "nygtes coweys," 9d. 3. yds. small canvas, 2s. On Candlemas for my Lady

"to putt in the yowry (?)," 3s. 4d.; for her offering the same day, 20d. For 2 pair of gemos (?) for my Lady's press in the wardrobe, 8d. For 3 yds. canvas to make a book of cloth, 15d. To the prior of the Black Friars of Exeter, for preaching before my Lady at Colum John, 6s. 8d. To Mr. Morys, the physician coming to my Lady, 21 March, 40s. To the warden of the Grey Friars, Exeter for a sermon on Good Friday, 6s. 8d. Offerings at divers times, 20s. . . One doz. gloves for my Lady, ... To Mr. Forest for medicine, £5 16s. 4d. To the parson of Rew, for mending my Lady's "cup of ale," 3s. 13 tree dishes for the Maunday on Serthrosday, 10d. 13 cups, 5d. 13 purses, and every purse, 20d., given by my Lady to poor folks. for xx. . broad yards di' black, 32s. 6d. 3 broad yards di' for my Lady's . . . . , 11s. 8d. For my Lady's slop, 12d. 13 pair of shoes, 4s. 4d. 13 smocks, . . . Her offering on Whitsunday, 12d. For fetching Mr. Morys, of Cornwall, when my Lady was sick, his costs and his servants, 8s. Offering at requiem mass, 10 June, 8d. "That my Lady's grace gave to my Lord towards his business ayenst that my Lady should have child," £20. For alms, £4 4s. ½doz. gloves, 18d. 12 pair of hose, 21s. For fetching Mr. Parkhowse when my Lady was sick, 1s. To Mr. Forest for physic, £7 15s. 8d. Total, £523 7s. 2¾d.

(TO BE CONTINUED.)

THE LEYS OF BEERFERRIS AND OLD PLYMOUTH.

[CONTINUED.]

CONTRIBUTED BY REV. C. W. BOASE.

vi. Henry Ley lived in the times of K. E. iiiith R. iii and H. vii. He fled into Brittanie unto Henry Erle of Richmond and served on horseback nere the Erles personn at Bosworth feilde.

And K. H. vii anno 1° by letters patent gave him the custodie of the Parkes of Haylesbury and Lenteglis in the Countie of Cornewayle.

And in the 3 yere of K. H. vii he was Escheator of the Counties of Devon and Cornewayle. He erected a Chappell at Beereferrers and caused an offringe to be theire contynued which was called our Ladyes of Baselake and is nowe called Ley Chappell.

He had two wives Elizabeth and Jane, by the first he had three sonnes Roberte Thomas and John and iiii daughters, one called Jane maried to Richard Moore whose father William Moore entailed his lands in Charleton Moore Laney Penhargard Ley and Corgybet in the parishes of St. Ives Lezant and Northill unto Richard Moore and Jane and the heires of theire two bodies, the remainder to the heires of the bodie of Henry Ley, one other daughter was maried to John Tooker.

The picture of this Henry Ley is in the church windowe of Alternon in Cornewalle kneelinge in his complete armor, bearinge in his coate armor thes armes viz on his bodie ar. a chevron. s. betwene 3 sea pyes proper, and on his shoulder ar. a chevron betwene 3 beares heads s., and in an escocheon over his head he beareth 3 coates thus quartered, the first ar. a chevron betwene 3 beares heads s., 2 ar. a chevron s. betwene 3 sea pyes proper, the third as the second, the iiiith ar. 3 trees vert with fruit there on or, behind him is pictured his wief in her frenchood with three sonns in longe coates and 4 daughters kneelinge behind her with a subscripcion of theire names.

He died in the lodge of Haylesbury Park in the parish of Camelford and was buried in the North Ile of the church of Lenteglis and in the windowe over his tombe he is pictured all armed, and in his coate armor viz on his brest ar. a chevron betwene 3 beares heads s. and on his shoulder ar. a chevron s. betwene three sea pyes proper, and the like escocheon over his head as in the other windowe. There standeth by him his helme and plume of fethers and uppon the two ends of his desk standeth his crest, which is a Lyon seiant, his tayle inflexed and levant, his dexter foote or, behinde him kneeleth his wief with 3 sonns in short coats and fower daughters with a subscripcion of the names of him and his wief.

This Henry and Elizabeth his wief and John Langdon and Jane his wief beinge seised, in the right of theire wives of lands called Trevowan in the parish of St. Enodar, which sometimes were the lands of John Trevowan, it was in the xxii yere of K. E. 4 agreed between them and John Trevanion Esq. that John Tremaine-Richard Edgcomb and John Trefry and Michaell Pettit shold recover against them the same lands in a Common Recoverie, and that they three shold release to the Recoverors who shold grant an annuytie to John Trevanion and his heires out of that lande, and then they shold enfeoffe Henry Ley and Elizabeth John Langdon and Jane to them and to the heires of Elizabeth and Jane, as by the indenture thereof beareinge date the xvith daie of Aprill anno xxii° E. 4 appereth.

(TO BE CONTINUED.)

THE CAUSES OF THE DECAY OF THE ANCIENT CORNISH LANGUAGE.

Scawen (who was M.P. for St. Germans in 1639-40; Vice-Warden of the Stannaries, 1660; and Commissioner in Cornwall for Charles I.), wrote about "The Causes of the Cornish Speech's Decay." His dissertation is given in full in D. Gilbert's "Cornwall" (vol. 4, pp. 190-221), and also in Grose's "Antiquarian Repertory" (1807-9, iii., 208-34).

The following is a condensed summary of the causes which led to the decay of the old Cornish language.

1. The want of letters, or "of a character," and of authors or writers, as in the cases of Rome and Greece, to hand the language down.

2. The custom of the Druids to depend on memory only, and rarely on writings.

3. The great loss to us of Armorica (Brittany), whose people were so closely allied to us by race and language, and the decreasing of the mutual interchanges between that country and Cornwall.

4. The gradual cessation of the Miracle Plays being acted and recited before multitudes of Cornish in their "Rounds" or Plaen an Gwaré.

5. The loss of the old stories and traditions of the ancient Cornish.

6. The loss of ancient records "which some affirm were

burnt, and others lost in the ancient ruins, as of Restormel, and other castles."

7. "Disuetude, or want of a continued use."

8. "A general stupidity," or ignorance and indifference as to the past.

9. The decay of what learning there was after the suppression of the Druids, and "no reparation thereof when the supposed saints" came to Cornwall; and for latter times learned men who came among us, "seeing our own neglect of our tongue" did not think it worthy of being studied by them.

10. The speech "invaded" and "eaten up" by the use of Saxon words for ancient names.

11. The near vicinity to Devon, and the Saxons, whose influence extended to the west and corrupted the language.

12. The gentry, who anciently kept themselves in their own county, marrying out of it and so admitting more "saxonage."

13. The coming in of strangers of all sorts upon us.

14. Not having the church service continued in the ancient tongue as it was in Wales.

15. "The little or no help, rather discouragement," of the gentry who in Cromwell's time rather laughed at the poor who persisted in speaking it

16. The want of writing it is the great cause of its decay, for the characters "now in use" would have saved it. And, says Scawen, "here I cannot but lament the want of such persons, books, records, and papers, *which were late in being* and not now to be had, and my misfortune in not having translated them," as for instance, the MS. of Anguin, and "a Cornish Accidence . . . which was destroyed by children before it could be brought to me" and "a Matins in Cornish . . . . . but I could never attain to it."

Plymouth. F. W. P. Jago.

Queries.

638.—Dartmoor Legends.—I have lately come across a little volume entitled "Dartmoor Legends and other Poems," by a lady, printed by Roberts, Exeter, 1857. The little volume is dedicated to "The old and much-valued friend of my father, Arthur How Holdsworth, Esq." The book opens with the Legend of Brent Tor, or the Merchants Vow." The story is very well worked up. This is followed by one on Sheepstor, "The Pixies Palace or Elford's Cave," Fox Tor, &c. I should be glad to learn the name of the authoress. I should also be glad to know the name of the gentleman, writing under the *nom de plume* of "Patricius Walker," who published "Rambles," Lond., 1873. He is a fluent and facetious writer, and describes places very accurately. He was present at the British Association Meeting at Exeter, 1872. He visited Dean Prior, Bideford, Clovelly, &c. While on this subject of anonymous authorship (which, by the way, is a great bother to librarians who wish to make their library catalogues as complete as possible), there is one other little local work the real name of the writer of which I should like to know. The title of the book is the "New Torquay Guide," by "Democritus Tertius." It is a small square 8vo. pamphlet written in verse, published at Torquay, 1843.

Exeter. E. Parfitt.

639.—Drake and Spanish Historians.—I see that some documents relative to Drake have been discovered in Spain, and that there are hopes of more being found in the Spanish archives. May I ask what are the chief Spanish authorities relating to Drake's exploits from "the enemy's point of view?" Some of them evidently have been worked over by Froude. In foreign histories of the Armada and of the adventures of Drake, there are many details that one finds in English histories.

Newlyn. W. S. Lach-Szyrma.

640.—What is the origin of the name Bideford.—I think I have seen the ordinary derivation—By-the-Ford—ridiculed as improbable, because some place ought to be named which was "by the ford." Having just taken up a copy of G. A. Cooke's "Topographical and Statistical Description of the County of Devon," third edition (not dated) I notice at page 121, these words:—"we arrive at Bideford, anciently *Renton-by-the-ford*, from whence its present name." What dependence can be placed on this statement?

A Young Plymouthian.

Replies.

Vintry Ward.—To your correspondent "H. A. G." it may be suggested that Vintry has its origin in many cities as the place where wine was sold, or where there was a wine cellar; not because there was a *vinery*, for that would be a very different place, just as the locality where a thing grows differs from the market-place where it is offered for sale. In the city of London there is not only a Vintry Ward, but a Guild of Vintners, too. It is one of the Liveries, giving, not only a voting power, but a right to deal also. "H. A. G." may follow his inquiry far away beyond the particular affinity of the name of the ward. I am speaking as one, outside of the Plymouth range, willing, by any common word, to help the halting breath of inquiry. There is a term in use that applies to these things. It is called frank pledge: it is a legal term. It betokens a custom or a right given to freemen, for their fidelity to the king, to barter in trades or callings. That of Vintner is one of them, for proof of service as an apprentice to one of the guilds would give, by indenture right, the same right a license bestows. Can "H. A. G." help the bettering of my explanation from any custom, or habit, or habitat of his own knowledge?" More in this matter might be said, as there is a Vintners' Ward in the city. The ward begins at Queenhithe and runs east. The Guild has its alms-houses here, within a mile of this hamlet. There is this very evening a tavern on the waste land, near the sheltering houses, called the Vine, out of prime respect to the masters—the Vintners—where "potations pottle deep" may be drained as we write.

Bow, London. W. Heal.

[We are thankful to our correspondent for his most

interesting reply, but would suggest that the local signification of the name would be of greater interest if any of our friends can furnish information bearing upon the point.—Editor.]

Bokhorne.—This word occurs with a (?) in the "Household Expenses of the Countess of Devon, *temp.* Henry VIII.," as given in last week's *Western Antiquary*. It is one of the ways of spelling Buckhorn, or Buckthorn, names given in Cornwall to whiting, salted and dried.

Plymouth. F. W. P. J.

[We thank our correspondent for his timely notice of this word, and would suggest that the continuation of the notes containing these Household Expenses may contain many other peculiar terms worthy of the attention of our readers.—Editor.]

The Sherborne Mercury (Third series, I. p. 50).—According to Andrews's "History of British Journalism" (vol. I. p. 273), this newspaper was established in 1736, which is a little earlier than your correspondent conjectured. Robert Goadby, its original publisher, died August 12, 1778, aged 57. He is the reputed author of "An Apology for the Life of Bampfylde-Moore Carew." (Dictionary of Anonymous Literature, 1882, vol. I., p. 154.) In 1742 Goadby printed a history of Somerset, in numbers, and announced that "as soon as Somerset was finished, Dorset and Devon will be issued on the same conditions"—*i.e.*, at a half-penny per sheet, to the subscribers to his *Mercury* only.

Bristol. William George.

The Inscribed Stone at Lustleigh.—In answer to "P. F. R.," No. 652, he will find a paper read to the Congress of the British Archæological Association, held at Exeter, 1862, by the Rev. Dr. Thornton, "On the Inscribed Stone in Lustleigh Church." I may say, that, after explaining the several forms of the Celtic language, the Cornish, the Manx, Scotch, and Welsh, also that of Brittany, he arrived at a probable explanation of the inscriptive, which he read "David the son of Gawain."

Exeter. E. Parfitt.

Querre, Quarrels?—Hinders, Hurts, or Damages.—In Cranmer's works, Vol. II., published by the Parker Society, at page 123 occur the following words, the use of the word "quarrels" in which may, I venture to think, have some slight analogy at least to the use of "querre" in the Plymouth Water Act of Elizabeth:—

"This contention and debate . . doth most hurt to ourselves and to the furthering of the cause, and *quarrels* that [that which?] we would have furthered above all other things."

Devs. Junr.

Childe the Hunter.—In reply to "Devs. Jun.," *Western Antiquary*, No. XXII., the gist of my remark is that the fact of the Abbey of Tavistock holding the manor of Plimstock (*t. Domesday*) does not show how utterly baseless is the tradition of Childe the Hunter. These are Mr. Worth's words, I believe. Without inquiring into Childe's identity, I say that he, and others, might have devised lands within the said manor to the said Abbey, for example, Richard Abel answered the claim of his step-mother to the dower, by admitting that he held the manor of Lewisham, but no lands within it except such were appurtenances of the manor (De Banco, 16 Ed. ii, East. m.m. 53, 70.)

London. Wyvern Gules.

"*Weekly Mercury*," *August 18th*, 1883.

Notes.

WEST LOOE.

The following extracts are copied from the Corporation Borough Accounts of West Looe, and are communicated as illustrative of the period to which they refer. The jottings are somewhat irregular, having been copied at odd times and with no regard to continuity of date. But they are doubtless of some interest to the readers of the *Western Antiquary*. I will shortly give a further extract from the Jury Presentments of the same Borough.

1672		£	s.	d.
Oct 22.	Paid for wine and brandy, Jury day		6	6
Jan. 9.	Paid for Sargent's cloaks	3	4	9
	,, Court day for Wine and liquor		11	6
Feb 20.	,, Robert Clark for drawing the Kings Arms		10	0
	,, ,, ,, ,, making Hanna-for stile		4	0
	,, ,, ,, ,, mending the stocks		2	8
	,, for carrying money to Lanson		2	6
	,, more when the money was carried to Lanson			2
	,, Mayor's salary	4	0	0
	,, when distrained by the Sheriff for not viewing the Town's bounds	13	19	6
No date—	11 yards and a half of cloth 4/- yard	2	6	0
	for Sargeant's cloaks—making the cloaks		4	0
	4 Bottells canary when Sir Jonathan Trelawney and other gentlemen were at town		4	0
	Paid Trelawney when he took our charter to London	3	15	6
	four Bottells canary when our charter was brought home		4	0
3rd April	When the King was crowned ...		11	0
	two Bottells of Canary and three of Claret wine when the Earl of Bath, Sir J. Trelawney and others were at town		6	0
	Cask of beer and four Bottells of Wine to Captain Trelawney and his souldgers		9	0
13 May,	being Law Day paid for wine ...		8	0
	1678 Christopher Maynard, Mayor.			
Oct 27,	Wine the same day being Law Day ...		7	0
April 22,	Wine being Law Day		6	6
1673				
	To 3 poor women of Plymouth who went about the country begging for Charity to release their husbands from the Turks		1	0

1659			
Sept.	or sending a packet of letters to Foye	2	0
	or sending another packet of letters to Foye	1	6
	For a gallant of *sack* when we were at Morval	6	0
	For wine when we were at Trewargey	3	9
Oct.	... ...	3	8
	JURY DAY.		
No date.	Paid for 5 quarts of Wine	5	0
	,, ,, a quart of Sack	2	0
	,, ,, a quart of Brandy	1	0
	,, ,, a quart of Wine and a penny loaf when I ordered the Sacrament	1	1
	1677 THOMAS MELLON, MAYOR.		
Sept. 24.	Paid Walter Bawden for Timber and making a *Cooking Stoold	14	0
	Paid Will Stafford for work at the Cooking Stoold.	4	4

*Cuckold Stool or ducking stool.

Looe. WILLIAM HICKS.

HOUSEHOLD EXPENSES OF THE COUNTESS OF DEVON TEMP. HENRY VIII.

(CONCLUDED.)

CONTRIBUTED BY MR. MARK CANN.

Livery cloth.—23 yds. £5 7s. 4d. 54 "osett" yards of blue, 11d. a yard. 4 broad yards 1qr. black, for my Lady's slop, 12d. a yard. *Liveries for Servants.*—Mr. Fortescu, 3yds. 1qr. Mr. Corteney, 3½yds. 3 ladys maids, 3yds. 4 pages, between 3 and 4yds. 2 gentlemen, 4yds. 1qr. Almoner, 3yds. Parson Richard, 4yds. Sir David Henaley, 4yds. Other gentlemen, Fortescue, Collys, Coplestone, Daubney, Courteney, &c., 4 yds.; in all 91 servants, of whom 4 are females. My Lord's servants, 26 gentlemen, among whom are Prediax, Rogers, Cotten, Carew, and others 3yds. each.

Wages at Christmas.—My Lady for her purse, £13 6s. 8d. Mr. Courtenay, Mr. Brewan, Agnes Bere, Eliz. Fynes, Ed. Fortescu, Thos. Collys, Geo. Dabeney, Thos. Cotton, and John Carnesewe, 13s. 4d. each. Baldwin Marwode, 16s. 8d. and 57 others, most of whom receive 10s.; but some 6s. 8d. or less.—Similar wages' account for Easter, St. John Baptist's day, and Michaelmas.

Board wages.—A shilling a week for the gardener, &c.

My Lady's household expenses.—From Saturday, 26th Sept. 15 Hen. VIII., to Mich. 16 Hen. VIII. :—Payments for fish and eggs. ½ vell (veal ?), 14½d. 2 pigs, 11d. ½ lamb, 5½. Chickens, 1d. each. ¼ mutton for the hawks. Capons, 6d. each. 5 coneys, 7½d. A piece of roasting beef, 9d. Apples for tart, ½d. A fresh salmon, 20d. Wheat, by an old bargain, at 12d. the bushel, and by a new at 14d. 4 doz. ale, with carriage, 4s. 8d. 10 doz. with ditto, 13s. 6d. 1 coney, 1d. "Crudde" for tart, ½d. Apples for fritter, ½d. A piece of pork, 6d. 2 woodcocks, 4d. 2 geese 12d.—14 Oct. A piece of roasting beef, 14d. Milk for frumente, 1d. 1½ peck oatmeal 2½d.—18 Oct. ½ veal 17d. 2 pigs, 9d. 1 goose, 6½d. 6 chickens, 8d. 13 pigeons, 11d. 2 mallards, 6d. 4 teals, 6d. 3 woodcocks, 6d. 4 snyttes (snipes), 2d. 1 Nov. (All Saints day). 2 does. given to the bp. of Exeter. Diet for my lord of Exeter, 11 Jan. ½ veal, 15½d. 2 geese, 13d. Eggs, 10½d. 5 capons, 2s. 8d. 3 widgeons, 5d. 6 snyttes, 3d. 1 mallard, 3d. . . . . and crode (curd), 8d. 2 pieces of beef, 10d. Swans and herons, 2 gulls, 2 partridges, 1 "herthcoke" (?), 2 collars of brawn, ... to T. Appowell, 1 quarter of red deer out of stock. 5 "copell coneys."

Jan. Wheat, 14d. per bushel.—8 July, (Friday). Peascod and beans, 8d. Wheat 14½d. per bushel.—15 July, (Friday). "Syngyn brèd," 2d. 19 July, 2 cormorants. 2 puffins.—26 July. Partridges. 10 gallons small ale 5d.

Total payments from Mich. 15 to Mich. 16 Hen. VIII., £1,564 6s. 11d. Paid over to David Hensley, clerk of the Kitchen, by Thos. Spurway, receiver general of Katherine Countess of Devon. £134 12s. 3½d. 24 Oct. 16 Hen. VIII.

THE LEYS OF BEERFERRIS AND OLD PLYMOUTH.

(CONCLUDED.)

CONTRIBUTED BY REV. C. W. BOASE, OXFORD.

vii. Robert Ley sonne and heire of Henry Ley was in anno ix H 8 maried to Dorothy the cozen and coheire of Nicholas Henscot and daughter of John Henscott brother of the said Nicholas, which Nicholas had bene 7 times maior of Plymouth, who was cozen and heire of Thomas Fisheacre of Plymouth who lived in anno xlviii° E. 3 and, in anno 2 R. 2, which Thomas did seale with the armes of a chevron charged with 3 fishes hariaunt, and was the sonne of John Fisheacre who was the sonne of John Fisheacre of Sutton nowe called Plymouth, and whose auncient name was De fixa acra. John Fisheacre the sonne was maried to Johan the daughter of John De Kyldreyweke in anno xii° E. 3.

It appereth in an auncient windowe in the haule at the house of Plymouth wherein William Weekes dwelt, which was first the lande of Fisheacre, afterwards of Henscott and lastlie of Ley, that the Fisheacres armes of Plymouth is ar. on a chevron b. 3 fish hariaunt or.

In the same house in the parlour windowe the armes of Roberte Ley beinge or. a chevron enguiled or betweene 3 leopards faces s. are impaled with the armes of Henscott, which is or. a chevron paly of 6 ar and b. betweene 3 leopards faces of the third. And Henscott's armes are in an other escocheon impaled with the armes of Fisheacre viz. ar. on a chevron b. 3 fishes hariaunt or.

viii. Henry Ley sonne and heire of Robert Ley and of Dorothy his wief maried Elizabeth the daughter of one Cotton dwellinge about Hevitree nere Exeter; she was first maried to one Heath a merchaunt by whom she had issue Alice maried to William Weekes of Plymouth and 2 she was maried to Thomas Cropp by whom she had issue Thomas Cropp, 3 she was maried to Henry Ley by whom they had issue Henry Ley theire only sonne, 4 she was maried to William Buller.

In anno xii° H. viii Henry Ley sonne and heire of Dorothie, and John Dymer sonne and heire of John

Dymer beinge the coheires of Henscott submitted them selves to an award touchinge a particion of Henscott's lands, the arbitrators awarded that Henry Ley and his heires shold have one messuage lx acres of land xl acres of pasture and xx acres of furse and heath called Stone in the parish of St. Johns in Cornewaile and all messuages lands and tenements in Plymouth which then were in the possession of Henry Ley as heire to Dorothy, and that John Dymer and his heires shold have all the messuages lands and tenements in Innestworke in the parish of Maker in the Countie of Cornewayle which were in the possession of John Dymer. Henry Ley died leavinge Henry his sonne of the age of x yeres or thereabouts and was buried at Plymouth uppon whose herse the buriall escocheon aforesaid was set.

ix. Henry Ley his sonne and heire was seized as a ward by Walter Seymour executor to the lord Brooke and brought in Wilteshire and was taken from him by Sir Anthonie Willoughby and kept in Warder Castle seaven yeres, from whom escapeinge he was maried to Dyoniz one of the daughters and heires of Walter Seymour. At his age of xxi yeres he sold awaie his lands of Ley and all his lands in Devon and Cornewayle, and afterwards purchased of the kinge the mannor of Tefont Evias in the countie of Wilteshire. He had the leadinge of a C men in the Ile of Wyght against the Frenchmen. He served on horseback at the commotion in the West and had two of his ribbs broken, and served at the wynninge of St. Quyntyns. He recovered in the Chaunceric lands in Charleton in Cornewayle which were intailed unto the heires males of Henry Ley his greate graundfather, and proved himself heire to the same Henry Ley as appereth by the decree. He died 7° Junii anno xvii° Eliz. and was buried in the church of Tefont Ewyas. He had issue William Ley and Mathew Ley yet liveinge, and John Ley deceased who had long time bene a Captaine both at sea and lande, and Sir James Ley Kt. Attorney of the wards yet liveinge.

x. Sir James Ley Kt. Attorney of the Court of Wards maried Mary the daughter of John Petty Esq. of Stoke Tallmage in Co. Oxon. He had issue two sonns Henry and James, and vii daughters Elizabeth maried to Maurice Carent of Toomer in Co. Somerset Esq., Ann Mary, Dyonize, Margaret, Hester, and Phebe.

QUEEN GWINEVER, WIFE OF KING ARTHUR.

Is it permissible to enlarge the bounds of the *Western Antiquary* and ask a question of antiquaries in the adjoining county of Somerset? The question is this: In Taylor's (the water poet) "Western Voyage to the Mount," he says "I saw some stones of marble, of which I placed the broken pieces together, and read these words in Latin:—

Hic jacet Guineverus Regina, Uxores, &c.

Queen Guinever was wife to the great Arthur, and she being buried there (Glastonbury Abbey) it is conjectured that his bones were not laid far from her." In Warner's "History of the Abbey of Glaston," it is stated, p. xx.:— "At the head of Arthur's tomb lay Henricus, abbas (Henry de Blois) and a crucifix. At the feet, the figure of Arthur; a cross on the tomb; and two lions at the head, and two at the feet, reaching to the ground. At his feet, his Queen (Guinever) with this epitaph":—

'Arturi jacet hic conjux tumulata secunda,
Quæ meriut cœlos, virtutum prole fœcunda.'

"In 1278, it is stated that King Edward the First and his wife Queen Eleanor, partly out of devotion, and partly out of curiosity, came to Glastonbury, attended by many of the topping men of the nation, clergy, as well as nobility. Whereupon the 19th April they caused King Arthur's tomb to be opened, and both the shrines to be taken out of the monument, which the Court and its attendants had thoroughly viewed." These remains, after being exposed to view for one day, were carefully covered, and returned to their resting place; the King and Queen, fixing their royal signets to each chest, then caused them to be re-placed in the old mauseleum. But nothing whatever is said, so far as I can discover, of a marble tablet or stone, except this; the Monks, in finishing the church, erected a stately mausoleum of touchstone, nobly engraven on the outside, in which they placed the King's body by itself, at the head of the tomb, and the Queen's at his feet, being the east side of it. In the west side of the tomb, that is to say where King Arthur's bones were deposited, there was engraven this inscription:—

Cie jacet Arturus, flos regum, gloria regni,
Quem mores probitas commendant laude perenni.,

And on the east side, where Queen Gwinever's were placed, there was this inscription, copied above.

This touchstone, erected by the Monks, could scarcely have been the one seen by Taylor, as the inscriptions do not coincide. The stone seen by Taylor was probably a mural tablet, marking the whereabouts of the remains of the buried Queen.

Has any portion of this been preserved, or has it been verified by any other observer?

I am aware of the doubts that have been thrown upon the story of King Arthur, notwithstanding the history that has been written of him. Some I know regard the whole story as a myth; but if his Queen was buried there, and Taylor actually saw the broken tablet in 1648, this would certainly carry some weight with it.

Exeter. E. PARFITT.

Queries.

641.—BLOODY ROMIA'S CAVE, PLYMOUTH.—As a boy I have often heard tales told by other boys of the wonders of a cave, said to exist under the Eastern Hoe, called by the above suggestive title. The tales were of the *wild and wonderful* order, and not far removed from the *horrible*. They are not worth repeating in your pages, even if my memory could recall them, but I think it is worth inquiring as to whether an individual named Romia ever had any connection with the locality in question; also whether any of your elder readers can relate their experiences of explorations in this or any other cave under the Hoe. It was a current belief amongst Plymouth boys

thirty years ago that there was a subterranean passage through one of these caves from Plymouth Hoe to St. Andrew's Church. Of course this was a mere fable, but such fables generally have an origin. Is anything known of the origin of this tradition? M. Y. Y. T.

642.—THE FAMOUS GLASTONBURY BOOK.—This large book with wooden leaves, and skins of parchment stretched on them, was conveyed, at the dissolution of monasteries, to the ancient residence of Lord William Howard, Haworth Castle, Cumberland. The book was seen there by Dr. Stukely, and also at a later date by Mr. Warner, who says he had the pleasure of turning over its ponderous leaves about 25 years ago—that would be about the year 1800. Question.—Is this book still in existence, and has it been printed? Some of the headings are given by Warner in his History of Glaston Abbey, p. xxii.

Exeter. E. PARFITT.

643.—ANCIENT CORNISH FISHERY IMPLEMENTS.—One very interesting feature of the Cornish exhibits in the International Fisheries Exhibition is the collection of old Cornish fishermen's implements. Can any of your readers give a description of them?

Newlyn. W. S. L. S.

644.—TAMAR OR DART?—

"River of Dart, River of Dart,
Every year thou claimest a heart."

Does the substance of this rhyming tradition apply to other rivers beside the Dart? Mrs. Bray, in her "Borders of Tamar and Tavy," attributes this fatal quality to the Tamar.

H. SHARROCK.

645.—SECRET CHAMBERS.—As there is some interest now about secret chambers, I may mention that there is one at Newlyn West, in the house of Mr. J. Kelynack (dated 1617), and also a small secret cellar. Can other instances in Devon and Cornwall be cited?

W. S. L. S.

Replies.

EDDYSTONE, OR EDYSTONE?—I must confess I cannot understand how "I. W. N. K." builds up this word with Ed and Ea. If he meant that the modern word *Eddy* is made up of the two Saxon words he quotes, thus signifying the *return* of *water* upon itself, I am not sure I should feel convinced; but as he appears to think the second d was added after "stone" was joined to "Edea," I cannot suppose that he means that the signification of the whole is the "Stone of the Eddy." And yet when the whole is resolved into English I don't see that "Water-again-stone" reads at all probable.

DEVS., JUNR.

SAMPFORD SPINEY.—Which word ought we really to consider the place-name? Have those who favour the idea that Sampford is a family name noticed that there are seven places of whose designation the word Sampford forms a part? Of these, Great Sampford and Little Sampford are in Essex, while of the rest—two of which occur in Somerset and three in Devon—four certainly have family names as the distinguishing element, viz.:—Sampford *Arundel* and Sampford *Brett*, in Somerset; Sampford *Peverel* and Sampford *Courtenay*, in Devonshire; so that the one now under discussion naturally falls into the same category, and the word Spiney is most probably the modern version of a distinguishing *family* name too.

H. SHARROCK.

SAMPFORD SPINEY.—Is not the "W" inverted in the south side of Sampford Spiney tower a rude mediæval *M*, the initial of the Blessed Virgin? It struck me as such when I last saw it. Also it seemed to me that the keys referred to St. Peter's, Exeter. I am glad Hibyskwe has drawn public attention to this interesting church. The registers are also of some intertest, and I hear the Rector is thinking of publishing selections from them.

W. S. L. S.

THE PRIMACY.—No Bishop of Exeter has ever been promoted to the Primacy since the completion of Vowell's list. Thomas Lamplugh, made Bishop of Exeter in 1676, was translated to York in 1688; and Launcelot Blackburn, Bishop of Exeter 1716-17, was also translated to York in 1724.

Buckland Brewer. J. I. DREDGE.

SIR WILLIAM SNOW HARRIS.—With regard to the work of Sir William Snow Harris in the science of electricity, I learn that not only he did something, but "a great deal" for progress in this matter. I am informed that he wrote forty-four memoirs and papers. He is said to have discovered the electrical balance. His system of closed circuits saved many ships from lightning. He first showed how to isolate the compass needle in iron steamers. May I suggest that in some future number you might give a bibliography of Sir William Snow Harris? Few of his townsmen know how much he did. Many thanks to my informant, who I believe does not wish his name published. I suspect that few parts of England or of Europe indeed have done more for electrical discovery than Devon and Cornwall. Davy, Snow Harris, and Hearder all belonged to us.

Newlyn. W. S. LACH-SZYRMA.

MAYPOLES IN CORNWALL.—The Rev. W. S. Lach-Szyrma, Newlyn, seeks a reply to a query respecting "Maypoles in Cornwall." I send the following:—I can remember for 40 years the annual erection of a Maypole on the 1st of May at Padstow, which custom has only been discontinued within the last 6 or 8 years. It was erected, in connection with the "Hobbyhorse" festival on that day, by the young men of the town, who, on the last eve of April month, would go into the country, cut a quantity of blooming yellow furze, and gather the garden flowers then in season, make garlands of the same, borrow the longest spar they could get from the shipwright's yard, dress it up with the said furze and garlands with a flag or two at the top, and hoist the pole in a conspicuous part of the town, when the Mayers, male and female, would dance around it on that festival day, singing—"And strew all your flowers, for summer is come in to-day; it is but a while ago since we have strewed ours in the merry morning of May," &c. The Maypole was allowed to remain up from a week to a fortnight, when it was taken down, stripped, and the pole returned.

Padstow. HENRY HARDING.

S. PIRAN.—S. Piran or Perran was one of the most popular of Cornish Saints. His festival must have been often kept "not wisely but too well" by the miners of old, for there is a Cornish proverb "as drunk as a Piraner."

PENWITH.

CHARLES MATTHEWS THE ELDER.—In reply to Kearley I may say that I have heard distinct traditions in Plymouth of the power of Matthews. He seems to have astonished Plymouth folk very much by his changes of costume, &c., and provoked abundant laughter. I cannot recollect details, except that the appearance of Matthews in a night-cap in one of his pieces at Plymouth was most ridiculous and was never forgotten by some of those who saw him.

PENWITH.

"*Weekly Mercury*," *August 25th*, 1883.

Notes.

CHILDE OF PLYMSTOCK.

As a further contribution to what has been said on this subject, may I be allowed to add some observations? I take it for granted that no one can produce an account of Childe the Hunter, his legacy, and his tomb, earlier than what is to be found in Risdon. If anything older is known to exist, by all means let it be produced. In the meantime we must assume, I suppose, that Risdon is the source of all that is recorded, and that subsequent narratives are only unauthentic varieties or embellishments of his story. What, then, is it that Risdon really says? In fact, he gives two accounts. The first is under the heading "Plymstoke," at page 198, and is as follows:—"This (*i.e.*, the manor of Plymstock) once belonged to the abbey of Tavistoke. . . It is left us by tradition that one Childe, of Plimstoke, a man of fair possessions, having no issue, ordained by his will that wheresoever he should happen to be buried, to that church his lands should belong." (Then follows the account of his being seized by cold whilst hunting on Dartmoor, having crept into the body of his horse for warmth, and of having been frozen to death). "And," continues the writer, "so found, was carried by Tavistoke men to be buried in the church of that abbey; which was not so secretly done but the inhabitants of Plymstoke had knowledge thereof; which to prevent, they resorted to defend the carriage of the corpse over the bridge," and so forth; the Tavistock men building another bridge over which they passed without resistance, and so "buried the body, and enjoyed the lands," whence the bridge "beareth the name of Guilebridge to this day."

Such is Risdon's first account—no mention of a "priory," only of "possessions" or "lands"—and the reader is clearly given to understand that Childe's will was made before the day of the fatal adventure on the moor. It is moreover implied that his gift was publicly known—a touch of verisimilitude which Risdon perhaps thought it necessary to throw in, to account for the remarkably prompt action of the men of Tavistock. But there is not a word or hint of any paper found in the dead man's hand, or of any writing traced in blood or otherwise.

Then comes the other account at p. 223. Amongst the remarkable things on Dartmoor, says Risdon, "is Childe's, of Plimstock's tomb, of the manner of whose death mention is already made in Plimstock, which is to be seen in the moor, where he was frozen to death whereon these verses were once to be read:—

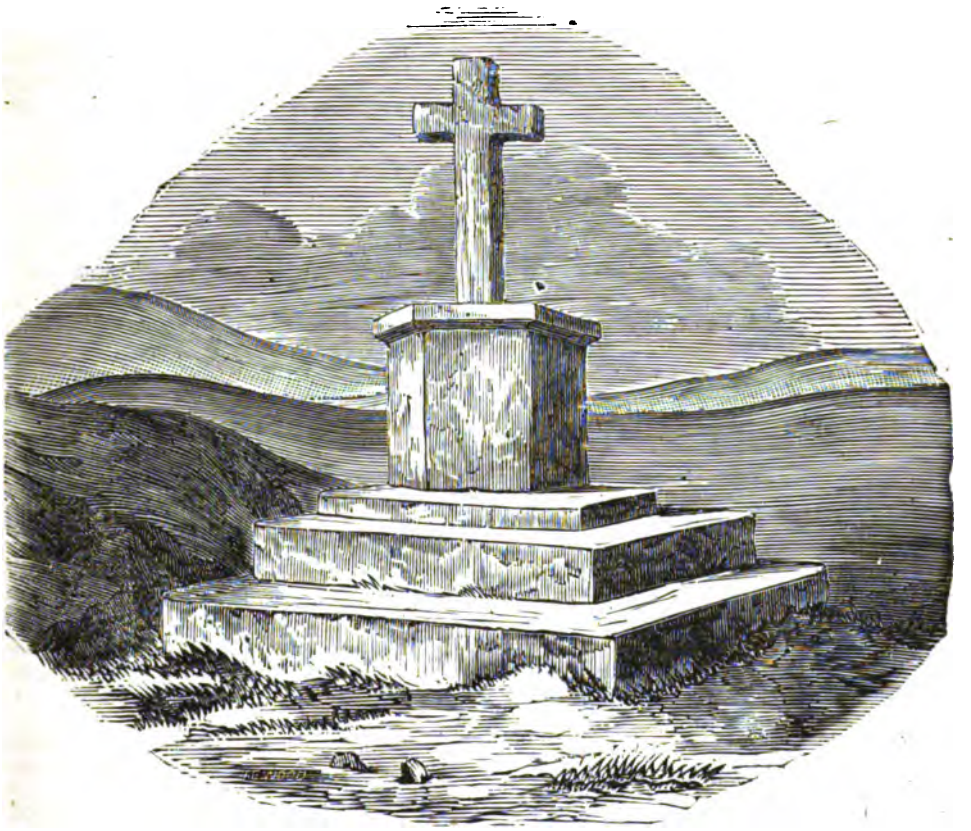
> 'The fyrste that fyndes and brings mee to my grave,
> The priorie of Plimstoke they shall have.'"

That is to say, the tomb was to be seen in Risdon's time, but as to the verses, they were "once" there, and impliedly were there no longer. The wording of these lines is ungrammatical, and evidently unstudied, and no hint is thrown out as to who wrote them or when or how they were inscribed on the stone. A possible view is that Risdon is rendering into rude English of his own age an inscription in an earlier form of the language; but this is improbable. So that the verses which existed only in tradition, seem the most mythica, part of the story. And here I would ask whether, in any writer, ancient or modern, is to be found any mention of a "Priory of Plimstoke," except in these legendary lines which Risdon says "once" were upon the reputed and empty tomb of Childe on Dartmoor?

Passing from this, I would inquire, has the story, as it stands, any probable substratum of truth? and I confess that I think it has. That Plymstock belonged to Tavistock at the date of the conquest is as certain as any fact in history can be; and that it continued to belong to Tavistock down to the dissolution is equally clear; so that any gift by Childe to Tavistock of the Manor of Plymstock between the year 1066 and the 4th of July, 1539, when it was granted by the Crown to John Lord Russell, is a simple impossibility. Nor would an owner of land during that period have been likely to be called by the single name of Childe. Nevertheless, Childe may have been the original donor. Tavistock Abbey is said to have been founded in 961. The possessions of Ordgar, the ealdorman who established it, lay for the most part near Tavistock, and may not have extended to, or included Plymstock. Childe, or as it would then have been spelt and pronounced, Cild, was by no means an uncommon name or form of name amongst the pre-Norman English. There is nothing improbable in a pre-Norman owner of Plymstock being called Cild, or in his having made a will bequeathing his lands to the Abbey of Tavistock.

But this story is, that he bequeathed his lands to "that church wheresoever he should happen to be buried." Upon this, we cannot fail to be struck with the similarity of another story told by William of Malmsbury. Ordulf, the son of Ordgar, the man of gigantic height and strength, of whom the well-known legends are told, in his latter days took a great fancy to Horton, in Dorsetshire. This is a place pleasantly situated on the left bank of the Allen, several miles above Canford Bridge, where that river falls into the Stour. Here he had a hunting seat, and it is across this stream—the Allen, not the Tavy, as Charles Kingsley has it in "Westward Ho!" where the giant in the pageant is made to say, "I strode across the Tavy stream"—that Ordulf is pictured as standing with

DARTMOOR CROSSES.



CHILDE'S TOMB.

Copied and enlarged from CARRINGTON'S "Dartmoor," the original etching by P. H. ROGERS.

legs apart, like a Colossus, stripping off with a small knife and throwing into the water the refuse parts of animals killed in the chase, and brought to him by his attendants. Here, at Horton, Ordulf founded an abbey; here also he died, and, in compliance with his own wish, was buried; but an abbot of Tavistock, named Sihtric, says the historian, transferred to his own monastery both the body of Ordulf, and the lands with which he had endowed Horton. And why was Sihtric anxious to carry off the body of Ordulf? Because, in the view of the men of that time, the duty of performing services for the repose of the soul of a founder or donor was supposed to fall upon the priests of the church where he was buried, and it was in return for the performance of these services that they enjoyed the lands. To me it seems by no means improbable that the huge broken cist, now preserved in the vicarage grounds at Tavistock, was the tomb of the recovered body of Ordulf, and that it was encased in this ponderous fashion as a precaution against reprisals on the part of the Horton monks.

Applying this Horton narrative to the Plymstock legend, it seems highly probable that the Tavistock monks did make good their claim to Plymstock on the ground of their being the possessors of Childe's, or Cild's, remains, independently of any claim under a will, the particulars of which may or may not have been correctly handed down in the tradition preserved by Risdon. The ownership of this manor, as of others, would have had to be confirmed at a witena-gemot, but possession of the body of the man may have given, according to the laws of the age, a *primâ facie* claim to be the intercessors for his soul, and consequent upon that claim would have followed the right to hold the land in perpetuity.

This would account for the struggle in which the Tavistock men seem to have out-manœuvred the men of Plymstock. The punning origin assigned to the name Guilebridge is just one of those etymological conceits which writers of Risdon's age indulged in—half in jest, half in earnest; and needs no serious confutation.

London. J. B. D.

SUNDIAL AT NEWLYN.

The following inscription may be seen on an old sundial at Newlyn:—

"Time flies, a moment may be wished
When worlds want wealth to buy."

Newlyn. W. S. L. S.

THE LOGAN ROCK IN THE TEIGN.

Seeing the care taken of the various objects of antiquarian interest in this neighbourhood (Chagford), it does seem a pity that this rock should not have its *Logging* power restored to it.

When the Spinster's Rock, that fine specimen of a perfect Cromlech, unique in Devon, was unfortunately thrown down many years ago, it was restored as exactly as possible to its former condition by the liberality (I believe) of the owner of the property upon which it stands.

As the Logan Stone (which is put forward in guide books as one of the foremost of the attractions of a walk along the banks of the Teign upward from Fingle Bridge) when found can at present only disappoint the visitor, from the fact of its entire displacement from the position in which it was capable of being rocked, is it too much to hope that by some means it may be restored to its former state? I, at least, hope not.

Hibyskwe.

CRAGG FAMILY.

I visited to-day the Grove Cemetery in the town of Windsor Locks, Connecticut, U.S.A., and upon a tombstone there, I copied the inscription, commemorative of a Devonshire man, who died in a distant land, which I now send you. The original lines are in better taste than the general run of such compositions, and may not be unworthy of a place in your columns. The town of Windsor Locks is about half-way between Hartford, the capital of the state of Connecticut and Springfield, Massachusetts. It is pleasantly situate on what the early colonists called the Great River, now known as the Connecticut River. This noble stream, as I may observe by way of parenthesis, although of great breadth, is here so shallow that it might be forded on foot, were it not for a very few yards in the middle, where it has a depth of ten or twelve feet:—

Daniel Cragg
born at Stoke, Devon, Eng.:
Dec 2, 1811,
died Feb. 7, 1848.

If e'er by solemn contemplation led,
Thy wandering feet should bring thee to this lowly bed,
Stop! traveller, stop! no common sorrow here
Demands the tribute of a friendly tear.
A widowed mother, bending to the rod,
Mourns with submission to the decree of God;
And here entombed within the earth's cold breast,
Her much-loved husband lies in silent rest;
Not in his native vale or clime, but far from home he came to die,
And left her on a foreign coast,
With four small babes to mourn her loss.
She weeps, but weeping, says, Thy will Oh, God! be done,
Hopeing *(sic)* to meet him on a happier shore,
Where pain and sorrow shall be known no more

At the top of the stone are the letters F.L.T., each within the sculptured link of a chain, being probably the initials of the mason by whom the stone was executed. An adjoining tombstone commemorates Elizabeth, wife of Daniel Cragg; born April 28, 1820; died July 28, 1848; and John W. Cragg; died July 9, 1848, aged 5 years.

Springfield, Mass., August 7, 1883. B. H. B.

Queries.

646.—Ancient Doorway at Stonehouse.—Near the entrance to the great-gun drill-shed of the Plymouth Division R.M.L.I., at Longroom, Stonehouse, there is an arched granite doorway bearing evidence of some antiquity, and of having been removed from some other locality and re-erected on its present site. It might per-

haps be generally interesting if someone possessed of the information would give its history in the columns of the *Western Antiquary*.

Stonehouse. W. HILL.

647.—DURIE.—Can any of your readers tell me the names of the writings of Mr. J. H. Durie, of George-street and afterwards of Ker-street, Devonport. He translated a work from the Italian. What is its title? Did he publish others? He ought to have a place in our Devonshire Bibliography when it comes out.

Newlyn. W. S. LACH-SYZRMA.

648.—CORMORANTS.—There is a Cornish legend (or fact, which shall we call it?) that the gulls once occupied the top of Mullion Island, but the cormorants invaded the island in force; there was a pitched battle, and the cormorants have ever since "held the position." Are the sayings "wet as a shag," and "greedy as a cormorant" generally or only confined to the West of England?

PENWITH.

Replies.

CURIOUS STONES AT CHAGFORD (QUERY 567.)—I was much interested in the above query by "S.H.S." when it was published in your issue of April 21st, 1883, and I hoped at least to have examined the stones referred to, on the occasion of a recent visit to Chagford. However, though I explored every public road in the parish (with the exception of but a very few miles, and those not in the vicinity of Kestor Rock), besides many merely farm roads, I was not fortunate enough to light upon them. Will "S.H.S." kindly oblige those of your readers who may be interested in the subject (and who may perhaps be contemplating a visit to that delightful locality) by giving you a more definite description of the position, N., S., or E., than that which he has already given in the rather vague phrase "about a mile below" Kestor Rock.

Unless "S.H.S." found these stones in some *private* road, or walled in the boundary which divides the moor (out of which Kestor Rock rises) from the adjoining fields, I venture to suggest that he is mistaken in assigning them a place in the parish of *Chagford*.

I may say that I saw a stone apparently similar to one of the larger ones "S.H.S." describes, but this is lying flat on the ground at the bottom of the lane turning east, less than half-a-mile from Chagford, on the road leading out of the town due south. Being embedded, I could not see whether the back was wrought in the same way as the face, but in other particulars it seems to correspond with those mentioned by "S.H.S." The object of this, however, I take to have been for a wheelwright to lay the wheel on while fixing the heated tire, the hole in the middle being, of course, intended to receive the nave, so that the felloes might lie flat all round.

HIBYSKWE.

BOUTHAY.—In the *Western Antiquary* of May 5th, *Bouthay* is spoken of by a correspondent as the name of a place at Bideford. If so, it is not within my knowledge. Perhaps the query may have reference to *Boathythe* or *Boathyde*, a name which occurs on the left bank of the Torridge, about a mile-and-a-half below Bideford, in the parish of Northam. The latter part of the name is given in "Webster," as meaning "a port or small haven," and, from its situation, Boathythe may very probably have been at one time a mooring-place for small craft.

Bideford. N. D.

WINFRED OR WILFRED, THE NAME OF BP. BONIFACE.—Mr. C. E. Mathews, in his notes on this distinguished man, says:—"In the first place, let me say that his English name was Winfred, or Winifred, not Wilfred as given by your correspondent. 'St. Winifred's Well,' still pointed out in the native valley of the saint, preserves the spelling of his name." When I wrote my note on the Bishop I followed "Chalmers's Biographical Dictionary," but since reading Mr. Mathews's article I have referred further, and I find that the Bishop's name is as frequently written Wilfred as it is Winfred; thus, the "Biographie Universelle" writes it Winfred; in this Aiken follows suit. In Yonge's "History of Christian Names," the Author says "Bonifacius, viz., *good worker*, was the name of a martyr, then of a pope, and next was assumed by our Saxon Wilfred, when in the sixth century he set out to convert his brethren." In this then we have the author of the history of Christian names writing the name Wilfred; and further, in explanation of the two names, Wilfred, in Eng. Teut. means "resolute peace," whereas Winfred in Eng. Teut. means "Friend of peace." Winifred, quoted by Mr. Mathews, is *feminine*. Eng. Kelt means "white stream," which applies exactly to St. Winifred's well. This is rather unfortunate for Mr. Mathews's quotation, as pointing out the name of the saint as still preserved in his native valley, as Winifred is feminine. Winifred is a very frequent "name in Wales, and is occasionally found in England, though usually through a Welsh connection." It is probable that the well spoken of by Mr. Mathews may have been dedicated to some Welsh or Keltic Saint "of that name, and that her name has been substituted by the inhabitants of Crediton for Bishop Wilfred?"

Exeter. E. PARFITT.

THE FAMILY OF FRY.—Before leaving the church of Membury in August, 1882, the attention of the members and others belonging to the Somersetshire Archæological Society was called to a plain dark marble tablet embedded in the wall of the chancel, to the memory of Sir Shilston Calmady. Knt, who was killed in a skirmish which took place in the gateway of Ford House, in the same neighbourhood. This happened in the year 1645, during the early part of the Civil War. Sir Shilston lived at Langdon, in the parish of Wembury, not far from Plymouth, and is said to have been descended from the old Cornish family of Calmady, of Calmady, in the parish of Poundstock, in that county. No information either as to his history, nor any details of the nature of the conflict, which occasioned his death were to be gathered from his plain and unpretending memorial.

Arms—A chevron, between three pears pendant or.

In memory of Shilston Calmady, Knight, who died the 13 daye of Feb. Ano. Dni. 1646.

This Toomb's sublimed to a shrine, and doth containe
An holier Saint than could all legends faine,
Whose virtues supersede our spice and baulme
Whose name perfumes ye breath yt sounds the same,
As when a fly's involved in amber, 'twere
Less gaine to live than finde such sepulchre,
So lif's not worth such honor as to have
Fame write his epitaph, hearts afford his grave.

(Ancient Sepulchral Effigies of Devon, by Mr. W. H. Hamilton Rogers, F.S.A.)

The manor house of Yarty the ancient seat of the Frys, was, we are informed by Pulman's Book of the Axe," destroyed by fire about twenty years ago. "Yartye," says Tristram Risdon, the celebrated Devonshire historian, writing between the years 1605 and 1635, "is in Membury, and standeth under an hill from the east, somewhat advanced above the water, from whence it borrowed its name, and gave it again unto its owners, who, by the names of William and Simon, continued their dwelling there divers descents. The last, Simon, dying issueless, about the reign of King Richard the second, his sister brought this inheritance unto William Fry, Esq., by her marriage, which hath continued ever since in the family. The now possessor married the daughter of John Young, Esq., his father, the daughter of John Brett, Esq., of Whitstanton, his son, the daughter of Sir John Drake." And in the additions to Risdon's Survey of Devon, we are informed that "Yartye and Waters descended to Lord King's family by marriage of the heiress of Mr. Robert Fry, the last possessor of that name, who died in the year 1722." For a long time previously to the fire, the manor house which at one time, Mr. Rogers informs us, was surrounded with gardens and fish-ponds of considerable size, became dilapidated and was used as a farm-house. It had been sold to Samuel Newbery Esq., in the year 1838. After the monuments had been inspected in the church at Membury in August last a most accurate and instructive account of the Fry family was given, before leaving the precincts of the Yarty Chantry, by the Rev. Frederick Brown, of Beckenham, illustrated with extracts from wills, which had been made by members of the great Yarty branch of the family. One of the testators, who lay buried in the Yarty vault adjoining, desired that no "blacks" should be used at his funeral. An account of the visit will appear in last year's number of the society's proceedings which will shortly be published. It is rather strange that in the "Heralds Visitation" of Devonshire in 1564, the pedigree of the Fry family of Yarty does not appear, and the probability is that the head of that branch was living at that time in Dorsetshire. Perhaps the marriage with the heiress of Newbery, of Stockland, in that county, had given an additional family residence. The Fry family referred to in the Devonshire Visitation of 1564 is given somewhat as follows :—Frye Arms—vert, three horses current argent, bridles or. William Frye, of Pawlett, in co. Somerset, gentleman, married and had issue Thomas, who married Joan, daughter and heir of John Galhampton. Issue—Robert Frye of Exeter, who married Jone daughter of Wraye, Bristowe, issue Margaret and William. In the "Somersetshire Visitation" of 1623, we find what was perhaps a branch of the same family, viz., Henry Frye of Cannington, co. Somerset, married Alice daughter of James Compton of Cannington, Esq. Issue—Edward Frye, of Cannington, 1623 (Henry 2. Thomas, 3 Margaret married Tristram Leave)—married Catherine daughter of Francis Moore of Taunton, Esq. Issue—Catherine, Jane, Mary, Francis aged 8, Anny aged 11.

Taunton. A. J. MONDAY.

(TO BE CONTINUED)

BOKHORNE.—This word occurs in the invitation supposed to have been given by the inhabitants of Brixham to King William III. on his landing there in 1688 :—

"And please your Majesty King William
You're welcome to Brixham Quay,
To eat buckhorn and drink bohea,
Along with we.
And please your Majesty King William."

"6,000 of dried whitings at 8d. per cent., £24 0s. 0d.," is part of the victualling of the fort of Charles in Salcombe harbour, during the Parliamentary war, as cited in a paper on the siege of the fort, read before the Devonshire Association in 1877 by Mr. Paul Q. Karkeek.

Exeter. G. T.

HOE.—I believe you are right in your derivation of the termination and name Hoe so familiar to us in Devon. It may not be known generally at Plymouth that there is another beautifully situated town in Europe which has its Hoe. I mean the Golden-Hohe of Dresden.

Newlyn. W. S. L. S.

Notes to the Illustrations, &c.

We herewith present our readers with the first of a series of sketches of "Ancient Crosses of Dartmoor," intended to illustrate a special article which our esteemed correspondent, Mr. W. Crossing, is preparing for publication in an early number of the *Western Antiquary*. We have chosen the subject of "Childe's Tomb" in consequence of the discussion in these pages of that interesting personage and his singular history. The cross as shewn in the sketch here given, is, as represented in Carrington's "Dartmoor," in its perfect state, before the rude hands of the spoiler hurled it to the ground and scattered its most interesting fragments. The original etching, as will be seen, is by Mr. P. H. Rogers; the block, specially engraved from the magazine, is by Mr. J. E. Wood.

On another sheet will be found two illustrations, one of Penzance, the other of Exeter, lithographed from drawings by Mr. Octavius Ralling, formerly of Plymouth, now of Exeter. In former numbers (Part I., Third Series, p. 6; and Part 3, Third Series, pp. 53, 54) will be found

some particulars of Sir Humphrey Davy, with references to his birth-place at Penzance. By the kindness of Dr. Jago we are enabled to give, in the upper sketch by Mr. Ralling, a view of the birthplace of this noted Cornishman. "The house," says our informant, "is the first on the left of the ascending footway, and its only two small windows visible in the vignette are situated immediately beneath the clock of the market house tower."

Mr. Ralling's other illustration "Corner of Frog-street and Edmond-street," is a sketch of a portion of the most ancient of the Streets of Exeter, and close to S. Mary Steps. In these days, when our old towns are being so rapidly remodelled and all that is ancient and picturesque is being improved away, it is highly important that those who possess the power of depicting places and things with rapidity and ease, should fill their sketch-books with these bits of our ancient streets and homesteads, and so gather the materials for the future histories of those places, which, perhaps, can in no other way be retained. We thank our friends for continued favours, and shall be pleased to receive sketches from every available source of places and objects of interest in Devon and Cornwall.

THE

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Notes.

CORNISH FOLK-LORE.

An old and much regretted friend of mine, a small farmer on the moors of Mid-Cornwall, sent me several years ago these notes on what he called the *ould ancient* usages of his district. My friend was of a sort too rarely to be met with, observant, with keen eye and ear for the significance of things. He was often supplying me with strange facts in natural history, drawing attention to some pre-historic curiosities in his Titanic county, or sending some notes about its popular antiquities. These moorlands are fertile in men like this. I send you some of the folklore of Blisland and Warleggan in nearly his own simple words, with a few illustrative comments of my own.

"*New Year's Day.*—On no account allow anything to be carried out of the house, but as much as possible to be brought in."

I have known even the dust of the floor swept inwards, and money, purposely deposited on the window-sill overnight, brought in on the morning of the new year.

"*Paul's Eve.*—The lads collected old sherds and threw them at the door of any who may be teasy."

This illustrates the Paul's Eve customs lately recorded in your pages, and shows them to be of much wider observance than we think them to be.

"*March 1.*—Arise before the sun is up, and sweep before the door to sweep away the fleas."

"*Good Friday.*—Bring in some branches *of care* and put over all the doors, that care may come in and carelessness go out. Bake a cake and hang it up by a string; then, through the year, cut it up, and give to the cattle when unwell."

The Care, Mountain Ash or Rowan (*Pyrus Aucuparia*) is, among Celtic people, at least, a tree of singular virtue, powerful against the ills arising from supernatural as well as natural causes. It is avoided by the evil one; renders null the ill-wishes of the witch; a piece of the wood, carried in the pocket, cures rheumatism; a cow suspected to be "overlooked" has her horns wreathed with it; branches are also hung over the door of her stall, &c. I fancy my friend may be amiss in his interpretation of the purpose for which the care was hung, the name *care* misleading him.

"*Easter Day.*—On this day people rise early to see the sun dance."

I have heard the old people of Polperro speak of a similar custom. It was probably once common. Sir Thomas Browne in his "Vulgar Errors" mentions it, and we all remember the lines in Sir John Suckling's ballad:—

> "But, Dick, she dances such a way,
> No sun upon an Easter-day
> Is half so fine a sight."

"*May 1.*—Take down all the horse-shoes and turn them, not letting them touch the ground."

The nailing of horse-shoes over doors as a protection against sorcery and all evil influence is general, but this custom of turning them on May-day is new to me.

"*Midsummer Eve.*—At this time young people are in the habit of trying for their sweetheart. Pluck a rose at midnight and wear it to church, and your intended will take it out of your button-hole."

Midsummer Eve, in Cornwall, is like the Hallowe'en of the Scotch, a time of love divination.

"*Christmas Eve.*—In Warleggan it was customary for some of the household to put in the fire, and the rest to take a jar of cider, a bottle, and gun to the orchard, and put a small bough into the bottle. They then said 'Here's to thee, old apple tree! Hats full, packs full, great bushel bags full! Hurrah!' and fire off the gun."

This custom of christening the apple-trees is elsewhere observed on the eve of twelfth day.

Bodmin. T. Q. C.

THE ROYAL PROGRESS TO MAIDSTONE.

BY JAN PLOUGHSHARE, OF DEVONSHIRE.

AN ADDITION TO THE DEVONSHIRE BIBLIOGRAPHY.

I have in my library a pamphlet of very uncommon occurrence, which is not mentioned in Davidson's work, nor is there a copy, I believe, in the British Museum. The title of it is "The Royal Progress to Maidstone. By Jan Ploughshare of Devonshire. *Rochester:* printed by W. Epps, Troy-Town." It is a humorous poem of 28 pages, containing 75 six-line stanzas, descriptive of the Review by George III. of 6,000 Kentish Volunteers in Lord Romney's Park—"The Mote," near Maidstone, on August 1st, 1799, the first anniversary of the Battle of the Nile. It is written in the Devonshire dialect, in imitation of Peter Pindar's celebrated "Royal Visit to Exeter," which event took place ten years earlier. A few extracts may interest and amuse our readers. It opens thus:—

"Jan Ploushare, once of Devonshire,
Was toir'd of ztaying zo long there,
Among the volks o' the west,—
Therefore a zaid a'd tak a walk,
To Lunnon Zity, vor to talk,
Wi' the wize men o' the East.

Jan having zeen the wond'rous zoights!
In Lunnon, both by days and noights,
Zurprizing to be hurd;
A thoft of going home again,
But ztayed to zee the virst of men,
The great King George the third.

And hearing Maister King were bent,
To tak a jurney down in Kent,
To view the vollunteers:
Jan zaid a would go down along,
And mix among the moighty throng,
To view mun and his peers."

Early in the morning the King left Earl Camden's seat, the Wilderness, near Seal, and arrived at Maidstone about noon. He was accompanied by Queen Charlotte, the Princesses Elizabeth and Sophia, the Prince of Wales, the Dukes of Cumberland and York, many of the nobility, Ministers of State, and Generals.

"Where when the King a did come in,
A smelt at once the Maidztun gin,
Which made un snuff about;—
O! ho! zays he, hea, hea, what what!
Boil gin, gin, gin, in pot, pot, pot!
To stuff my snout, snout, snout?

* * * *

Now thronging dro the town together,
The natives zim'd afraid o' the weather,
And upwards look'd with grin;
Vor clouds did look a dingy black,
As much az t'say you vools go back,
Or else I'll zouse your zkin.

And zo good fath com'd rain a toide,
Which zoon did zoak the royal hoide,
But only made mun boalder:—
A'lack L. R——y's powder'd yed
Look'd like a calliflour haf dead,
And vlop'd about each zhoulder."

The Review concluded with a grand "cham foight"—

"When zum shut east—and zum shut west,
And zum shut worst—and zum shut best,
While zum did shut behoind!!!

L. R——y's new house on the hill,
Did Moister King with wonder vill,
Who wished vor nigher zoight—
Zo unto R——y a did zay,
'Hea whose that house, hea, hea, hea, hea?
That houze that's whoite, whoite, whoite.'

Then R——y low did bow his yed,
And unto Maister King a zaid,
Troing to speak quoite voine!
'An pleaze your gracious majezty,
That new whoite house belongs to I!
Zo people call it moine.'

Now R——y thoft a'd zaid a joke,
The virst that ever he had zpoke,
Vor Maister King did smoile—
An a did zay, 'towards that new-house,
Which I did think at virst a brew-house,
We'll make our hosses toil.'"

The thirteenth gun was now fired—the signal for dinner—

"Which made the sogers glad enough—
Zo they zet out at once to doine,
To stuff with beef, and beer, and woine."

The Mayor and Aldermen were presented, and Master Recorder made a speech to Majesty "in great disorder, as he did stond before um," and the Sheriff was dubbed a Knight.

"His bib and apron R——y put on,
To carry to the King his mutton,
Likewoize his beef and vish:
His zun did make a ztrapping waiter,
And daughters too each pratty creature,
Did hond about clean dish.

Zo now with hungry nive and vork,
Maister and Mistress King did work,
And vollunteers alzo;
The Statholder likewize did put
Good ztore of vic'tels in hiz gut,
L'd how his jaws did go!

The Prince of Wales a did not ztay,
Therevore a took unsel away,
Leaving none zick nor zorry:
Tho' people took it in their yed,
Bevore a went—a moight have zed,
I don't care dree pins vor ye."

Maister King's good health was given, the Queen's also—

"Then sogers zung'd tho' out of toime,
God zave the King, to diff'rent roime,
None zung alike one stave.

The Statholder as Jan's a zinner,
Did drink as much az zat at dinner,
Ne'er vlinching vrom his bottle;
Zo as the droops ne'er drank his health,
A zure that he would do't un selv,
Zo pour'd it down his throttle.

* * * *

Zo now review being o'er at last,
The clouds look'd black and rain com'd vast,
Which made the volks to run;
While sogers march'd all dro the dirt,
And ev'ry mon had got wet zhirt,
To end as he begun."

I have seen a large engraving representing this grand review, after a painting by William Alexander, who was a native of Maidstone. In the park, arranged in two divisions, were 91 tables, which, if placed end to end, would have extended seven miles and a half. Upon these tables cloths were laid, and knives and forks, for nearly 6,000 volunteers and other guests. The bill of fare was something astounding. The principal dishes were:—60 lambs in quarters, in 240 dishes; 700 fowls, three in a dish; 300 hams; 300 tongues; 220 dishes of boiled beef; 220 dishes of roast beef; 220 meat pies; 220 fruit pies; 220 joints of roast veal; 7 pipes of wine; and 16 butts of beer. The review was commemorated by the erection of a pavilion in the Mote Park. A recent "Handbook of Kent," published by Stanford, has this remarkable statement: "The third lord (Romney) gave a *dinner party* to 3,000 people in the park on the occasion of George III.'s visit."

Exeter. W. B. RYE.

Queries.

649.—PREHISTORIC REMAINS ON MARDON DOWN.—Having just walked over this hill, on my way from Moretonhampstead to Clifford Bridge, on the Teign, I endeavoured to find what the Ordnance map calls the "Giant's grave." On going up the side, about the spot indicated by the map, I came to a clear space of turf among the bracken and furze, in the centre of which is a granite block, in shape nearly an equilateral triangle with blunted apex, about 4 feet in height. The stone is about 15 inches thick at the level of the ground, and diminishes to, say, eight or nine at the top. It is set in the ground, having its longer dimension running N.N.W. by S.S.E., and in this way points exactly to Blackingstone Rock, across the valley, nearly two miles off. I should like to know if I am right in supposing this stone to be what is called the "Giant's grave?" I should also be glad to be informed where I can find a description of it and the other remains (there being certainly a cairn or barrow on the top of the hill), if any has been published.

HIBYSKWE.

650.—CAVERN IN GIDLEIGH PARK.—In an interesting little work entitled "Dartmoor and its Borders," by Tickler, mention is made of Gidleigh Park, where the author says that near the bridge over the Teign, which runs through the park, is a cavern which is said to lead up to Gidleigh Castle. Is any passage of the kind now known, or does it owe its existence merely to traditionary rumour?

South Brent. W. CROSSING.

Replies.

BIDEFORD.—I know of no earlier authority for supposing that the former name of Bideford was *Renton-by-the-Ford* than the "North Devon Magazine," published at Barnstaple in 1824. At page 13 of the first volume, and again at page 227 of the second volume, it is given in this form, accompanied, in the latter case, with the bare statement that this was "The name of Bideford before she was A-BRIDGED to Bideford." Watkins's History of Bideford (1792) makes no mention of this origin of the name, but connects it only with the fording-place, from which, close to Ford rock, an old road leads to the westward. An examination of Cooke's "Devon," referred to by "A Young Plymouthian," would probably find some internal evidence of its date of publication, and show, at all events, whether it was anterior to 1824. I see that in the "Bibliotheca Devoniensis" it is inserted, and I suppose not without some reason, between books published in 1805 and 1810.

Bideford. N. D.

THE FRY FAMILY OF DEVON (continued from *Western Antiquary*, August 25th).—The Devonshire Visitation of 1620, however, fully makes up for the apparent omission of the Witheridge and Yarty branches, which sprang from a common ancestor from that of 1564. The arms are—gules three horses courant argent with the quarterings of Newbery and Bratton. From the Yarty branch sprang the Atwater, the Dulcis (Dovilshays), both of which places are not far from Membury; in fact in the parish of Axminster, and that of Deer Park in the parish of Buckerell, co. Devon. Mr. Henry Fry, the last male descendant of the Deer Park family, died in the year 1772 without issue.

A family of Fry lived at Fryshele, in the parish of Meeth. According to the *Testa de Nevill*, compiled in the reign of Henry III., Adam Frya held three acres and half a rood with pasture in burgage of Henry de la Pomeroy in Berry, for which he paid a rental of 3s. 6d. In the same record a John le Frya is stated to have held the 8th part of a fee in Gatecoumb in the Isle of Wight of Lady Matilda le Estour, the Lady of Gatecomb, who held the same of the Countess (Isabella de Fortibus, of Devon.) In the *Rotuli Hundredorum, temp.* Henry III. and Edward I., the name appears to have been the most numerous in Wiltshire, *e.g.*, Galfride le Frey, John le Frye, Richard le Frye, Thomas le Frye, Radolphus le Frie, and Walter le Free. William Frie in the County of Southampton, and Robert de Frey, who lived at Somerton, in Oxfordshire. The name is written in one or two copies of old Parliamentary writs, Le Frye or Le Free, and, therefore, I think, the origin of the name speaks for itself as opposed to Le Bonde. William de Fria or Fry was one of the earliest Abbots of Ford Abbey, near Chard, but resigned on the 4th April, 1297, for the Abbacy of Newenham, near Axminster ("The Book of the Axe"). Of the Yarty Frys was William, who was distinguished as a Parliamentarian Colonel under Fairfax, and in all probability his second brother, John, sat for Salisbury during the Long Parliament. Oldmixon, in his "History of the England during the Stuarts," states that the following noblemen and gentlemen sat with the other Commissioners at the trial of King Charles I., but that in all probability, finding that the majority had already decided upon having recourse to extreme measures, stayed away after attending for one or two days:—Lord Monson, Lord Grey, Sir John Danvers, Colonel Lassells, Colonel Harvey, Sir James Harrington, Sir Gilbert Pickering, Sir Henry Mildmay, Mr. Henry Wallop, Mr. Thomas Challoner, Mr. Fry, and Mr. Dove. The

Manor of Bratton, in the parish of Minehead, Somerset, which is supposed to have been the birthplace, or at least the occasional residence of Henry de Bracton, the famous judge, still belongs to the Earl of Lovelace, through descent from his ancestor Lord King with the heiress of Mr. Robert Fry, of Yarty. She was a sister of Frances Fry, whose marble bust has already been referred to in connection with the Yarty-Chantry. The Bractons or Brattons held their Manor of Bratton as a knight's fee of the Mohuns of Dunster Castle.

Taunton. A. J. MONDAY.

PEAT FIRES.—I no not know whether this may be of interest or not, but having read in the notes of your *Western Antiquary*, No. 27, of the fire at Shaugh which had been burning for 30 years, reminded me of a fire that I have on many occasions seen at a farmhouse, the residence of my wife's father, at which I was in the habit of visiting, a few days in each year, for a number of years. This house stood at Red Moor, in the parish of Lanlivery, near Bodmin, Cornwall, but I believe that since the old gentleman's decease (in 1881) it has been rased. A large family was reared here, the eldest of which is now nearly 60 years of age, and, as far as I can glean, none of them ever knew the fire to be out. This fire burnt on the hearth, and the fuel used was what is termed moor turf, which smouldered away until eventually nothing remained but actual dust. Whilst there, I saw the plan was to bank up the embers before going to bed, hook on a kettle of water to an iron cross bar, and on coming down in the morning it was ready boiling for breakfast, and then sufficient fire left to fry bacon, eggs, and potatoes. After breakfast the hearth was swept clean, more turf added, and in this way the fire was kept alive year after year, which, no doubt, was lit long before the birth of the eldest child. That which amused and puzzled me was the method of baking. A quantity of red-hot embers was allowed to accumulate, then divided in the centre, leaving a space of about two feet; a piece of flat iron was here laid down, on which was placed the bread, the pie, or the celebrated Cornish "pastie," covered over with an earthenware pan, and in its turn covered with the smouldering ashes, when, after a time, it was taken out so beautifully cooked that no baker's oven could ever produce the like. "Well," said I, on seeing this done for the first time, "how is it possible you know exactly when to take it out; you are likely to get it either burnt or underdone?" "Oh!" was the answer, "that entirely depends on the size of the loaf or the dish we have to cook." So that I did not fathom the secret; and I suppose it is practice that makes perfect, even in turf bakery. No doubt there are many persons living on the different moors who could give some very interesting information respecting this sort of fire which would be read with pleasure.

Plymouth. R. EDWARDS.

EDDYSTONE, EDYSTONE, OR EDESTONE.—In connection with the very interesting discussion now going forward in your columns as to the right spelling and pronunciation of this word, I would like to call attention to another variation of the name, viz., *Edes*tone. This spelling occurs on a tombstone placed against the south wall of St. George's Church, Stonehouse, formerly Stonehouse Chapel, and the inscription is as follows:—"——[word erased] Lyeth the Body of William Tyrrell Mason and Foreman of the Edestone Lighthouse who dyed 16 of Novr 1759 Aged 63 years also Richard Euclid Tyrrell, died January 8 1777 Aged 44." The elder Tyrrell is mentioned by Mr. Smeaton in his "Narrative of the Building of the Edystone Lighthouse," and it would appear that he was foreman in charge of the stone yard on shore, which Mr. Smeaton leaves under his superintendence with perfect confidence. The name of Tyrrell's son *Euclid* is somewhat peculiar. I might further add that the above spelling is singular; I know of no other instance; moreover, Smeaton invariably spelt it Edystone. When was the second "d" added, and by what authority?

Plymouth. R. L.

"THE RIVER DART."—The following I copy from a paper on "The River of Dart," read by the Rev. Treasurer Hawker, M.A., before the Devonshire Association at Totnes, 1880, and send it, thinking it may be of interest as bearing most probably on the origin of the rhyming tradition mentioned in the *Western Antiquary*, XXVII., associated with the River Dart:—"The Broadstones are boulders of granite in the bed of the river under the Tor; and when the 'cry' of the Dart among them rises sharply in a certain direction, a change of weather is known to be close at hand. The imagination even of an unimaginative moorman might easily construe the mysterious sound as a demand of the river spirit for a victim, and repeat, with a full, awe-struck belief, the invocation—

'River of Dart, O River of Dart!
Every year thou claimest a heart.'

or shorter and fiercer, as if the words of the roaming Dart itself—

'Dart, Dart!
Wants a heart.'

But it is not at all improbable that the sudden flooding of the impetuous, not *pensive*, stream, fed by the Cherrybrook, Blackabrook, and many other tributaries, does cause many accidents during the year."

Teignmouth. P. F. R.

CHARLES MATHEW'S VISIT TO PLYMOUTH.—In "Anecdote Lives of the Later Wits and Humorists," by John Timbs, F.S.A., (1875) Vol. 1. p. 275. "Accidents to Charles Mathews" (spelt with one t). "In the year 1829, the roller of a drop-scene on the Plymouth stage fell upon his head while 'at home' there; he was taken up, to all appearance dead, and remained many minutes in a state of insensibility. Four years after this, precisely the same accident occurred in the Devonport Theatre, and with the same results!"

Yealmpton. W. H. R.

"*Weekly Mercury*," *September 8th*, 1883.

Notes.

ODDS AND ENDS ABOUT DRAKE.

You note in a recent number that Gawen Champernown fitted out a bark against the Armada. He also bequeathed a ring each to Sir Francis Drake and to Hele (Drake's legal adviser about the leat), each ring inscribed with a "like Poesie," "*The remembrance of a Friend.*"

Mr. Northey's numerous ghost stories might perhaps bear an erroneous construction without this finish. The great Sir Francis never lived at Nutwell. It came into the Drake family after his death, but he used to visit his friend Gawen Champernown at Dartington, as the following lines explain. If you have not the author's name already down on your Devonshire list, you can add it—Rob. Hayman. The Hayman family were numerous about Newton and Littleham; they were related to the Drakes, and some received the "Drake kindred gift."

"OF THE GREAT AND FAMOUS, EVER TO BE HONOURED KNIGHT SIR FRANCIS DRAKE, AND OF MY LITTLE-LITTLE SELFE

"The *Dragon* that o'er the seas did raise its crest
And brought back heapes of gold unto his nest;;
Unto his Foes more terrible than thunder.
Glory of his age. After ages wonder,
Excelling all those that excell'd before.
It's feared we shall have none such any more;
Effecting all *he sole did undertake*
Valiant, just, wise, milde, honest, *godly* Drake.
This man when I was little, I did meete
As he was walking up *Totnes'* long street.
He asked me whose I was? I answered him.
He ask'd me if his good friend were within?
A fair red *orange* in his hand he had
He gave it me, whereof I was right glad.
Takes and kist me, and prayes, God blesse my boy:
Which I record *with comfort* to this day."

(R. H. Q *uodlibets*, London, 1628)

The following curious clues, known of late years only to the writer, will interest the literary world at large sufficiently to excuse the unusual length of this letter. The Haymans were sometimes called Babb, and held land in Woolborough, Totnes, Dartmouth, Devon, and around Taunton, in Somerset. Ric. Hayman, Pl.—Moses Babb, *alias* Hayman and Jane his wife Def. *re* a tenement in Woolborough. (Ped. fin. 36 Eliz. Trin.) Gawen Champernown Pl.—Geoff. Babb. Def: retenems. in Totnes *et alibi*. (Ped. fin. 30 Elizab. Easter).

The *Quodlibets* came over from Newfoundland in 1628 *(cir.)*. In 1625 there was a Chancery suit between Gilbert and John Drake, brothers, merchants of Exmouth, and John Marshall, of Exeter—a money question respecting the ship Labourer, belonging to the Drakes, and engaged in the Newfoundland fishing trade. The Marshalls were of Woolborough, related to the Haymans, and some also received the Drake kindred gift. Hayman, the poet, was related to Tho. Fley, Mayor of Exeter (*Quodlibets*, p. 53, No. 94), who also held land in Woolborough, and had lawsuits with the Drakes of Tavistock.

Geo. Hayman was once a servant of George, son of the above Gilbert Drake, as appears by his deposition in another Chancery suit respecting the property of Katherine, sole daughter and heiress of George Drake, who married Henry Ford, cousin of John Ford, the dramatist.

Dyce, in his edition of Ford's works, calls Katherine Drake's husband John, in error; their issue was "Henry Ford, of Nutwell, Bagtor, and Spratshays, whose life is a part of the general history of the times, and who was also a piece of a 'poet'" (Dyce's Introduction). This note which would have been welcome to former biographers, knits together three poets of Devon, viz., Hayman and the two Fords.

London. WYVERN GULES.

PHŒNICIAN VERSUS CORNISH.

In a letter dated the 3rd of August, and published in the *Western Morning News* of the 10th of August last, I happened to say, referring to the Shapira MSS., that "the Phœnician and Cornish languages were in some respects alike."

This remark was commented on by Mr. Henry Jenner, then at Hayle, who said, "it is with some astonishment that I find Dr. Jago . . . . . accounting for anything because the Phœnician and Cornish languages were in some respects alike."

Mr. Jenner has some just grounds for his comment on what was said by me, and, therefore, it is right that an explanation should be given of what in these days would be considered philological heresy.

Latham, in his "Elements of Comparative Philology," says, "of the Keltic stock there are two branches.

"1. The British, represented by the Welsh, *the Cornish*, and the Armorican, or *Breton* of Brittany. It is almost certain that the old British and the ancient language of Gaul belonged to this branch.

"2. The *Gaelic* or *Erse* Branch, represented by the present *Irish Gaelic*, the Gaelic of the *Highlands of Scotland*, and the *Manks* of the Isle *of Man*."

Max Müller ("Lectures on the Science of Language," vol. 1, p. 324) says, "the ancient language of Phenicia, to judge from inscriptions, was most closely allied to Hebrew, and the language of the Carthaginians, too, must be referred to the same branch."

We find that, according to the best authorities, Phœnician is a Semitic language, and the ancient Cornish, Aryan, from which it may be seen that there is a wide difference between the two languages.

To say that Phœnician and Cornish belonged to the same family of languages, is what no one in this day would believe, but this is altogether apart from the questions about to be discussed, viz.:—that, although Phœnician and Cornish are distinct *languages*, yet by their blending, *i.e.*, by words passing over from one tongue to the other, the Phœnician and the Cornish became "in some respects alike." This is quite another question.

In a former letter I gave quotations from the older writers, and especially from such as were deeply versed in the traditions and the history of Cornwall. These writers believed that Phœnician and ancient Cornish were very much alike, and even that they were identical languages; so, to say that Phœnicians and Cornish were "in some respects alike," is to use a very mild phrase, compared with the statements of the older but eminent authorities I have quoted. What then is meant by this kind of comparison which has been made by me respecting two languages so very different? In answering this question it is necessary to refer to Cornish history, and to estimate the results of a long and close intercourse between two peoples; one, the Phœnicians, the carriers, the traders, and the colonisers of the ancient world; the other, the ancient Cornish living in the remote extremity of Britain.

How much the ancient Cornish valued tin, or used it before the coming of the Phœnicians, there is no certain history to rely on.

In some way or other the Phœnicians discovered that tin was to be had in Cornwall in great abundance, and so, by the trading in tin which lasted for so great a period of time the Phœnicians and the Cornish were brought into a very close intercourse.

It must, I think, have naturally resulted from such an intimacy between the two peoples, that Phœnician words became blended with the language of Cornwall.

To what extent such words became a part of the Cornish language we cannot tell, but the length of the time during which the Phœnicians traded in tin could not but have had a considerable influence, if we may judge by what we know of prolonged intimacy between other nations. We have witnessed a striking example of this process of blending of languages in the decline of the Cornish tongue, and what took place in latter years is only a counterpart of what must have occurred during the Phœnician intercourse with Cornwall.

Indeed, we are even told that the Phœnicians founded a colony in Cornwall, but there is no proof of this; yet that such a supposition once prevailed is itself a testimony of the familiar terms which once existed, and for centuries, between the Phœnicians and the Cornish.

See then how there would naturally have been a continued introduction of Phœnician words into the Cornish language, just as was the case during the ceaseless advance of the English tongue upon the ancient language of Cornwall, slowly changing or "corrupting" the ancient Cornish, until, becoming so Englished, or in Scawen's striking words, so "invaded" and "eaten up," that the "blending" at last caused it to become decayed and obsolete.

Polwhele has pointed to the same "blending" in his reference to words of Greek origin; and the lists of words he has made seem to me to be very remarkable as proving that what the Phœnicians had done towards changing the Cornish language, the Greeks also were doing afterwards; and we know that the last "blending" of all was when the English got mixed with Cornish words, and at length corrupted it, as may well be seen in the "Creation of the World," in the impure Cornish as written by Jordan in 1611.

For these reasons it was that I happened to express the opinion which has called forth the strictures of Mr. Henry Jenner. If he can show that when people mingle, their words do *not* mingle, then he may be able to refute what has been said by me.

Right as the modern philologists are about what is Semitic, and what Aryan, yet it is very clear that all has not been yet done in investigating the remains of the ancient Cornish language.

There is to be found in Cornwall, besides what is in MSS., &c., a motley mass of words, which waits to be examined by some scholarly philologist. Of this huge medley of words (my list of words *up to this time* numbers nearly 5,000) perhaps not one in a hundred has been thoroughly investigated.

Relying then upon history, upon analogy, and to some extent upon the opinions of the older writers, I submit that there is nothing remarkable or that need "astonish" anyone, in saying that two such languages as Phœnician and Cornish were "in some respects alike," and this because of the blending inevitably resulting from long intercourse in ancient times.

Plymouth. FRED. W. P. JAGO.

PARISH STOCKS AT BICTON CHURCH.

It may interest the readers of the *Western Antiquary* to know that the stocks are still preserved in the churchyard of the modern church at Bicton (erected in 1850, at the sole cost of Lady Rolle, in memory of the late Lord Rolle). These stocks are somewhat dilapidated, and being exposed to the weather, will doubtless soon decay. They are made to accommodate two pairs of legs; and there is an extra aperture at either end, evidently intended for the right arm of one culprit and the left arm of the other. The sentence "Boys beware" is painted upon the wood-work.

Bicton Church, amongst other places of interest, was visited by the Devonshire Association on August 3rd, the party being under the guidance of Dr. T. N. Brushfield, who entered fully into the spirit of the excursion, and was a most enthusiastic *cicerone*.

KEARLEY.

INSCRIPTION ON SUNDIAL ON PORCH OF NORTH HUISH CHURCH.

1685.

As Times hours pas away *(sic)*
So douth ye life of Man decay.

Plymouth. J. S.

INSCRIPTION ON A SUNDIAL AT STOKEINTEIGNHEAD.

In "Teignmouthian Rambles," No. VIII. (*Teignmouth Journal*, vol 2, No. 5), the following inscription on a sundial at Stokeinteignhead is given :—

YOUTH.

Mark well the hour of need
The too-fleeting shadow tells,
And, reader, ne'er commit a deed
On which a shadow dwells.

AGE.

And as yon sun, descending, rolls away
To rise in glory at return of day,
So may we set, this transient being o'er,
So may we rise upon the eternal shore.

Teignmouth. P. F. R.

DEVONSHIRE VESSELS ENGAGED AGAINST THE ARMADA.

An adventurous antiquary has, I believe, drawn out with great industry, an Army List of the period of the Civil Wars. Could not some Devonshire archæologist draw out for us, before the tercentenary of that great event, the battle with the Armada, in July, 1888, a Navy List of the British fleet engaged in "the Salamis of Britain," under Effingham and Drake? A correct list of the old sea dogs and their respective ships, with their tonnage and number of guns, would be interesting. The materials, if I mistake not, are more complete and satisfactory than might be

supposed; for there is a good deal of documentary evidence of those who were actually engaged against the Armada, and of the names, sizes, and armaments of the brave little ships that fought the "Floating Babel" of Spain. Englishmen, especially Devonshire men, were always proud of Armada memories. I question if the records would not, if diligently sought and systematised, be found as satisfactory and complete as one could reasonably expect after 300 years. Some of the ships were of historical importance. What ship is more illustrious in ocean's annals than the gallant Revenge, Drake's flagship? But almost every vessel deserves a place in the blazing scroll of fame, for everyone seems to have anticipated Nelson's watchword of 200 years after—"England expects that every man will do his duty." If Homer's catalogue of the ships is so interesting, still more would a Navy List of Armada times be important.

W. S. L. S.

KISSING THE STONE AT BOVEY TRACEY.

"The observance of 'Mayor's Monday,' a custom at Bovey Tracey from time immemorial, was duly celebrated on Monday, May 7th, 1883. Some years ago the inhabitants and the neighbouring farmers were accustomed to turn out *en masse* in honour of the occasion. Processions were formed chiefly by persons on horseback, and, headed by bands of music, would perambulate the whole boundary of the parish, finishing up by marching around a 'magic stone,' and kissing it as a token of allegiance. They would afterwards dine together.

"To provide for the expenses the Mayor-elect received the rents, usually about £18, of certain freehold fields which were originally bequeathed to freeholders of Bovey, by a member of the Tracey family for that particular purpose." The above appeared in the *Western Times*, of May 11th, 1883, p. 2., and ought I think to be preserved in the *Western Antiquary*.

Exeter. E PARFITT.

Queries.

651.—PIGHTEL.—In an interesting work of fiction entitled "Chronicles of Dartmoor," by Mrs. Marsh, 3 vols., published by Hurst and Blackett, London, 1866, the following passage occurs in the first volume, chapter xxvi, page 260. "What can be the matter?—umph!—a bell-rope broken; and yet that is not to be expected, for there is no stint of new ropes, for the men take good care to apply to me, the holder of the bell-rope '*pightel*,' and keep their gear in good order." This was part of a reverie by Parson Hall as he was riding across the moor, on hearing the bells of Lawsleigh unceremoniously stopped, as recounted in a previous chapter. Now I would ask what is the meaning of the phrase "bell-rope *pightel*," for the word is quite unfamiliar to me in this neighbourhood, although I think I have heard it in other places in Suffolk. Possibly some of your correspondents who have many glossaries at hand will be able to satisfy my curiosity.

Plymouth. F.G.

652.—SIR JOHN HAWKINS.—An American correspondent favours me with the following query, which you, or one of your subscribers, may be able to answer:—"I am anxious to learn if that old worthy of Devon, Sir John Hawkins (born in Plymouth, 1520), had any daughters, especially one named Elizabeth, and if so, where born, and to whom married.

Exeter. J. G. COMMIN.

653.—SELINGE OR SELLINGE.—Can anyone tell me what this is, and from whence the word is derived.

Braintree, Essex. H.C.L.

Replies.

TOIKER, TOOKER, OR TUCKER.—In reply to Mr. E. Parfitt's note on the spelling of the name Tucker, I send the following example, which I have recently met with in looking over some extracts from the Chudleigh Parish Accompt-Book, 1596:—"To Alice Stangecombe at sevl times for keeping of one child and clensing Father *Tooker* and Mother Bale, 4s. 4d.

Teignmouth. P.F.R.

"HISTORY OF CHUDLEIGH."—Your correspondent, Mr. J. F. Parr, will find a short, although a very interesting "History of Chudleigh," in Dr. Fraser Halle's "Letters, Historical and Botanical," published in 1851, by Houlston and Stoneman, London (Letter v., page 81).

Teignmouth. P. F. R.

DEVONSHIRE SUPERSTITION.—On page 32 of the second volume of the *Western Antiquary*, will be found a query relative to the superstitious notion that exists of killing the first butterfly that one may chance to see for the season in order to avert ill-luck. The form in which I have met with this superstition in this neighbourhood is that, if anyone kills the first *white* butterfly he may see for the year, and then impales it on a thorn, he will be sure to find a swarm of bees before the summer is over. A white thorn is generally held to be proper for this, but some say it should be a black one. It is satisfactory to note that this is not a custom of frequent observance.

South Brent. WM. CROSSING.

CORNISH RIDDLE.—With respect to the legendary riddle of "T. Q. C." in the *Western Antiquary* of August 11th, I have heard the riddle with an additional line:—

"Riddle me, riddle me right,
Where was I last Saturday night?
Up in the ivy tree,
I saw, &c., &c.

This more clearly bears out the interpretation of the riddle given by "T. Q. C." which is the same I have heard.

Yealmpton. COUSIN JACK.

GLOVES AT FAIRS.—In reply to Mr. J. McDonald, I beg to state that this subject will be ably dealt with in a work on *Gloves* by Mr. S. W. Beck, F.R.H.S., which will very shortly be published (at seven shillings and sixpence), by Messrs. Hamilton, Adams, and Co., London.

Nottingham. J. POTTER BRISCOE.

THE PRIMACY.—I reply to "P.F.R.," Teignmouth, in the *Western Antiquary*, 4th August 1883. I do not find any record of any Bishops of Exeter having been promoted to the Primacy in the edition (1806)

of Jenkin's "Civil and Ecclesiastical History of Exeter" in my possession. I find in the above work, (page 271, 1676,) 57th Bishop :—"Thomas Lamplugh was consecrated Bishop of Exeter, at Lambeth, by Gilbert, Archbishop of Canterbury, 12th November, 1676. On his receiving the news of the Prince of Orange's landing at Torbay, he immediately set off post for London, and was the first that carried the unwelcome news to the Court, and was rewarded with the (then) vacant Archbishopric of York, which, on his compliance with the change in the Government, was confirmed to him " by King William and Queen Mary."

Ledbury, Herefordshire. JOHN FRANK PARR.

PLYMOUTH HARBOUR, ROAD, OR HAVEN.—In thanking your correspondent " W.S.B.H." for his goodwill, I would observe that, after directing the future historian where to see for himself, there could be but one motive for limiting my quotation, viz., the not unworthy one of saving your space; but to escape the recoil of his own charges, your correspondent should have carried his context back to the fountain head, or the wording of the Act in reference to the "pleasant and safe harbour and road for ships within or near Plymouth, commonly called Plymouth Haven," which Mr. Worth forthwith declared to be Sutton Pool. However, the context as limited by your correspondent well seconds what I have written. He quotes Mr. Worth's words :— " The facts lend no countenance to" a certain suggestion—What facts ?—One was Mr. Worth's fact that "*the harbour was Sutton Pool !*" Again, danger to the harbour from the washings of the tin-works "is wholly inadmissible *the harbour was Sutton Pool*"!!

After thus defining Plymouth Haven, Mr. Worth says : " While under a presentment concerning the *Haven*, by order of Lord High Admiral a view was taken of *Cattewater*," evidently marking a distinction between synonymous terms—as I fancy Haven and Cattewater are—in allusion to the Catheads, whence anchors were dropped into the sea, but query.

It does not appear that your correspondent has "warped" his protegé out of the "mud." Mr. Worth was evidently unprepared for the production of Cecil's map by the Rev. J. Erskine Risk. Like myself, he knew of the duplicate in the British Museum, which the factious might dispute ; but Cecil's own hand-writing stamps the value and authority of the former.

In conclusion, I will ask "W. S. B. H." not to accept 1539 as the date of Sir Francis Drake's birth without further evidence, and beg to assure him that I shall always welcome judicious correction, because any error on my part would shake the confidence of the person for whom my remarks are intended, but it must be understood if I do not turn aside to notice every criticism it will be because I am content to abide by what I have said, and to rely on the better, *i.e.*, unbiassed judgment of the future historian.

London. WYVERN GULES.

"*Weekly Mercury*," *September* 15*th*, 1883

Notes.

"ROYAL PROGRESS TO MAIDSTONE."

This curious tract, by Jan Ploughshare, of Devonshire, described by Mr. W. B. Rye, will be found noted in my list of books in the Devonshire Dialect, printed in the "Transactions of the Plymouth Institution," and afterwards, with additions, in the "Bibliographical List of the English Dialect Society."

Plymouth. JOHN SHELLY.

TWO EPITAPHS.

In St. Dominic's Church, Cornwall, Nicholas Sharsellius, rector, 1684 :

"*Quod tueris id tu eris.*"

In Seaborough Church, Somerset, Adami Martyn, armiger, 1738 :

"*qui, tanquam semper moriturus, virens ;*
tanquam semper victurus, mortuus est."

Translations are invited.

Colyton. W. H. H. R.

LOCAL EXPRESSIONS.

The following rhyme is sometimes heard in this neighbourhood :

"Ubber lubbers,
Harford gads,
Cornwood robbers
And Ivybridge lads."

Ubber, it is necessary to explain, is the name by which Ugborough is often called by the country people. A variation of this expression gives Brent and Buckfastleigh instead of the two latter places. In this the rhyme is somewhat different, introducing a word which is hardly fit for ears polite.

South Brent. W. CROSSING.

CLAYHANGER, IN THE COUNTY OF DEVON, AND RADDINGTON, IN THE COUNTY OF SOMERSET.

Recently the above interesting localities were visited by the Somerset Archæological and Natural History Society ; and upon the pavement of the middle aisle of the parish church, dedicated to St. Peter, in the former of these two places, were to be seen inscriptions to the memory of several members of the ancient family of Nutcombe, which formerly resided at Nutcombe, in the same parish, viz., Dr. Nicholas Nutcombe, 1650 ; Dr. John Nutcombe, 1657 ; Richard Nutcombe, Esq., 1680 ; and Richard Nutcombe, Esq., (who was sheriff of Devon in the year 1716), 1736. Although no mention is made either directly or indirectly of this family in the earlier Heralds' Visitation of Devonshire, A.D. 1564, yet there is strong reason for believing that it was connected with the manor of Nutcombe, from which it derives its name, previously to the eighteenth year of Edward I., when the creation of any new manor was expressly

forbidden by the statute *Quia emptores*. After the Norman Conquest the whole of the country was divided by William the Norman among his barons and knights, and these were again sub-divided by them among their sergeants and bow-men, and from the latter of these two classes it is not at all improbable has sprung many "a fine old English gentleman." There are instances of Devonshire families in the male line having resided on their manors from fifteen to twenty generations, and who, in course of time, became, by marriage, the sole representatives of the barons and knights who came in for the lion's share of the spoil at the Conquest. The first evidence of antiquity of the family given in the Heralds' Visitation of Devonshire, 1620, is a Charter without date, whereby Thomas de Notcombe was granted, apparently by either the Knights' Templars or their successors, the Knights' Hospitallers, who were possessed of Clayhanger until the end of the reign of Edward II., and where the former order appears to have had a free chapel or hospital, of one ferlings (ten acres) and a half of land in Notcombe, the witnesses to which were John de Radington, Robert Chubbe, Thomas de la Hele, John de la Hele, William de Hendlegh, with many others. The second proof of its antiquity cited is a grant and confirmation made in the 9th year of the reign of King Richard II. by Thomas de Nottecombe to John atte Heyhen &c. (John, who lived by the Hayne,) to which document William Walrond, Nicholas Okerford, William Walrond, junr., atte Henr., John Cruse, John St. Clere, Richard Attwood and many others were witnesses. The family pedigree in the same Visitation then follows: — Richard Nutcombe, of Clayhanger, in county Devon, was succeeded by his son, John Nutcombe, of Nutcombe, who married Joanne, daughter of Radford. Issue: John, living in 1620, who married Joane, daughter and co-heir of John Foster, of Luxbrowe, in com. Somerset. Issue: Susan, married to John Radford, of Okeford, in com. Devon; Thomazine, unmarried; Nicholas, his son and heir, aged 30 (in 1620), who married Christian, daughter of John Dovil (quære of Kittisford). Issue: John Nutcombe, son and heir. The pedigree was signed by John Nutcombe, the grandfather. As already stated, John Nutcombe, the last heir male of this ancient family, died in the year 1736. The name was, however, revived in the year 1792 by the Rev. Nutcombe Quick, Chancellor of the Diocese of Exeter, who, in compliance with a clause contained in the will of the said Richard Nutcombe, assumed the surname by Act of Parliament. Until this time the manor of Nutcombe and that of Dunstone, in the same parish, which likewise belonged to the family, appears to have been divided into three parts. One-third belonging to the Chancellor, another third was given to him by Buckland Nutcombe Bluet, Esq., and the remaining third part he acquired by purchase. From these facts the inference may be drawn that Richard Nutcombe, the last male heir, died, leaving three co-heiresses. Chancellor Nutcombe died in the year 1809 without male issue. Nutcombe Barton is now the property of William North Roe, Esq., of Cove Court, near Tiverton. Raddington, a small parish, in the county of Somerset, five miles west from Wiveliscombe, with an antiquated church at the summit of a very steep hill, dedicated to St. Michael, was also visited by this society, and of which parish Collinson, the historian of Somersetshire, writes: "Here are no wheel-carriages," and to which assertion it may be added, that from the steep and undulating nature of the roads, nature apparently never intended that any kind of conveyance should be used in the parish. It was the property and residence of a celebrated family who wrote their name De Radington,* the most distinguished of whom was Sir Baldwin de Raddington, Comptroller of the household of Richard II., and who was appointed by that monarch governor and warden of the city of London upon the deposition of the Lord Mayor. The King awarded him for his services with the manor of Paroke, near Gravesend. "Baldwin de Raddington miles concess. Regi Ricardo 2, manerium vocat Paroke juxta Gravesend, in com. Cantiæ dat. 17, Ric. 2." There is a street called Parrock-street in Gravesend. The hamlet of Payton, or Petton, in the parish of Bampton, in the county of Devon, still marked by a small chapel of ease, passed by the society on the road from Clayhanger to Raddington, "harboured," Risdon informs us in his Survey of Devon, this Sir Baldwin de Raddington. A single historical incident of this kind, not unfrequently gives life to that which might otherwise be regarded as a dry bone.

Taunton. A. J. MONDAY.

* Issue Roll of the Exchequer, Easter, 2 Richard II, 20th June. —To Richard Stoke, a courier, sent to Somerset and Dorset with a letter of privy seal, directed to John Burghersh, and John Radyngton, knights, to come, for the county of Somerset aforesaid, to the king's last Parliament held at Westminster upon certain affairs concerning the king. In money paid to him for his expenses 6s. 8d. Issue Roll, Easter, 4 Richard II. 25rd September,—To the lord the king in his chamber by the hands of Baldwin de Radyngton, keeper of the king's jewels in the same chamber (in the Tower of London) for the price of a crown called the Spanish Crown, set with divers precious stones, delivered to the said Ba'dwin, by John Bacon, into the king's chamber aforesaid, as appears by the counterpart of a certain indenture made between the aforesaid John and Baldwin. By writ of Privy Seal, 1719, 1., 13s. 4d.

SIR JOHN HAWKINS.

I have just received a report of the interesting account of Sir John Hawkins, read 29th March by the gifted historian of Plymouth, the Rev. Professor Chapman in the chair. The usual practice of a biographer to do the best for his subject must be discounted, and, in this instance, the design also of distracting the gaze from the greater luminary, Drake, who might never have been heard of but for his famous cousin, John Hawkins, whose enown as a seaman he was destined to eclipse.

Fuller, by some oversight, has not reckoned Hawkins among Devon's worthy seamen.

The parallel between Drake and Hawkins was drawn up long ago by a skilful writer. The former was far the nobler character, more open-handed, and, after possessing greater wealth, died the poorer man. The historian forgot to mention that the Hawkinses were lords of the manor of Sutton Valletort. "Year after year," (the historian says of Hawkins) "he toiled terribly in the public service as Treasurer and Comptroller of the Navy"; all "fell upon this one man's shoulders." As this state

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ment is inaccurate, the historian will welcome correction. Hawkins was taken into partnership in this office, and after his partner's death, Roger Langford, a Tavistock man, was his deputy, and remained in the office after Hawkins's death, because he alone could discharge its functions.

Hawkins's accounts had got into confusion in the Armada year; he therefore petitioned, December 14, 1588, that his wife's brother-in-law also might serve as his deputy.

The Chatham Chest was the joint work of Drake and Hawkins; to the latter belongs the sole credit for a charitable foundation at Chatham, quite distinct.

The gifted historian has, with pardonable zeal, again outstripped fact in calling Hawkins "the best shipwright of his time," who "anticipated all the main principles of improvement in shipbuilding which have been progressively continued to this day." Drake and Hawkins were mathematicians, so far as science went in their day; both had the faculty of invention, but Peter Pett was the great shipwright, and on his clever pupil, Richard Chapman, the constructive responsibility fell at the time of the Armada.

Chapman also superintended the water defences at Tilbury Fort. Hawkins so esteemed him that he liquidated his debt and left legacies to his sons. Lady Hawkins was god-mother to his daughter Lydia Chapman, and left her a legacy.

Queen Elizabeth coming down the river so admired the ship Repentance, which he had built for Richard Hawkins, that she ordered him a bonus of 200 crowns of the Double Rose, and changed the name to the Dainty.

Richard Chapman was buried 2nd October, 1592. As the chairman made no sign, he was probably unaware of the honour reflected on his surname. The learned historian might have mentioned that Hawkins, like Drake, was twice married, and left a widow to whom he attributes the authorship of a rhyming epitaph in St. Dunstan's Church, but I know not on what authority.

The maiden names of the two wives would have been worth mentioning.

It might be added that not only did Wm. Hawkins offer to avenge Ulloa, but Sir Arthur Champernoun, December 19, 1568, offered his "boy" (the after friend of Drake) to do it. Directly Elizabeth yielded to their entreaty they seized the Spanish treasure in our ports, and Sir Arthur Champernoun and John Killegrew, an old sea-rover, carried it to the tower of London. (*Certif.* January, 1569.) Hawkins and Champernoun retained some of the money, and accounted for it in 1570.

I have jotted these corrections within an hour of receiving the highly interesting sketch; doubtless they will be acceptable to the historian.

London. WYVERN GULES.

Queries.

654. — "NEAPOLITAN" POLE DANCING — GREASY SPAR WALKING.—The following appeared in the *Western Express* (a Bideford paper), relative to the introduction of this pastime in England, which it avers was first introduced in Bideford in the year 1832. It is an interesting event at the Bideford regatta, and probably was communicated to the above paper as specially interesting after its re-occurrence at the annual regatta held last week:—"This sport was unknown in England up to the year 1832, the year made famous in history by the passing of the first Reform Bill, under the untiring leadership of men such as Ebrington, Grey, Russell, and others, of the early reform school. The town of Bideford, like many other places in the country, commemorated that great event by rejoicings, each in its own fashion. Here we had a trade procession upon an expensive and attractive scale. Wool-combing was then carried on here rather extensively, and in the procession named, the wool-combers (be it stated) made a most creditable appearance, whilst other trades did all they could to outvie each other. It was upon this occasion that Mr. Grant, who had resided in India, and had witnessed greasy spar walking, tried often by the natives, but without success, introduced it here, offering a prize of four sovereigns to the winner. The spar was of great length, the bobstay came from nearly the top-mast truck to its end. Those who prepared the spar failed not to use plenty of sand-paper, and it was affirmed that, to add to its slipperiness, even butter was freely used; but what the natives of India could not accomplish a lad named Trace did, to the astonishment of Mr. Grant and many others as well. Trace won and was paid the four sovereigns amid the cheers of all assembled. This was the first spar walking event in England."

Query: If this sport is an Indian pastime, how comes it to be denominated "Neapolitan" pole dancing?

Bideford. DALWIN TEDRAKE.

656.—DR. EDMUND CASTELL.—Dr. Edmund Castell, who died in 1685, expended his whole fortune, amounting to twelve thousand pounds, on his Lexicon Heptaglotton, and he also lost his sight in preparing the work, to which he devoted eighteen hours daily for seventeen years. Cromwell patronised his work, and allowed the paper to be imported free of all duties. In return Castell dedicated the book to the Protector; but when the Restoration came, he cancelled two leaves, substituting two others. These respective copies have been called by book collectors "Republican and Loyal." In spite of the vast amount of labour and learning expended upon this work, very few copies of it were sold. Is he of the Ashbury family?

Any information relative to the family would oblige.

Southampton. G. T. W. M.

655.—FALMOUTH OR VALEMOUTH.—Is not this town named after the Fal at whose mouth it stands, or is there any foundation for Cyrus Redding's explanation as given in the following passage from p. 2 of his Fifty Years' Recollections? "On the opposite side of the vale, which gives its name to Falmouth, for this port should be read Valemouth," &c.

DEVS., JUNR.

Replies.

CAVE AT DEVONPORT.—*Apropos* of the Plymouth cave there is a limestone cave at Devonport, about which I have heard a legend that it reaches to Clowance-street and was used by smugglers in the days of yore. Is there any authority for the story? W. S. L. S.

TAMAR OR DART.—This legend is a common Aryan legend told of many an European river and lake besides the Dart and Tamar. I have heard it narrated of a lake near Mogilno in Posen, and of the formal exorcism, not many years ago, of the Undine of the waters, whose fatal embrace yearly destroyed a human life.

W. S. L. S.

WEST LOOE.—Might not the undated entry "Paid Trelawney, when he took our Charter to London £3 15s. 6d." refer to the examination of borough charters in the reign of James II? I have seen similar entries in the records of other Cornish boroughs.

W. S. LACH-SZYRMA.

THE WORD "GRACIOUS" FOR GRATIS.—Like Mr. Harry Hems, I noticed the expression "free 'gracious'" made use of by Penfold when she appeared in answer to a summons at Axminster police-court, charging her with fraudulently obtaining money by pretending to tell the fortunes of Mary Ann Wood. However, I do not think much importance need be attached to the incident, for examples of that kind of perversion of words are very frequently, indeed, to be met with. I have often heard uneducated persons, in giving evidence, make most amusing blunders, in their endeavour to show off their "clivver larning." Sometimes a consequential old fellow, supplying information to the coroner or jury at an inquest, will describe how deceased fell over a cliff and was immediately "anticipated" to the ground below. Another will persist in calling a casualty a "causality," while a third imagines he is making an impression with "big words" by averring that he intends to hand down something in particular to "prosperity," meaning, all the while, posterity, which word he has heard spoken somewhere previously; but as it sounded *like* "prosperity," he imagines it is "all the same." In the very paragraph which Mr. Hems quotes we have also "dissent," used in the place of assent or consent, and, I imagine, like the use of the word "gracious" for gratis, it gives no indication of being a word in common use "among a certain class of people," but is simply an example of the manner in which some words are perverted by a section of people who, unhappily, know no better. I would point out, by the way, that when I say a "certain section of people" I mean to include others than those whom some rejoice to call "ignorant country folk"; for very often I have noticed high-hatted, broad-clothed, patent-booted, heavily-jewelled commercial-men enter hotels and business houses, and, with an air worthy of a Czar of twenty thousand Russias, converse on current topics, using a vocabulary such as would have sent Johnson into hysterics. It was a commendable motive which evidently induced Mr. Hems to ask what he did in No. xxii. of the present volume, but, upon reflection, I fancy he will be inclined to agree with me that the cause of the poor, ignorant gipsy, Priscilla Penfold, using the word "gracious" for gratis is not too far to seek.

Exeter. T. J. NORTHY.

BURYING IN WOOLLEN.—Perhaps the best, as certainly the most complete, answer to this query will be to give a copy of the unusually short Statute 18 and 19, Charles II., c. iv.—*An Act for Burying in Woollen onely*, 1666. "For the encouragement of the woollen manufactures of this kingdome, and prevention of the Exportation of the moneys thereof for the buying and importing of Linnen, Bee it enacted by the Kings most excellent Majesty &c., that from and after the five and twentyeth day of March, in the yeare of our Lord 1667, Noe person or persons whatever shall be buryed in any Shirt Shift or sheete made of or mingled with Flax, Hempe, Silke, Haire, Gold, or Silver, or other than what shall be made of Wooll onely, or be putt into any coffin lined or faced with anything made of or mingled with Flax, Hempe, Silke, or Haire upon paine of the forfeiture of the summe of Five pounds to be imployed to the use of the poore of the parish where such person shall be buryed, for and towards the providing a Stocke or Worke house for the setting them at worke to be levyed by the Church wardens and overseers of the Poore of such Parish or one of them by Warrant from any justice of the Peace or Maior Alderman or Head Officer of City Towne or place Corporate respectively within their severall Limitts by Distresse and Sale of the goods of the partie interred contrarie to this act rendering the overplus, or in defaulte thereof by distresse and Sale of the Goods of any that had ahand in the putting such person into such Shift Sheete or Coffin contrarie to this act, or did order or dispose the doeing thereof to be levyed and employed as above said. Provided that no penaltie appointed by this act shall be incurred for only the reason of any person that shall dye of the plague though such person be buryed in Linnen." The West of England having been, at the date of this enactment, the principal seat of the woollen cloth trade—Exeter and Tiverton were amongst the great marts for the same—the Act will have an interest beyond the immediate purpose which it is designed to elucidate. The "burying in linen" and paying the £5 penalty for so doing became a mark of distinction, which was frequently recorded in the parish registers. I have a long line of ancestors who derived some comfort in their last days from the fact that their wealth would thus place them a notch above the common herd. I do not speak of this as any matter of personal vanity, but record the historical fact as calculated to throw light upon the social habits of our forefathers. The act illustrates the meannesses to which legislation itself would stoop in those "good old days" of which we hear so much, but concerning which we find so little historical evidence. They were simply days of monopoly, carried not only down to, but *into* the very grave! The Act is remarkable, too, as inflicting a penalty on the dead—*i.e.*, upon the personal effects of the deceased—for any breach of its provisions.

Belsize Park Gardens, London. CORNELIUS WALFORD.

"*Weekly Mercury*," *September 22nd*, 1883.

Notes.

HOUSEHOLD EXPENSES OF THE COUNTESS OF DEVON, TEMP. HENRY VIII.

The very interesting extracts given by Mr. Mark Cann, are, I think, worthy of more notice than they seem to have yet attracted.

With a view therefore of starting a discussion, more for the sake of obtaining information than of expecting to throw light upon them, I must ask you to allow me to jot down some notes and queries.

Besides those words noted with (?), I should like to ask what were "wardens" in the phrase "apples and wardens for Christmas 9s. 4d." Am I right in thinking that I have seen the name applied to medlars?

In the last line of 1st column, page 68, 118 lbs. "reasons" 9s. 6d. is given, followed by "100 great raisins 9s., and 8 lb. small raisins 2s. 8d." Does this difference of spelling exist in the original, or has Mr. Cann modernised it in the last two cases?

"Weykerum," what was this? It is associated with "watching candles." May it therefore have anything to do with the "wakes," vigils, or watchings, whether by the dead, or at other times?

"Hyndys and eyffering goote." Do not the first and last words stand for "hinds," and "goat," respectively? but what is "eyffering?" Can it have anything to do with "Ifreten," which Bailey gives as "devoured," and so mean a goat, not for milking, but to be eaten?

"One fresh salmon 'to Colcum' (at Collumpton) 8d."

Why does Mr. Cann explain "Colcum" by Collumpton, when *Colcombe* Castle was then a seat of the Earls of Devon?

The same place is mentioned again and again under different forms as "Colcumb" and "Colcomb."

Who were the "Scrobryges," two of whom at Colcum presented four "sugar loovys"?

"Gemos" and nails for the same and "2 p. of Gemos for my lady's press in the wardrobe" were, I fancy, "hinges" or "clamps."

Probably the word is derived from the French where "Gemelles" does signify "clamps."

"Fretheng" and "Yeaner" are words which to me require explanation, as well as "bokhere," "baksamen," and "why clying."

"Anglets," "Agnetts," and "Agletts," are not all these the same things and those which Levin's Manipulus Vocabulorum defines as bracteolum, a little plate? And are not "hoyletts"—eyelets?

Whatwere "Pampilion"—"lettys"—and "budge-skins," and what was the "pattlett of velvet?"

"Broad yards" and "osett" yards, what was the difference? Was "Colum John," where the "poor of Black Friars of Exeter for preaching to my Lady," had 6s. 8d. at that time in the possession of the Acklands and my lady on a visit there? or did Columb John then belong to the Earl of Devon?

The 13 tree (*i.e.*, wooden) dishes, 13 cups, 13 purses, 13 pair shoes, and 13 smocks, recall the old Maunday customs then in vogue, and still retained in shadow by our gracious Sovereign; and the charges for "livery" for "Parson Richard, Sir David Henaley" and "other *gentlemen*" remind us of the very different social status then borne by servants in a nobleman's house to that which obtains at present.

Is it not likely that "synetts" (cygnets) and "snyttes" (snipes) are really the same, and that the former is the best explanation?

Does "5 *copell* coneys" mean 5 couple? and is not "Syngen bred" the way of writing Singing bird?

In conclusion, would it be asking too much to beg Mr. Cann to allow the original documents to be deposited for a short time at the Free Library, so that those interested might have the privilege under your direction of examining them?

HIBYSKWE.

LUKE DANIEL.

About two years ago there appeared in "*Temple Bar*" an article entitled "Polperro and Luke Daniel." The author William Rendle, F.R.C.S., a Cornishman and man of letters, gives us in this paper a few, too few, biographical particulars respecting his intimate friend the poet as introductory to some of his charming verse. Of both Daniel and Rendle I may have more to say hereafter, as both are worthy of remembrance for good literary work.

Luke Daniel was born in the parish of Lansallos, on the edge of Polperro, in the year 1810; learnt and followed the profession of a carpenter; left early for London, where he ended a somewhat troubled life in 1856. Early in his boyhood, in his rural home, by some inborn impulse, he took to verse; singing as spontaneously as his neighbours the robin, the linnet and the thrush. The poem, "Three Homes," in "*Temple Bar*;" gives a fair sample of his genius in its sedater mood; but perhaps the following verses written with a free pen, as they have a good deal of local colouring, may find a place in your columns. They show Daniel in his gayer vein, and associate his memory with that of Richard Quiller-Couch, a natural philosopher who died too early for his fame, a compatriot and friend; two Polperro boys.

The occasion of these verses was that Daniel, in 1840, after many years of absence, visited his home at Polperro, and made many excursions to revisit the scenes of his boyhood, and (his family representing a large family tree in East Cornwall), to call on "cousins by the score." One of these journeys led him in the company of R. Q. Couch to the north-east of his home. Couch rode "Old Grey," a very docile though spirited animal, and withal a great favourite of its owner. Old Grey went through a long and tedious journey without apparent fatigue having visited St. Cleer's antique well and cross, the Hurlers, Cheesewring, and last but not least the many cousins. A halt was made at Liskeard by the main party; but R. Q. Couch, who had imperative work as a doctor at his home, Polperro, twelve miles distant, rode his old horse back. Old Grey never fairly recovered this journey, for his heart was willing but his years were gone. He died soon after. The news of Old Grey's death brought from Daniel—

ANOTHER "GRAY'S ELEGY."

I hope Old Grey has found his way
To some Elysian field,
Where mellow showers and sunshine may
Immortal pasture yield;
Or that his soul has found a stall
Whose rack and manger say,
"Behold the scene thy dreams reveal'd
Of constant corn and hay!
Thou wert no common-minded beast
To hail our everlasting feast
With a prophetic neigh."

The nag a little child may lead,
As well as the stiff-necked steed
Must share the general doom,
And on his last sad litter lay
Bones that must soon be dragged away
To some unhallowed tomb;
Or be exposed in open day
For hungry dogs and birds of prey
To mangle and consume.
But thou has left a name, Old Grey,
To put to shame all such as they
Who kick and bite their groom.

Greatly, poor gelding, do I fear
It was that foggy saint, Saint Cleer,
With her Druidic fanes;
Her rugged cross and ruined well;
Her rocks that earth's convulsions tell,
Her swamps and narrow lanes,
Who gave thy honest heart the wound
Which brought thy grey head to the ground.

Yet thou didst seem to scorn alike
All obstacles of dell and dike,
Grey stone and granite rock;
Bounding with an elated hoof
O'er all, as if it had been proof
Against each stumbling block.
Cursed be all barren downs and bogs,
For these which brought thee to the dogs.

Had it sufficed us to explore
The Hurlers, and to clamber o'er
The Checsewring's mighty mass,
Instead of spurring thee once more
In quest of "Cousins" by the score
O'er mound and through morass,
Thou mightst't have heard the cuckoo sing
Welcome to many a future spring.

But thou art gone! 'Tis ever so!
The best are still the first to go:
Thy lot with man's agrees,
Or I, a most unworthy wight,
Should never thus have lived to write
So many elegies,
While forms of grace and hearts of truth
Are gathered to their graves in youth.

His friend and companion, Couch, died in 1863, which led Daniel to pen us these pensive lines:—

"Now the rider has turned into Death's dark way
From the road of Life like his own "Old Grey;"
And we, without sight or sound of him,
Pass wearily on, through defiles dim
Where Nature has woven too close a net
To allow us to see our own sunset.

We still pause to reflect on an earlier day
When we travell'd together Life's open way
Amid the bright sunshine of od'rous May.
We can muse on the change from flower and green
In the course of the journey upon the scene,
And think we discover in every bend
Of the road before us our journey's end."

I will give a specimen of the ordinary note to which his song was attuned. It was prompted by the death, in one night, of two infant children of his constant Southwark friend, Rendle.

IN MEMORY OF * * * AND * * *

Two babes together lay one summernight;—
Their laughing eyes were clos'd, their faces pale,
Yet, playing on the window-panes, the light
Of the full moon seem'd mapping out a tale
Of flowing rivulet, and flowery vale,
And dewy morning that looks doubly bright
To the young eye of innocence. "Invite
That moon," their stricken parents said,
"To tell a sadder tale, our little ones are dead!"
But the pale moon put forth her silvery hand
To stop a cloud that would have veil'd her face
And smiling hopefully replied, "The land
Which infant spirits with their presence grace
Is lighted by a brighter lamp than mine,
And scenes of greater glory than ye trace
On the green earth, beneath the golden sun,
Create a heaven to shelter and embrace
Whate'er of infant purity is won
From all that must in life be suffer'd, said, and done."

f'ɔlmin. T.Q. COUCH.

EDWARD CALVERT, A CORNISH PAINTER.

Mr. T. Q. Couch (Bodmin) calls attention to the following, which appeared in the *Athenæum*, No. 2,913, August 25, 1883, p. 251:—

"Mr. Richmond kindly permits us to print this, his letter to a friend:—'I am sorry to say I have little or no nformation to give you about my old friend Calvert. Palmer would have told you anything had he survived his own and my friend; but, alas! I only am left of a little band who reverenced Blake as their chief, and very sincerely loved art for its own sake. But attainment falls short of aspiration, and certainly Edward Calvert did but administrate powers which, if the spur of necessity had urged his natural gifts to their full use, might, and would, I think, have produced works of uncommon beauty. Calvert's father was a naval officer, and he himself began life in the navy, and served as a midshipman in Sir Charles Penrose's ship; was in action, where I cannot now remember, but his dearest shipmate was killed at his side, and he soon after left the service to follow the arts, which I have heard him say he used to pursue by the dim light of the midshipman's cabin. For a time he studied under a Mr. Ball, who had learnt his art in France and also under Mr. Johns, a well-known landscape painter in the West (I ought to have said that Mr. Calvert was a Cornishman). He married early to Miss Binning, came to London, and studied in the Royal Academy Schools. The first time I met him was in the library at Somerset-house, when Stothard was librarian, between fifty and sixty years ago. Mr. Calvert then lived at (17) Russell-street, North Brixton, whence several of his woodcuts and plates are dated, prominently the "Ploughman Ploughing the Last Furrow," a work of great beauty in the print, but as drawn upon the block before it was cut was of *superlative* beauty. There he executed some works in tempera and oil, one of which he sent (1825) to the Royal Academy. It was of a nymph opening a way for herself through a nut-tree copse. Alfred Chalon was so charmed with it that he called upon the painter to express his admiration of the work, and

likewise his regret that it was hung too high. After this Mr. Calvert bought a small house at (14) Park-place, Paddington, and built a studio in his garden, where he went on for years producing, and afterwards destroying; and I think before he removed to his final dwelling at Hackney, he destroyed the blocks and plates, impressions from which are now so precious. I ought to have told you that his studies in anatomy were very thorough, and during the cholera time in London, about fifty years ago, he still pursued his studies in one of the great hospitals—I think it was St. Bartholomew's. He then went to Greece; after this he never left England. Of the art of Greece in all its branches—painting (so far as known), sculpture, and architecture—he was an ardent admirer. Casts of Greek genius he collected and studied. His choice in all things was classical as distinguished from Gothic and Mediæval. For some years he worked diligently in a life school in company with Etty, of whose powers he thought highly. But where is the fruit of all this? Echo answers, 'Where?' For he was always at work, 'always stretching out his hand to grasp that which he could not attain, and, dissatisfied with the result, destroyed the attempts, so that really very little remains to testify to his great gifts and attainments. He was a great lover of Plato, and admired W. Savage Landon very much. As a young man I remember he often quoted 'Childe Harold,' and he was a very great friend of Derwent Coleridge, a lover of Wordsworth, too, whose poetry he read aloud exquisitely. Chapman's Homer and some of his hymns, especially that to Pan, I have often heard him read. Like Keats he projected himself with great force upon the old world of Greece, and I have seen designs of his (which he used to bring to a monthly meeting held by us) which had a savour of antique pastoral that I have never seen surpassed. But they were only sketches, and most of them were, I suppose, made away with, after his wont. Mr. Calvert was eighty when he died, after an illness of forty-eight hours' duration. His faculties were quite unimpaired to the end. I never saw him use glasses, and I think he did not require them. In person he was short and squarely built, with a forehead rather broad than high, with an expression rather contemplative than observant. Mr. Lumell, senior, used to say he looked like one of the old prophets, by which I think he meant a seër of much that was hidden from others. I have written this as fast as I could without premeditation, correction, or arrangement, for if I attempted to write anything worthy of my old and dear friend my pen would fail me. I send you a photograph of Calvert."

Mr. Couch supplements the above with a query—"Where was Calvert born?" EDITOR.

Replies.

THE INSCRIBED STONE AT LUSTLEIGH CHURCH (652).—In thanking Mr. E. Parfitt for his reply to a query on this subject, I would say that I have just met with the following in a local Guide Book:—"The letters are very much defaced, but appear to be 'CATVIDOC CONRINO.'" I shall be glad if any of your correspondents can give me further information on the subject.

Teignmouth. P.F.R.

BURY OF BURY.—Can any of your readers tell me whether any descendants of this family exist? Walford's County Families, 1865, gives Incledon Bury, one of Doniton House, but this must be obviously in error. The last Vice-Admiral Bury, to whom was bequeathed the Bury estate by the widow of Thomas Bury late of Bury, was the grandfather of the late lamented Leutenant-Colonel Bury-Russell, who died a few months since.

Barnstaple. W. H. KELLAND.

EGG BUCKLAND.—In an inquisition made in the 33rd year of Henry III. (1248-9), the name of the above manor appears Hekebokel. Afterwards, in the same document, the Church of Ekebokel is spoken of as being in the gift of the Prior of Plimpton. This seems to prove that the name of the manor is derived from that of Heche, the Saxon holder at the date of King Edward's death. Indeed, from the above document we are able to verify one stage in the transition from "Heche" to "Egg" Buckland.

J. B. D.

PIGHTEL.—Pightel means a small piece of ground, (Halliwell). Doubtless your correspondent's quotation can be explained by the following entry on a survey taken after the accession of James I.—"One field called Westfield, in the middle lyeth one acre called 'Bellrope acre,' which is for finding of bell ropes for the said parish of Eltham."

London. WYVERN GULES.

BOTUS FLEMING.—The effigy in Botus Fleming Church is said to be that of Sir Stephen de Fleming, one of the early Crusaders, who probably shared with Richard I. the perils and glories of his campaigns in the Holy Land. Sir Stephen is credited with having built or founded the church, and in it endowed masses which should be offered perpetually for the repose of his own soul, and the souls of his ancestors and all relatives. All these pious deeds were not exactly free-will offerings, but acts of contrition and repentance, and to make atonement for some serious crime which he had committed against the laws of God and His Church, which demanded a severe penance to be commuted by the erection of this church, and the propitiatory prayers of the priests. When Sir Stephen de Fleming was called from earthly cares, his body was laid to rest within this church, beneath a low obtuse arch, on the north side, and here may be seen the interesting effigy of the doughty Crusader and humble penitent lying recumbent in chain armour, one arm supports his shield, and his right hand holds his trusty sword, the legs are crossed and the feet rest upon the back of a lion couched. (A similar effigy may be seen in Coleshill Church, co. Warwick). When I visited the church at Botus Fleming a few years ago the effigy was hidden behind some wainscot, which, I believe, is since removed, but the legend that the old knight had built the church as an act of reparation or penitence was alive in the parish. An old man whom I met in the churchyard said in answer to one of my questions:—"They tell me

one Fleming, who is buried inside, built the church to get his sins forgiven for some very wicked crime." Here was an instance of an almost forgotten fact lingering around the old church, and which had entwined its legend about its history. But from whence came this Stephen de Fleming? His family was an importation from the continent; a Flandrensis was amongst the followers of the fortune-seeking Normans. Stoke Fleming is said to be the place of their early settlement in Devonshire, and that from there a branch of the stock settled in Cornwall at a very early period. This Stephen de Fleming, held the manor of Botus Fleming by tenure of knight's service. Sir Richard de Fleming, father of Stephen, was High Sheriff of Cornwall in the reign of King John. Of the Cornish Flemings was one Robert, who married Hester, daughter and heiress of Sir Simon Berkeley, and had issue Jane, daughter and heir, who married Robert Fitzwalter, High Sheriff of Cornwall, 7th Richard II, obiit the following year. There were not wanting Flemings of Botus Fleming in the male line until some time in the reign of Henry IV., when an heiress only bore this ancient name, and owned the hereditary broad acres. That fair lady gave her hand to a Coplestone, and endowed him with her patrimony. Some have supposed that the effigy in this church commemorates one of the old and knightly family of Dawney or D'Aunay, whose heiress married Courtenay. The name of Fleming still clings to the parish and church, and without doubt I think we may conclude that the old Crusader who fought gallantly under the lion-hearted king at Acre and Ascalon ended here an eventful life, and that his dust has for nearly seven centuries rested beneath the pile he erected to God's glory, and for the peace of his own soul. The arms borne by Sir Stephen Fleming were:—*Vaire, a chief chequy, or and gules.* Some of his ancestors emblazoned their shields with, *Chequy, or and gules, on a chief of the first, 3 lapwings azure;* and also *vaire, a chief chequy, or and gules, all within a bordure, sable bezantée.*

Stoke. J. W.

CURIOUS STONES AT CHAGFORD.—I am pleased to find that a correspondent of the *Western Antiquary* is interested in these stones. Had I expected any one would have gone to look for them, I should have been more explicit with regard to locality. For the guidance of "Hibyskwe" or any other seeker, I might say two of them are in the road leading from Chagford to Thornworthy, about a quarter of a mile above Yeo farm and mill, and close to, but a little below, Frenchbeer farm; these are one on either side of the road, and placed at the foot of the hedges that form its sides. The third is in a small coppice attached to Yeo, not far from the farmhouse. The obliging owner, Mr. Perryman, would, no doubt, if asked, be pleased to point it out. The remaining two are at Tincombe, about three minutes' walk below the well-known Feather-Bed Lane; these have been used in forming the hedge, and are also one on either side. When "Hibyskwe" has seen the stones he will, I think, conclude they were never in the use of a wheelwright. With regard to the editor's remarks in the April number that they are old millstones, I might observe that millstones have always a hole *quite* through them; in these the hole is only bored *half-way* through. All are wrought on one face only, which would lead one to suppose that when in use they were laid flat and the under-side buried in the ground.

Torquay. S. H. S.

"*Weekly Mercury,*" *September 29th,* 1883.

Notes.

CHARLES KINGSLEY.

The following interesting note respecting this modern Devonshire Worthy appeared in the *Liverpool Mercury*. September 18, 1883:—Mr. Frederick Marshall, parish clerk of Eversley (Hants), writing to a Reading paper, in reference to the report of the recent visit to Eversley Church by the Berkshire Archæological Society, says—"It would appear from the report that a friendly rivalry existed between the late lamented Canon Kingsley and his churchwarden as to the spot where each should finally rest. I, having been present when the alleged conversation took place between the canon and his churchwarden, can give the facts as they occurred. The churchyard was enlarged in 1860, and shortly after the conversation I met the canon and his much-respected churchwarden, Mr. George Banister, by appointment, to assist in arranging the new ground, when the canon, in his usual familar style, called my attention to the spot he had selected for himself, in these words:—'Fred, when I die, mind you bury me in this spot, with no useless bricks and mortar, but in a plain grave; I shall shortly mark it by planting two shrubs, one at the head, the other at the feet; and my old friend Banister, here, wishes to be at my feet; so you will carefully keep this ground for us.' From that moment there was no question as to the spot each should occupy, and the request has been complied with in both cases."

ARE PHŒNICIAN AND CORNISH SOMEWHAT ALIKE?

It may be of interest to see what authentic writers on Cornish history, &c., have said on this matter.

Apart from the testimony of history and the opinions of philologists, it seems natural to expect that the Phœnicians who traded for so long a time with the people of Cornwall must have influenced the language.

Perhaps an examination of Cornish mining terms may afford evidence that many of them have come down by direct descent from the Phœnicians.

There are some remains of the Punic language still existing (as in the Pœnulus of Plautus), and it is remarkable what a likeness there is between the Punic and the Irish, an allied language of Celtic Cornish. Opinions vary, of course; but, whatever modern writers may say, the authors cited below certainly knew something of what they were writing about—acquainted as they were with the traditions and the ancient language of Cornwall.

The following are the extracts to which I wish to call the attention of your readers:—

PHŒNICIAN AND ANCIENT CORNISH.

"The Cornish, the Irish, the Highland Scots, the Welsh, and the Armoricans, had all one and the same language. Even at this moment (1803), after the lapse of so many centuries from their separation, they would have no great difficulty in understanding each other.

"That a Welshman, a Breton, and a Cornishman actually did converse together at Plymouth a few years since is a well authenticated fact."—Polwhele's "History of Cornwall," vol. i., p. 114—Ed. of 1803

"The Passion, a poem written in Cornu-British, is not easily understood by the Welsh, from the intermixture of those idiomatic expressions, originally borrowed from the Phœnicians."—Scawen's MSS., as referred to by Borlase, Nat. Hist., p. 314.

"The language at that time (the time of the Phœnicians) . . . . is chiefly to be ascribed to its genuine introduction from the shores of Greece and Sidon."—Preface to Pryce's "Archæologia Cornu-Britannica."

"The Phœnicians, it is true, spoke nearly the same language as the people of Devonshire and Cornwall. The British, the Irish, the Erse, and the Phœnician, were branches of the same Oriental tree . . . . but the Phœnicians, from their mercantile connections and various intercourse with half the nations of the world, soon permitted their dialect to be corrupted by foreign words and phrases; in this adulterated state, they introduced it into Danmonium (now Devon and Cornwall).

"There are many who represent the ancient language of Danmonium, as no other than the Phœnician."—Polwhele's "Hist. Views of Devon," pp. 170-1.

"With respect to the Phœnicians, Dr. Borlase asserts that the colonisation of the west by this people has no other foundation than the names of places derived from Phœnician words."

According to Sammes, the very name of Cornwall is derived from *cern* or *kern*, or *cheran;* a Phœnician word for a headland promontory, or point of land like a horn. Cornwall has two such points of land, the promontory called Bel ir or promontorium belerium; the other, Meneg, from the Phœnician word Meneog, a peninsula. And thus Danmonium, including Cornwall and Devonshire, comes from *dan* or *dun* a Phœnician word for a hill, and *moina*, signifying mines, in Phœnician.—See also Hooker, p.2, quoted by Polwhele in "Hist. Views of Devon," p.p. 172-3.

"But as the aboriginal Britons and Phœnicians had one common origin, it is difficult to discriminate between the language of the one and the other."—"Hist. Views of Devon," by Polwhele, pp. 178 and 186.

Plymouth. FRED. W. P. JAGO.

[We have received from Dr. Jago an interlineal translation of the Ten Commandments from ancient Cornish into English. This translation will be printed in an early number.—EDITOR.]

INSCRIPTION ON A SUNDIAL AT SHALDON.

Since sending you the inscription on a sundial at Stokeinteignhead, I have visited the spot indicated in the "Ramble," and find that it should have been at *Shaldon*, as the dial is situated much nearer the latter than the former place.

It was erected, I am informed, with the seat in front of it about twenty years ago, and is thrown open to the public by Capt. A. Græme, R.N., of Font-hill, Shaldon. It stands on a pillar about 5 feet high, the inscription being on two tablets of white marble let into the front of the pillar, facing the seat. Father Time (?) appears to have been rather rough with it since its erection, as the brass part is now nowhere to be seen.

Teignmouth. P.F.R.

PRAISE OF EXETER BY A BISHOP OF THE LAST CENTURY.

Contributed to the *Western Antiquary* by Mr. W. B. RYE.

(To the Editor of the *Exeter and Plymouth Gazette.*)

Sir,—My friend, Dr. Richard Garnett, the learned Superintendent of the Reading-room at the British Museum, has favoured me with the transcript of a letter, of especial interest to Exonians, written by Thomas Rundle, Bishop of Derry, to his friend, Dr. Alured Clarke, who had just been appointed Dean of Exeter. The writer, who was a native of Tavistock, cannot too warmly extol the "Ever Faithful" City, his "first love." Dr. Clarke was a pious and benevolent man, and is said to have spent the whole surplus of his annual income in works of hospitality and charity. He is especially remembered as the chief promoter and founder of the Devon and Exeter Hospital, of which he laid the first stone on Thursday, the 27th of August, 1741. The ceremony was imposing, and the day was one of great rejoicing. A procession was formed from the Chapter-house to Southernhay, where a party of soldiers were drawn up, who fired three volleys. The Cathedral and other bells were rung, and general gladness prevailed. The Dean made an "excellent and solemn oration on the occasion, offering up his prayer to the Almighty for success in the undertaking, recommending to those who were in affluent circumstances the duty of assisting the poor in time of sickness, and exhorting the poor to be obedient to their superiors and grateful to their benefactors." (Jenkins's "Hist. of Exeter," 2nd edit., p. 202) The ground on which the hospital was erected was generously presented by John Tuckfield, Esq., one of the members for the city.

The Dean died in the following year, 1742, and his friendly correspondent, the Bishop, who was an associate of Pope, Swift, and other eminent literary characters, and was noted for his elegant manners and brilliant conversation, died the year after.

Mr. George Townsend has kindly informed me that the Hospital possesses three portraits of Dean Clarke. One in the board-room is a large and fine painting in oil by James Wills; another smaller portrait in crayons hangs in the dining-room, and also a mezzotint engraving after the same artist, but differently treated. Mr. Wills was originally a professional artist, but subsequently became a clergyman, and died Rector of Little Stanmore, Middlesex, in 1777.

I remain, yours faithfully, W. B. RYE.

Exeter.

[COPY.]

To the Rev. Dean Clarke.

Barrington, September 9, 1740.

My Dear Friend, — If I was not the most inactive mortal living, I would quickly come to you at Winchester to assure you what esteem and affection for you have ever been in my heart; but I believe I must defer my visit to you till I can pay it in that city (Exeter) where I was educated, and which still continues the delight of my imagination. Though I think it by far the finest climate and most agreeable place of residence in England, yet it never appeared in so far [fair ?] a light to me as it will when I see you presiding in its cathedral. I have still some few valuable acquaintance left in that country, who will think themselves happy in your friendship and rejoice to perform to you all the self-rewarding duties of good neighbourhood, and I am confident they will think themselves more obliged to me for making them known to you than for all the other civilities it has ever been in my power to show them.

Your house there, as well as I remember, is large, but gloomily situated under the shadow of the church; crowded with houses in such a manner as not to suffer you to have any gardens of value; but the variety of public walks round the town and the beauty of the landscapes and the warmth of the air will make you ample amends for every inconvenience at home, if any such there be. But I am just informed that you have not yet taken possession of it. Whence this delay? I hope it is not from indifference. If you go down next spring I will offer you my company if that can make the journey more agreeable. You will find there everything that your hospitable heart can desire in greater plenty, greater elegance, and at less expense than in any city in England, and, I may almost say, Ireland, if I am not deceived by my memory and my friends. Forgive my indulging myself in the praises of my first love to one who is to enjoy her beauties, whilst I am banished to Thule, far from sunshine and the conversation of those friends whose company would make even Thule pleasant and sunshine forgotten. If you have any taste for gardening, and cultivating and amassing any kind of vegetable riches, the trees there shoot with a more luxuriant verdure, the flowers glow with warmer colours, and the fruits ripen to a richer flavour than in any part of this island, and the fig and the grape scarce desire better skies.

T. DERRY.

(Letters of Thomas Rundle, Bishop of Derry, Dublin, 1789, pp. 148-154.)

SALUTES IN PLYMOUTH SOUND.

NARRATIVE OF WHAT PASSED AT PLYMOUTH ABOUT SALUTES WITH THE FRENCH MAN-OF-WAR.

"Captain Joyeux in the Gironde, a French ship of war came into Plymouth harbour the 23rd November, 1728. She past by the Gosport riding between the island and the main. Captain Drake sent his boat with Lieutenant, Smith on board to enquire whence she came, but no salute was demanded, nor was any given either to the man of war or to the Citadel, which latter the French Captain excused by reason of the badness of the weather.

On the 29th the French ship went out of the harbour and passing by the Gosport, Lieutenant Smith (who was the commanding officer) hailed the French Captain to take in his Pendant, he answered he would salute the Fort only. Lieutenant Smith replied that was nothing to him and insisted on his taking in his Pendant or else he should compel him, when it was taken down and presently hoisted again, and the French ship firing eleven guns. Lieutenant Smith answered the salute with the same number.

Captain Joyeux says, the Fort began to return the salute, but was interrupted by the Gosport, notwithstanding he told Lieute ant Smith that he designed the salute for the Fort.

Colonel Symonds, commanding officer of the Citadel, says that he had promised the second captain of the French man of war, gun for gun, but perceiving he saluted when abreast of the Gosport, he took no notice of it. Lieutenant Smith says he knew nothing of the agreement between Captain Joyeux and the commander of the Citadel, but the ship being under sail, he took up the salute, and the Fort did not begin before him.

The instruction to our captains directs them to oblige Foreign ships to strike their topsail and take in their flag, if they meet with him in His Majesty's seas."

The above is copied from a MS. document preserved in the *Plymouth Proprietory Library*. Some further information about the regulations regarding salutes in Plymouth Harbour, and respecting the jealousies existing between the commander of the Citadel and the commanders of His Majesty's Ships, would be of interest. It would also be useful to ascertain what was the exact procedure when the topsails were struck, and the date when England gave up her claim of obliging all foreign ships to acknowledge her supremacy on the sea.

15, Queen Anne's Gate, S.W. GEORGE C. BOASE.

TO THE TAVY.

FROM POETICAL REMAINS OF THE LATE EDWARD ATKINS BRAY, B.D., F.S.A.

(Selected and Edited by Mrs. BRAY, 2 vols. London, 1859.)

Oft, Tavy! as I roam thy banks beside,
The straw-thatch'd roof with fondest gaze I view,
Where far-famed Drake * his infant breath first drew,
Spain's dread destroyer and Britannia's pride.
In heaven confiding as his only guide,
O'er unknown seas he led his daring crew;
First o'er the globe the liquid circle drew;
And crown'd Britannia empress of the tide.
Oh! may those walls to times unborn remain,
And tell how Heaven all bounteous, has decreed
That native worth, tho' lowly, may attain,
From deathless Fame, a mortal's highest meed.
Thus the tall tree that shades the subject plain,
Once crush'd beneath its sod, a viewless seed.

* The humble roof under which Drake first drew breath, and passed his infant years, not very long since was pulled down to make room for some farm buildings.

Queries.

657.—TILLY FAMILY.—Can anyone inform me from what branch of the ancient Somersetshire family of Tilly, the late Mr. Tobias H. Tilly, of Falmouth, was descended? The *Illustrated London News* (No. xl, p. 475, 1862), in commenting on his (Mr F. H. Tilly's) family, says:—"The family of Mr. Tilly is one of great antiquity and the name is on the roll of Bath Abbey. After the conquest, the family from which he claims descent, resided in Somersetshire, where it owned extensive possessions.

The family has only been settled in Cornwall for a century. Mention is made in Burke's "Peerage and Baronetage," and also Burke's "Commoners" of the family, who were connected with Monk of Potheridge Walrond, Gough, of Oldfallings, in Stafford, and Gallop, of Strode House, in Dorset; they were also seated at Cannington, in Somerset, at Thornford, near Sherborne, and at Beckenham, Kent. This family is not, I believe, related to the former owners of Pentillie Castle; and if any one can give me any information regarding the above subject, I shall be much obliged to them.

St. Austell. TILLY.

658.—ELECTIONS IN OLDEN TIMES. — *Apropos* of the Corrupt Practices Bill, there are some quaint legends (possibly founded on truth, or actually facts), about the cost of elections in Cornwall and Devon, and the mode in which they were conducted in the olden times. Mozeley's "Reminiscences" give us some hints about Devonshire elections. As for Plymouth and Devonport, even I can recollect some of the processions at elections. A dissolution of Parliament used to open prospects of great entertainment for little boys, and something more for certain independent electors. Some curious pieces of political and social history might be unearthed, and recorded by inquiry into the traditions about our elections. Will some of your aged correspondents favour us with their recollections of these matters?

PENWITH.

Replies.

BISHOP BONIFACE.—If we want to determine the name of a Bishop of the Eighth Century, we must go farther back than Miss Yonge, Aikes, Chalmers, or even the "Biographie Universelle." In the case of S. Boniface, we have the evidence of his own letters, and letters addressed to him, and it is clear that his name was Winfrith, Latinized into Winfridus. In most of his letters he styles himself by his name in religion, Boniface, but in some letters, mostly to and from his English friends, he is called Winfrith. His letters were edited by Wurdtwein, whose edition is reprinted in Migne's Patrologia, vol. lxxxix, and since (the best edition) by Jaffé in the third volume of the Bibliotheca Rerum Germanicarum. Some of them are printed in Haddan and Stubbs' Councils and Ecclesiastical Documents, vol. iii. In the letter from Daniel Bishop of Winchester, commending Boniface on his departure from England, he calls him portitorem relegiosum presbiterum . . . Wynfrithum (11 Jaffé, Haddan, p. 302). In Boniface's own letter to the English Bishops, asking their prayers, he calls himself Bonifacius qui et Wynfrethus. (39 Jaffé, Haddan p. 313). A letter to Boniface from Ethelbert King of Kent is addressed Domino beatissimo . . Archiepiscopo Winfrido cognomento Bonifacio Ethilbertus rex Cantæ etc. (73 Wurdtwein Migne 773). A letter from his friend Eadburga is addressed Venerando Dei famulo—Bonifacio sive Winfrido (3 Wurdtwein Migne 690). In a letter to Eadburga he calls himself Winfredus exiguus in Christo Jesu (20 Wurdtwein Migne 713). Other letters in which he is called Winfridus or Wynfrithus are 3, 27, 30, 31, 33, and 41 Wurdtwein, all printed by Migne. He is nowhere called Wilfred, which must be a mistake or misprint in the biographies mentioned by Mr. Parfitt. I may mention that there is an accurate and useful little biography in Wright's "Biographia Britannia Literaria."

Plymouth. JOHN SHELLY.

SAMPFORD SPINEY.—I do not think it at all likely that the name of this parish is derived from spinetum. Very few old English names of places, if any, are derived from Latin words, but are nearly all derived from Celtic or Saxon words. Nor is Sampford Spiney famous for thorn, but much the contrary. The native trees seem to be chiefly oak and mountain ash. Our middle class are much too fond of Latin words, and woefully neglect their fine old English. Sampford is probably derived from Sandy-ford, and Spiney from a former lord of the manor, who may have rejoiced in a name derived from the Latin. As your correspondent Mr. Crossing points out, there are other Sampfords in Devonshire, with the name of the lord affixed and not prefixed. The fords and bridges were very important features in a country in olden times, especially where rivers were the boundaries of vils, or village communities; thus their names would survive. The building of a bridge was once a mystery, a religious rite, and a secret of the priesthood. Hence Pontifex and Pontiff. It is not unlikely that the Abbots way, a most intereresting path across Dartmoor, alluded to by your correspondent, Mr. Crossing, led from Nun's Cross in a direct line over "Sandy-ford" to Tavistock, the now famous Hay-Tor site showing distinct trace of it.

Sampford Spiney. W. F. C.

PIGHTEL.—The holder of the "Bellrope Pightel" evidently was the person who occupied the "small close or field" which some donor had set apart for the purpose of providing funds for keeping the bellropes, &c., in order' "E. Cole's Dictionary 1717," gives "Pickle, Pitle, Pightel," ("Piccolo, *small*)—*a small close.* "Bailey's Dictionary, 1770," says "Pickle, Pightel, Pingle,' *picula*, a small parcel of ground enclosed with a hedge. Webster and Worcester, 1858, define it similarly, only adding the statement that it is an "English Law" term.

H. SHARROCK.

CHUDLEIGH.—A correspondent asks if a "History of Chudleigh" exists. In 1850, when I was a boy at the Chudleigh Grammar School, our third master, Dr. Halle, published a small "History of Chudleigh." Another by Miss Jones appeared in 1852, and I remember that the lady's book was held to be much superior to that by the doctor. I have never been able to meet with a copy of Dr. Halle's book, but it would probably be found in the possession of some long-established resident. Dr. Halle was, I think, of German extract, and had taken a degree (Dr. of Philology, probably) at a German university. He was an ardent botanist, and his pupils took a delight in teasing him, and bringing to him the commonest plants with assumed excitement, and pretended belief that they had found some very curious specimen.

Exeter. S. T. WHITEFORD.

INSCRIBED STONE AT LUSTLEIGH.—I do not think that the Roman-British inscription on the stone at Lustleigh, has been either "distorted" or materially injured. On the contrary it seems to be very legible and intelligible for an inscription of this kind. No doubt it is mortuary, but has nothing to do with "burying in church porches in very remote times." Its present occupation as the threshold of the porch is not its original purpose. The stone is probably at least a thousand years older than the porch which rests upon it, or than any other visible part of the entire church, and it was no doubt a perpendicular memorial of the person whose name and whose father's name it bears. I cannot just now find a copy of it, but it may be seen in the appendix to Professor Rhys's *Celtic Literature*, with his note upon it. If it be not a sacrilegious suggestion, may there not be a continuation of the inscription on the other side of the stone?

Bristol. THOMAS KERSLAKE.

Notes to the Illustrations, &c.

We give in the present number illustrations of two more Dartmoor crosses, from sketches made by Mr. W. Crossing, of Splatton, South Brent. These crosses, together with others, which will appear in a future number, will be fully described in an exhaustive article now in course of preparation by Mr. Crossing. We may add that the article as well as the engravings have been prepared expressly for the *Western Antiquary*, and that we are much indebted to our correspondent for his kindness and liberality in bearing the expense of their production.

EDITOR.

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THE

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Notes.

THE TEN COMMANDMENTS IN ANCIENT CORNISH, WITH A TRANSLATION INTO ENGLISH.

[By Fred. W. P. Jago.]

The ancient Cornish is according to the orthography of the Cornish dramas, as "written in the thirteenth century, and may have been . . . . even of the ninth century." (See "Williams's Lexicon Cornu-Britannicum.")

AN DEC ARHADOW: PO AN DEC
THE TEN COMMANDS: OR THE TEN
GORHEMMYNADOW DEW.
COMMANDMENTS (OF) GOD.

Dew a gewsys an gerryow-ma ha leverys; Me yw an
God (a-) spoke the words here and said I am the
Arluth dhe Dhew, nêb a's dros dhe-vês a'n Tyr
Lord thy God, who brought you away from the Land
Misraim, dhe-vês a'n chy habadin, *(alias,*
(of) Egypt, away from the house (of) bondage, (or)
gwasanaeth.)
slavery.)

1. T'e ny's bydh Dewyow erell mês ve.
To thee there shall not be Gods other than me.

2. Na wra dhys honan nêp del gravys, na havalder
Make not to thy self any image graven, nor likeness
tra vyth ûs y'n nêf awartha, po y'n
(of a) thing ever, that is in the heaven above, or in the
nôr a woles, po y'n dour yndam an nôr. Na wra
earth below, or in the water under the earth. Do not
ty plegy dhe remma, na ga wordhyé; rag me an
thou bow down to these, nor them worship; for I the
Arluth dhe Dhew yw Dew a sor, hag a vyn dry
Lord thy God, am (a) God of wrath, and will bring
pechasow a'n tasow war an flechys bys an
(the) sins of the fathers upon the children even to the
ressa ha'n pesweré denythyans a'n nêb n'am
third and the fourth generation of them who do not
pertho ve; hag a vyn dyscudhé trueth dhe milyow
honour me; and will shew mercy unto thousands
a'n nêb ûs ow caré, hag ûs ow gwythé ow
of them who be (a-) loving, and be (a-) keeping my
gorhemmynadew.
commandments.

3. Na wra cemeres hanow a'n Arluth dhe
Do not take (the) name of the Lord thy
Dhew dhe soul, *(alias,* hep ethom,) râg an Arluth dhe
God to waste, (or, without need,) for the Lord thy
Dhew ny vyn sensy e dipêh, nêb ûs cymeres ef hanow
God will not hold him sinless, who is taking his name
dhe soul, *(alias,* yn gwâg.)
to waste, (or, in vain.)

4. Perth côf dhe gwythé sans an dydh Sabboth;
Bear remembrance to keep holy the day, Sabbath;
whêh dydhyow te wra whêl, hag a wra myns ûs
six days thou doest work, and (shalt) do all that is
dhys dhe wûl, més an sythves dydh yw an Sabboth
to thee to do, but the seventh day is the Sabbath
a'n Arluth dhe Dhew. Yn dydh-na te nyn wra
of the Lord thy God. In that day thou shalt not do
echen a-whêl; te na dhe vab, na dhe verch, na
any kind of work; thou, nor thy son, nor thy daughter, nor
dhe dhên whêl, na dhe vôs whêl, na dhe lodnow,
thy man servant, nor thy maid servant, nor thy cattle,
na'n dên-uncouth ûs aberth dhe dharasow. Rag yn
nor the stranger that is within thy doors. For in
whêh dydhyow Dew a wrûg an nêf, ha'n môr
six days God (a-) created the heaven, and the sea
ha myns ûs ynne y, ha powesas an sythves dydh,
and all that is therein, and rested the seventh day,
hag a'n uchellas.
and (a-) hallowed it.

5. Gwra perthy dhe dâs ha'th vam; may
Do thou honour thy father and thy mother; that
fo dhe dhydhyow hyr war an tyr ûs reys
may be thy days long upon the land that is given
dhys gans an Arluth dhe Dhew.
to thee by the Lord thy God.

6. Na wra ladhé mab dên.
Do not slay mankind; (son of man).

7. Na wra growedhé gans gwrêc dên-arall
Do not lie down with wife (of) another man,
vyth.
ever.

8. Na wra ladré.
Do not steal.

9. Na wra tyé gow erbyn dhe gontrevec.
Do not swear false against thy neighbour.

10. Na cemer whans warlyrch ty dhe
Take not a longing after (the) house (of) thy
gontrevec, na cemer whans warlyrch gwrêc
neighbour. nor take a longing after (the) wife (of)
dhe gontrevec, na'y dhên-whêl, na'y vôs-
thy neighbour, nor his man-servant, nor his maid-
whêl, na'y odion, na'y asen, na tra vyth,
servant, nor his ox, nor his ass, nor (a) thing ever,
a'n pew ef.
to own it.

Arluth, cemer trueth ahanan, ha scryf oll romma dhe
Lord, take pity of us, and write all these thy
arhadow aberth agan colonow, ny a'th pys.
commands upon our hearts, we (a-) pray thee.

CURIOUS EPITAPHS.

Perhaps the following instances, which I have myself copied, may be thought quaint or curious enough in their various ways to be inserted in your columns.

Hibyskwe.

In Beerferrers Churchyard—

"Medical assistance I would not have, but said
I will wait the time appointed by the Lord."

In Churchyard of St. John's, by Anthony. Dated 1839—

"Corruption, earth and worms,
Shall but refine this flesh,
Till my triumphant spirit comes
To put it on afresh."

In the same, dated 1712—

"Fourscore years I liv'd and almost four,
So long on me death had no pow'r,
Yet now at length my thred is spun.
Which ended well and well begun.
See now, ye mortals, how it is our fate
To fade as flowers, some soone, some late."

At Sampford Spiney—

"Divinity should always smooth our latter end,
Howe'er rough hewed our journey thither is.
"Sacred
&c.
What it pleased the great
I AM
to give him on 4th July, 1771,
pleased him to take May 3rd, 1852.
———"When this flesh
Sinks to the grave or fades upon the pile,
to smoky ashes, when the curtain's drop'd
of frail mortality, ah then, what scenes
will burst to light of bliss or endless pain.
Darkness involves the future, nor hath one
of all the myriads that have made the leap
Into that Dread profound, that dark unknown,
Returned its awful secrets to reveal."

In the same on a child of 3 years, date 1836:—

"Lo in the dust the beauteous ruin lies,
While the pure vapour seeks its native skies,
A fate like this to the sweet babe was given
To sparkle, bloom, and be exhaled in heaven."

SIR FRANCIS DRAKE, CIRCUMNAVIGATOR, AND SIR FRANCIS DRAKE, STEWARD OF THE HOUSEHOLD.

In the *Lousiad* of Peter Pindar, Canto II., may be found some amusing references to these two worthies, in which the satirist highly eulogises *the* Sir Francis thus :—

"Whose wondrous actions seem almost romances:
Who shone in sense profound and bloodiest wars,
And raised the nation's glory to the stars:
Who first in triumph sailed around the world,
And vengeance on the foes of Britain hurled."

And much more to the same effect. He compares (most unfavourably to the latter) the *great* Sir Francis with his more modern namesake, who held a position, as one of the masters of the Royal household, in the reign of George III.; and, comparing the generosity of the one with the other, says,—

"But *he*, with generosity at strife,
Who never gave a sixpence in his life;
Who, if he ever asked a friend to dine,
Requested favours that outweighed his wine:
From lane to lane, who steals with wary feet,
Just like the cautious hare that seeks his seat;
Who though a city [Exeter] near him rears her head,
And wealthy villages around him spread,
No friend, no neighbour, near his mansion found,
Like Cain, he walks in solitude around."

I presume this Sir Francis resided at Nutwell. Is he identical with the Sir Francis Henry Drake, lately referred to in the *Western Antiquary* as a botanist and a very eccentric character? Kearley.

PLYMOUTH STREET NAMES AND THEIR ASSOCIATIONS.

As I am under promise to deliver a lecture to the members of the Plymouth Institution on the above subject, I shall be thankful to any correspondents of the *Western Antiquary* who can furnish me with notes likely to be of service. Any such referring to the origin of old or present street names or to the associations connected therewith will be acceptable. The lecture will also deal with the various changes which the local street nomenclature has undergone at the hands of successive generations of Plymouthians.

W. H. K. Wright.

Queries.

659.—Crowndale, the Birthplace of Sir Francis Drake.—Can any of your contributors refer me to a work in which I can find a sketch of the birthplace of Drake as I believe the building itself has long since ceased to exist?

Plymouth. J. McDonald.

[A drawing of the house at Crowndale, where Drake was born, may be found in Lewis's "Scenery of the Rivers Tamar and Tavy," published 1823. The work is scarce.—Editor.]

660.—Warleigh Mill Leat.—As considerable doubt exists as to the date of the construction of this leat, would it not be possible for "Wyvern Gules" to give the proof

required? Surely his influence would induce the owners of the Warleigh estate to allow search to be made amongst their family papers for the needful information. If this could be obtained, the public would be in a position to judge of the merits of the theories recently advanced with respect to the Plymouth leat, this being an essential point.

H. Sharbock.

Replies.

Bideford (Origin of Name).--I am obliged to "N.D." for his reply to my query on this subject. I have since looked through my copy of Cooke's "Devon," and find by dates mentioned in it, that it was printed between 1822 (see page 89) and 1825 (see page 220), probably nearer the last date, as the Breakwater, which the last passage says "is expected to be finished about the end of 1825," is on p. 217 said to be "now nearly finished." The statement I quoted from the 3rd edition is repeated on p. 150 of "a new edition," published subsequently to 1831, the population of each town being given according to the census of that year. Perhaps, however, some of your readers may have copies of the 1st and 2nd editions. If so, a reference to them might show which first made the statement that Bideford was formerly named Renton-by-the-Ford. Would "N.D." kindly say whether the writer's name is given with the statement in the N. D. Magazine; and in what way the information is given, either as derived from ancient documents, or without reference to authority (as in Cooke)? Various grants and charters are mentioned in White's "Devon," dating back to 1271. Perhaps some of these may be available for reference to those who reside in the locality.

A Young Plymouthian.

To "Get the Sack."—The expressions, "to sack," "give" or "get the sack," are supposed to have reference to the custom among Eastern potentates of ridding themselves summarily of obnoxious persons by ordering them to be sewn in a sack, and thrown into the sea. I am inclined to think that a more probable origin is the familiar idea of sending persons out to seek a living provided with a wallet or small sack furnished with food, and a few necessaries. German artizans, at the end of their apprenticeship, are sent off thus to complete their wanderjahr and ramble for a year or more seeking employment for short terms in different places. The term "get the bullet," mentioned by Mr. Hems, I have never heard, but it may be a corruption of "get the wallet." Poke is, of course, a bag—the French "poche," a bag or pocket. Pockets were fomerly attached to, but not a part of the dress, or hung by straps from the waist or shoulders.

Exeter. S. T. Whiteford.

Childe the Hunter.—I believe "the Priory of Plymstock" never existed except in writing, and that Plymstock lands and Plympton Priory clashed together in the author's mind, just as the fact that Edmund Drake read prayers and lived in a hall by Upnor Castle, and then became vicar of Upchurch. This caused Camden to slip in styling Francis Drake's father vicar of Upnor. Or, as Carew, in his "Survey," says, Harrington of Fowey was hanged as a most notorious pirate; when, in truth, he was commissioned to try notorious pirates who were hanged. Childe could neither have devised a priory, nor the lands of a priory, which were held in frank-almoigne, but he might have built a chapel at Plymstock and attached it to Plympton Priory, without consent of the Abbot of Tavistock, lord of the manor of Plymstock; or he might have endowed an existing chapel to the prejudice of the prospective rights of the chief lord, and complications would have arisen after his death. He might have perished in the snow before the conveyance was complete, when the lands would have escheated. A dispute could be accounted for in a variety of ways, but the devise, as tradition presents it, is informal. I know no more of Childe than Prince relates, 1st edition. My point is, that we moderns should not arbitrarily reject traditions that may have a latent germ of truth which escapes us.

London. Wyvern Gules.

Leofric, First Bishop of Exeter.—In the "Leofric Missal," lately edited, with an introduction and notes, by F. E. Warren, B.D., F.S.A., together with the "Red Book of Derby," the "Missal of Robert of Jumièges," and a few other early manuscript service books of the English Church, it is stated that considerable uncertainty hangs over certain points connected with the life of Leofric. The exact place and date of his birth are unknown. Inett calls him a Burgundian. Dr. Oliver is a little more circumstantial, and describes him as "descended from an illustrious family in Burgundy;" but, as neither of these writers gives any authority for his statements, and as evidence can be produced which is inconsistent with them, the Burgundian theory may be dismissed without further notice. Florence of Worcester calls him "Britonicus," a word which has been interpreted to mean "a Breton," or native of Brittany, by Mr. Pedler and Professor Stubbs, an inhabitant of the Cornish portion of the Diocese of Crediton, by Mr. Freeman. The latter interpretation seems to be the more probable; yet a person bearing the common Saxon name of Leofric cannot have been a Celt pure and simple; and "Britonicus" can only imply that he was born in what was actually and traditionally Celtic ground, or that, at least on one side of his family, Celtic blood was flowing in his veins. But, whatever may have been his birthplace, we know that his youth was spent, and his education received, in Lotharingia, a term which corresponds geographically to the South Netherlands. By residence he was therefore a foreigner, and as such he must have come in contact with Edward the Confessor, during his enforced absence from England, 1016-42, at the court of his cousin, Robert the Devil, Duke of Normandy, who died in 1035, or of his infant cousin, William, hereafter to be known as the Conqueror.

This gentleman, although he dismisses Dr. Oliver's theory of Leofric being a Burgundian, has not made it at all clear what countryman he was, but he appears to incline to the idea that he was an Englishman. In this respect he is supported from another point by Mr. Thomas Wright. In his article on Leofric's library in the journal of the British Archæological Association, 1862, he says:—"My information relating to Leofric is derived chiefly from Godwin de Episcopis Angliæ. If Leofric was really a

foreigner, it is very remarkable that he should have collected together so large a proportion of Anglo-Saxon books, and that, instead of being, as one of Edward the Confessor's foreign friends, an introducer of foreign manners and principles, we should find him adopting an Anglo-Saxon literature, and evidently joining in that movement of substituting among the clergy, the Anglo-Saxon language for Latin, which had been going on since the time of the great King Alfred." This, it must be admitted, is apparently strong circumstantial evidence of his being an Englishman. On referring, however, to the catalogue of books presented by Leofric to his cathedral, I find that there are enumerated thirty English or Anglo-Saxon books, and against this thirty-one Latin. Mr. Wright regards this collection as that of the private library of an individual of the eleventh century, who was at the same time a scholar and an ecclesiastic. The present Missal, as far as the larger portion of it is concerned, is not English in origin, only in use. It was written in Lotharingia, and was doubtless brought over to England by Leofric, on his first arrival on English shores, and then, with considerable English additions made, one of the principal books in use at Exeter Cathedral.

We will now see what effect this library and his learning made on the bishop. Mr. Warren says: "While admiring the assiduity and generosity of the first Bishop of Exeter, we must also note his tendency and determination, in common with other foreigners intruded about the same time into English sees, to Romanize the Church of England." This, as will be seen, is directly opposed to what Mr. Wright has stated above. Roman in origin, owing her existence to the forethought of one of the greatest of Popes, and fostered at first by Roman missionaries and bishops, the Church of England had been consistently and loyally Roman in doctrine and practice. Prior to this the Anglo-Saxon Church was distinct from that of Rome, and she kept her own orders, and was governed by her own bishops. Up to the time of Edward, the Church of England kept this matter in her own hands. The Chapter, the Witenagemot, and the King all took their part; but the appointment, virtually and under ordinary circumstances, was a Royal one, and the King was most frequently described as giving a bishopric to this or that Royal nominee. But in the eleventh century we hear for the first time of bishops going to Rome for consecration or confirmation. Leofric, if he was not already a Roman Catholic, very soon became one, for he considered the Pope's leave necessary before removing his see from Crediton to Exeter, and deferentially applied for it.

Florence of Worcester says, on the transference of the See from Crediton to Exeter:—"Livingus Hivicciorum, Domnania, et Cornubiæ præsul, x Kal. Aprilis (25 Mar), die Dominica obiit; cujus post decessum, regis cancellario Leofrico Brytonico mox Cridiatunensis et Cornubiensis datus est præsulatus; et Aldredus, qui primo monachus Wintoniensis, post abbas Teavistokensis extitit, Hiviciorum pontificatum suscepit." A marginal note says that this transference was in A.D. 1046.

On transferring his see to Exeter, in 1050, he began by ejecting the nuns who had hitherto occupied the monastery of St. Peter, which was given to him over their heads by the King; and he introduced for the first time virtually regular canons to undertake the services of the new cathedral. Later on in his episcopate, we are told of his exempting the priory on St. Michael's Mount from episcopal jurisdiction, and ejecting the old body of secular canons from St. Germans, and introducing a body of regular canons in their place. The newly appointed canons at Exeter he appears to have treated with very great severity, so that William of Malmesbury termed it un-English, and said that he brought this with him from Lotharingia. This was the famous rule of Chrodegang, Bishop of Metz, 743-766, which sought to impose almost all the severities of monastic life upon those submitted to it, At the same time they were not allowed to use the name, or dress as monks; they had a common room and dormitory, a common dinner table; their food was served out daily, and clothing once a year; they were bound to keep canonical hours, and their fasts were long and severe. From Martinmas to Christmas, November 11 to December 25, they might eat no flesh or taste anything at all before 3 p.m.; they were to have no wives, and were to avoid all women as far as possible, and unmarried women like snakes. The younger monks or canons were to be incessantly flogged! This was the regimen of the kind Christian autocrat Leofric, the first Bishop of Exeter.

Exeter. E. Parfitt.

"*Weekly Mercury*," *October* 13*th*, 1883.

Notes.

DRAKE'S STATUE AT FITZ-FORD.—MORE ODDS AND ENDS.

Drake was born at Crowndale, within the parish of Whitechurch, near *South Tavistock*, and Fitz-ford is in *South Tavistock* (narrative of the Bloudy Murthers committed by the hands of Sir John Fites); but Drake's family lived in and about Tavistock from the time of Edward III. (Lay Subsidies, 47 Edw. III., etc)., if not before. John Drake was Portreeve in the reign of Edward IV. Richard Drake dwelt "in the fforthstrete in Burgo de Tavestoke" in the 14th year of Henry VIII. (Lay. Sub. Francis Drake dwelt in Tavistock, in a house held on lease for 99 years from 1st September, 1580, from John Fits; a tenement and stable in Banwell-street, and some closes and a messuage called Inswell, in the town of Tavistock, were included in the lease. There was also "a wood in Tavistock called Drake's Wood," which was sold by Alan Percy (brother of Henry 9th Earl of Northumberland), husband of Mary, the daughter and heiress of Sir John Fitz. Richard Banham, the last Abbot of Tavistock, and William Drake, who lived in Tavistock, were executors, in 1504, of the will of Walter of Fitz-ford. Another William Drake, in 1524, was vicar of Whitechurch, adjoining Tavistock. The Fitzes held a part of Crowndale and Crowndale Mill, which were devised by the above Lady Mary

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CROWNDALE, NEAR TAVISTOCK

(The Birth-place of SIR FRANCIS DRAKE).

(Fitz) to her cousin, Sir William Courtenay, of Woolborough and Powderham, who was rated for the same; his son James Courtenay settled at Walreddon. George, son of James Courtenay, witnessed the will of Edmund Drake, of Crowndale or Whitechurch, in 1732, about which time one John Drake migrated to Woolborough, where he had inherited a small freehold. He leased Sir William Courtenay's mills there with a very large estate, and was so peculiarly intimate with the Courtenay's family that they always invited him to Powderham when the Duke of Bedford was a visitor. Sir William Courtenay's grandfather married the widow of the great Sir Francis Drake; his aunt, Bridget Courtenay, married Sir John Fitz, and was the mother of Mary Fitz, who, by the way, married four husbands. No site at Tavistock for the statue of Sir Francis Drake could have been better selected than Fitzford for its historical associations. WYVERN GULES.

[We are glad to say that we have been able to obtain a sketch of the house at Crowndale, near Tavistock, in which Drake was born, from which we have had a block cut expressly for the *Western Antiquary*. The illustration will, therefore, appear in the monthly reprint which includes the present issue.—EDITOR.]

CORRESPONDENCE OF SIR FRANCIS DRAKE.

Mr. Barrow complains that he has been denied access to letters supposed to exist in the Burleigh family. He says, "As Sir Francis Drake was much in communication with the Lord Burleigh, and had frequent correspondence with him, I applied through a friend of the Marquis of Salisbury to have access to the Burleigh papers at Hatfield House, or to know what was the nature or extent of the documents relating to Drake." The reply was that it would be a long time before the catalogue was finished, and that his lordship must decline to let any person have unlimited access to the papers (which was not exactly asked), but as soon as they are completely arranged, his lordship would let me know how far he could contribute to my object. My next application was to the Marquis of Exeter, who was supposed as likely to be in possession of documents connected with Drake or his family. His reply was that he had sent all his papers to Lord Salisbury. Thus, then, these memorials, whatever they may be, are, and have been, closed up for two centuries and a half since the death of this extraordinary man, as it were, in a *mare clausum*, *in* or *out* of which he, when living, never suffered himself to be confined or excluded.

The above is taken from the *Mirror* of Saturday, January 13th, 1844. Possibly the correspondence here referred to has, since Barrow's work was compiled, been accessible to the seeker after historical or biographical details. At any rate, the publication of this note can do no harm, and it may elicit information.

Plymouth. I. L.

DRAKE AND THE ELIZABETHAN GUILD OF THE CITY OF EXETER.

"There are two letters read to the Court from Sir Francis Drake—it is a pity they are not copied *verbatim*—touching the Quixotic expedition to take Portugal from the Spaniards, and set the exiled king on the throne. The minutes of October, 1588, and February, 1589, merely record the reading of the letters, and the absence of any comment upon them is significant of what our merchants thought of the adventure.

"30th October, 1588.—At this Courte ther was reade a lre dyrected from Sir Fraunces Drake, Knyght, to the gentilmen merchauntes and inhabitauntes of this cittie to adventure with hime and one Sir John Norris in a voiage supportinge some speciall service for her Matie for the defence of o' religion, Queen, and countrye, dated the 17th October, 1588; together with the order and manner of a warrant for suche as will adventure howe they shall be assured of such monyes as they shal adventure, dated the 18th of October, 1588.

"31st February, 1589.—At this Courte ther was one other lre directed from S' Fraunces Drake, Knight, to the Maior and Aldermen of the Cittie of Exon, touchinge an adventure with hime and others in a voiage for her Matie's service, dated the—of January, 1588 (o.s.) 1589."

[The above extract is taken from a work entitled "An Elizabethan Guild of the City of Exeter; an Account of the Proceedings of the Society of Merchant Adventurers during the latter half of the 16th century, by William Cotton. Exeter (printed for the author), 1873." It may be worth while asking, in these days of investigation into everything relating to Drake's life and times, if the letters referred to are extant, or if copies of them are known to exist ?—EDITOR.]

DRAKE AND THE ARMADA.

The unveiling of the Drake Memorial at Tavistock, and the general feeling in the West of the need of doing honour to our Devonshire hero, render an apology unnecessary for adverting to printed matter about Drake. A very interesting document found in the British Museum has recently been translated and printed by Mr. Bent in the *Antiquary*. It is a report to Philip II. of the state of England shortly before the Armada. May I make a few remarks on it?

1. The account of Cornwall may interest some of your Cornish readers. It is quaint and not quite accurate. Cornwall, it says, "has a mountain (range?) which bends towards the sea after the fashion of a horn in the direction of Spain. . . . The inhabitants are quite different in speech, customs, and laws from the English." From this it would seem as if the Cornish language was more generally used in Elizabeth's time than we suppose, or else Philip II.'s correspondent was misinformed.

2. Devon and Cornwall are both marked as held for the most part by Romanists, which, I think, was untrue.

3. The laws of Cornwall are said to be the same as the Welsh.

4. The English cavalry are spoken of very lightly. The statement is made that there were 400 English chargers, and that the whole cavalry was about 2,000. Hence Philip is advised to sweep England with cavalry. "All that is necessary is to have cavalry to pass quickly through the country which is all open and level without any fortresses." This advice was not so foolish. Even at

the present day, if an invader landed on our shores, our inland towns would be open to cavalry attacks (like those of the Uhlans in France, in 1870). Historically, this may account for the splendid cavalry preparations of Parma. It was lucky for England that Drake and the sea-dogs fought so hotly in the Channel and kept them off.

These foreign sources of information are full of interest. The coming of the Armada was an European event of first-class importance, and it is curious what fresh light we have thrown on it by some of these recently-published documents.

Newlyn. W. S. LACH-SZYRMA.

Queries.

661.—A DEVONSHIRE SONG.—Can any of your correspondents refer me to either the words or music, or both, of a true Devonshire song, that is, a composition having the same relation to Devonshire as "One and All" bears to Cornwall? I am not aware that any such exists, but should be glad to be enlightened on the point.

MUSICUS.

662.—SHOULDER-OF-MUTTON CLUB.—Am I right in supposing that there existed late in the last or early in this century, a Social or Convivial Club in the town of Plymouth with the above name? If so, can any of your readers furnish particulars worth recording of the club and its doings? Details of other old Plymouth clubs would also be of interest. KEARLEY.

663.—SIR FRANCIS DRAKE AND HIS WIVES.—One of the wives of the eminent sea captain, Sir Francis Drake, was, I believe, Mary Newman, a native of or resident in Saltash. Is anything known of the exact locality of her birthplace, and whether the house is still standing? If so, the favour of a sketch is solicited by

Plymouth. J. E. W.

664.—ARE PHŒNICIAN AND CORNISH ALIKE?—What are we to understand by the Phœnician language? If, as I gathered from the matter which gave rise to this question (the Shapira MS. of Deuteronomy being written in Hebrew), it is meant that the Phœnician is a language of cognate character, I would put it to Dr. F. W. P. Jago whether, for purposes of comparison, it is not necessary, besides giving the Cornish version of the Decalogue, also to interline it with the Hebrew original? By writing the Hebrew words, according to their sound, in English letters, the opportunity would be given to persons, who like myself are unacquainted with Hebrew, to see for themselves if the alleged similarity exists. The proposed publication of the Decalogue in Cornish is of course interesting, from an antiquarian point of view, but can have little bearing on the above question unless accompanied by its equivalent in Phœnician, or, as the nearest possible substitute, in Hebrew.

HIBYSKWE.

665.—BIBLIOGRAPHY OF DARTMOOR.—May I suggest that one of your friendly contributors should furnish a list of works relating to Dartmoor, to be published as a contribution to the Devonshire Bibliography, which you have so earnestly advocated, but which does not seem to gain ground? GILD HELM.

[A very good suggestion, and one which we trust will meet with the response it deserves. We are happy to state that Mr. J. Brooking Rowe is preparing a new edition of Rowe's "Perambulation of Dartmoor," and have little doubt that he may be induced to include in it a list of all the authorities upon the subject; still, a list would be a welcome contribution to our columns. The scheme for a Devonshire Bibliography is making progress, but requires active helpers in the preparation of lists and space, not always available, for their publication.—EDITOR.]

666.—PAR OR PARR.—Can any reader of the *Western Antiquary* inform me as to the origin of the place named Par in Cornwall, also that of Parr-street, in Plymouth, Exeter, and other towns in the West of England.

Ledbury, Herefordshire. J. F. PARR.

667.—TWEENYMAID.—What is the meaning of this word? As used in the following advertisement, I presume it is a word peculiar to Cornwall.

W. S. B. H.

"WANTED, strong girl as TWEENYMAID, one from farm service preferred. Churchwoman.—Apply Mrs. John Coode, Polcarne, St. Austell."

668.—WILLIAM HAWKINS.—Can any of your correspondents inform me if William Hawkins, the elder brother of Sir John Hawkins, had any sons, and if he continued to be lord of the manor of Sutton Valletort after Sir John's death?

Plymouth. S. S.

Replies.

COLERIDGE'S EPIGRAM—"JOB'S LUCK."—The epigram by Coleridge (to which the title "Job's Luck" is wrongly appended) has been familiar to me from my childhood. Mr. Mathews is mistaken in supposing that he has "exhumed" it for the first time, and he gives only half of the epigram, which was contributed by Coleridge to 'The Keepsake,' for 1829, (last page). The correct version runs thus:—

Sly Belzebub took all occasions
To try Job's constancy and patience.
He took his honour, took his health;
He took his children, took his wealth,
His servants, horses, oxen, cows,
But cunning *Satan* did *not* take his spouse.

But heaven that brings out good from evil,
And loves to disappoint the devil,
Had predetermined to restore
Two-fold of all he had before,
His servants, horses, oxen, cows—
Short-sighted devil, *not* to take his spouse.

Exeter. S. T. WHITEFORD.

EDWARD CALVERT, A CORNISH PAINTER.—I have a collection of old drawing-books, etched and lithographed. Among them are several in lithography by F. Calvert. The earliest of them is dated 1821, London, published by T. Hughes, 35, Ludgate-street. In *The Alfred*, Exeter newspaper, on May 25th, 1824, appears an advertisement of picturesque views, drawing books, &c., by Calvert, published by Hodgson and Co., London, and sold by R. Cullum, W. Spreat, and J. Risdon, booksellers, Exeter. I ask now, is anything known of F. Calvert?

Exeter. G. T.

The Judges' Award under Plymouth Water Act.—The instances which "Wyvern Gules" cites in proof of his supposition that the document given at length in Mr. Worth's lecture on 'Drake and the Plymouth Corporation' is of the fictitious order, seem to me scarcely to the point. Even in cases of gifts apparently purchased, somebody must have had a title, even if third parties are introduced who have only a fictitious connection. Are we proceeding on a sure basis, however, in accepting the document copied by Mr. Worth from the Corporation archives as a true statement of the judges' award? Is it not rather a mere draft? Why does not "Wyvern Gules" search for the original at the Record Office?

Quærens

Sir F. Drake and the Plymouth Corporation: Past Controversy.—May I say a few words in reply to "Wyvern Gules's" note on this subject in No. 10? His remark that true history must of necessity be written at the Record Office is only partly true; for I certainly think that local history must above all be compiled in the local Record Office, *i. e.*, after thorough examination of all existing local official documents, checked and supplemented by study of the materials at the Londen Record Office. The latter is certainly not complete without the former. To apply this, then, it is understood that both these sources have been examined by "our local historian," while, as regards the Corporation records, every one of the documents in the possession of the Corporation has passed through his hands. This gentleman certainly did not ignore the action of two rivers, but only laughed at the ignorance of one who said that the Plym and the Cad fell into the haven of Plymouth. In his published writings he had frequently referred to the injury done to the harbour by the tinners fouling the streams both of the Plym and the Tory. When we know, on the authority of your own columns, that the Receivers' accounts were carefully kept and duly balanced every year, the fact that they contain no entry of the receipt of Drake's legacy to the poor of Plymouth is no derogation from their authority in financial matters, but only shows that, when the legacy was paid, it was disbursed to the poor by some persons other than the official charged with receiving and disbursing the moneys of the Corporation. Upon whom did the will devolve this duty? Concerning the correspondence on the "original form of the leat tradition," I must demur to the view of "W. G." that when the controversy was cut short by the opening of Parliament, it "remained to be proved" that Drake was sole donor of the water. I should rather say that the assertion was, and is, impossible of proof, without impugning the veracity of the very document on which alone depends the statement that it cost Drake anything. Perhaps "Wyvern Gules" can show us how, if the bringing in the water cost *us* (the Corporation) *and* Sir F. Drake a great sum, it could at the same time have been the sole gift of the latter, and therefore did not cost *us* (the Corporation) anything. It seems to me the two statements are totally irreconcilable. As to the Warleigh Mill leat, the evidence of the Cecil map is only negative, and its omission, if it then existed, may easily be explained by the statement on the map itself that it does not show everything that existed, for "there are many ways more which are not made in this platt." The course of the leat was the object of the making of the map—not to show all that existed within the district between Plymouth and Sheepstor.

H. Sharrock.

Plymouth Leat.—In your monthly part, No. 4, (3rd series,) I find a note by "Wyvern Gules" under the above heading. He implies that his note is an "explanation," but it seems to me to render the subject more puzzling than ever. 1st, he says no Warleigh Mill Leat existed before the construction of Plymouth Leat. But tradition says it did. How, then, can your correspondent (who values tradition so highly, even above documentary evidence) deny it, simply because a contemporary map does not show it, while that map itself says it did not pretend to give full details? 2nd, as to the tapping of the leat, I should like to see the Star Chamber *evidence* that landowners who could draw off water below the head weir were able to make water run up hill, and to turn it into the Meavy above the head weir! How was it done? If they had command of a stream diverted from the Meavy higher up, and could bring it on to their mills below the weir in a leat or launder, but then returned it to the Meavy, how could they cause any "surplus" influx, when, if they had let it alone, the river would have brought all to the head weir just the same. Perhaps they pumped it out of the Meavy below "headweare?" 3rd, "W. G." cavils at the statement of Mr. Worth that the leat is only seventeen miles long, and that, therefore, those who talk of its extent being 25 must be wrong. Well! has "W. G." walked along the course of the leat and measured it. Those who *have* say it is only seventeen miles from the town all the way to the Meavy! If it were shown conclusively that the Warleigh Mill Leat existed from before Drake's time, then that much would have to be *deducted* from the seventeen miles in reckoning the length of leat which Drake entirely constructed. That 20 "legal" miles in the Cecil map are equal to 27 as spoken of by some writers, shows only that the maps and the writers agree in exaggerating the actual distance, which, then, as now, amounted to 17 miles only over the whole course.

Quærens.

The Leys of Beerferris.—I find the arms of Eveleigh on a seal attached to the will of John Drake, of Whitechurch, by Tavistock, proved in 1672. Sir William Drake, of Ash, Bart., married, in 1687, Judith the daughter of William Eveleigh, of Holcomb, Ottery St. Mary. On a gravestone in Musbury Church are the arms of Drake—Argent a Wyvern (Gules) impaling Eveleigh—Party per pales (or and sab.); two chivronels between three griffins pass (counterchanged). Crest on eagle displayed (Gules).

George Eveleigh, of the Mid Temple, and Agnes his wife, for £11 paid by William Crymes, of Buckland Monachorum, assured him and his heirs of a rent charge of 28s. issuing from Good Meavy, in the parish of Meavy, which charge was granted by Alexander Wyett, 11th Oct., 88 Hen. VIII., 1546, to John Servington, of Tavistock, deceased, and his heir, which estate George and Agnes now have. (Claus. 31 Elizabeth, p. 21).

London. Wyvern Gules.

Phœnician and Cornish.—It requires a learned philologist to give an opinion worth having on etymology, yet we hear on all sides confident opinions expressed on

the derivation of some of our words and names of places. In all probability the Phœnicians never went to Cornwall at all. They feared to pass the pillars of Hercules (the Strait of Gibraltar), for on the other side in those days the world came to an end, and they would have fallen over the abyss. It is now pretty well known that the Phœnicians traded to Marseilles, had a caravan route through France to the north coast, crossed the Channel, perhaps to Southampton, and then exchanged their goods for the tin which was brought overland to meet them from Devon and Cornwall. When guesses are made to explain obscure Cornish words it is just as well to remember that the bronze age was a good while ago. The Cornish language was probably a variation of the Celtic tongues, just as Devonshire or Cornish-English now is a variation compared with that o Yorkshire or Cumberland.

Horrabridge. W. F. C.

History of Chudleigh.—Is not your correspondent in error in stating that Dr. Halle wrote a history of Chudleigh? In 1851 this gentleman published a work entitled "Letters, Historical and Botanical," relating chiefly to places in the Vale of Teign, which, although it treats of several important events in the history of the town in question, and gives a number of extracts from the parish "accompt-book," cannot by any means be considered as a history of it; nor was it intended as such, for the author in his preface states that the chief object of the work was the extension of the study of natural science. A second edition of Miss Jones's "History of Chudleigh" was issued in 1875, and this, as also a few copies of Dr. Halle's book, are still to be obtained from the booksellers in that town. In Letter VII., Dr. Halle says that he was in possession of some historic details of great interest concerning the foreign branch of the house of Courtenay, and that he intended to publish them in a subsequent series of letters, together with some description of the botany, geology, and scenery of some interesting and undescribed places in that part of Devon. I believe I am right in stating that this intention of the doctor's was never carried out.

South Brent. William Crossing.

"*Weekly Mercury*," *October 20th*, 1883.

Notes.

KINGS' BRIEFS.

In a carefully-prepared and elaborate paper on the above subject, read before the Royal Historical Society, and published in the tenth volume of that Society's *Transactions*, by Mr. Cornelius Walford, F.S.S., F.I.A., &c., Barrister-at-Law, there are references to Devonshire. Before, however, noting them here, it would be well to state, on Mr. Walford's authority, that Kings' Briefs, under a variety of designations, have played an important part in the social history of this country, and yet our national historians have been remarkably silent concerning them. The term "brief" has several significations. In its more common acceptation it is a short writing or epitome, as an abridgment of a law case, made out for instruction to counsel, or indeed any short statement of facts. The word was in early times written "breve;" and Cowell, in his Law Dictionary, says, "Any visit or precept from the king was called *Breve*, which we still retain in the name of *Brief*, the King's Letters Patent to poor sufferers for collection." The general title of "King's Briefs," used in England, is traceable to the fact that these documents, under whatever designation adopted, or for whatever purposes designed, were in later times issued under the direct authority of the sovereign, at first under his personal authority, but later under the authority of the Council, through the Lord Chancellor. The Church exercised the same right (Mr. Walford goes on to say) of issuing them, not only prior to, but apparently coeval with the sovereign at one period. It may be taken for granted that the design was usually one of a charitable character, but not always so. Great calamities, either to communities or individuals, probably first gave rise to their use. By their aid the losses of the few could be relieved or mitigated by the contributions of the many. The Rev. Thomas Walker, M.A., was vicar of Clent (a village formerly in Staffordshire, now in Worcestershire), from 1668 to 1719. He kept an autograph book, wherein he recorded the collections he made upon briefs in his parish church. From this list, taken from *Notes and Queries* (5th S. IV., 447, 481), and given by way of an appendix to Mr. Walford's paper, we glean the following items, which we transfer here, in the trite language of the original:—

1682. *Colompto'*.—Collect for a fire in ye Town of Colomp. in ye cou'ty of Devon. 03. 08.

1704. *South molton*.—Coll. ffebr. 18 upon a Briefe for loss by fire at South molton in Coun Devon.—2 9 *ob*.

Can any other contributor furnish extracts of a similar character relating to Devonshire? They are of importance to local historians.

J. Potter Briscoe, F.R.H.S.

Free Public Library, Nottingham.

PARISH STOCKS AND OLD CHURCHES.

In the south-west porch of the ancient church of St. Thomas à Becket, at North Lew, the parish stocks are still preserved. I measured them recently and the following are their proportions:—5 feet 6½ inches long by 1 foot 1½ inches high. They are made out of 3½ inch timber, and offer accommodation for four persons of different ages and sex. The lilywhite ankle of the maiden fair had openings provided at one end, just 3 inches in diameter. The holes gradually got larger, and at the other end the fourth pair are 4 inches in diameter respectively.

The church, within (save that the rood and parclose screens have been cut down to the height of the seats), presents almost precisely the same appearance it had when re-seated by carved oak benches in the early part of the 16th century. The date upon one of them is A.D. 1537.

All Saints' Church, East Budleigh, is very similarly seated, and upon the great Sir Walter Raleigh's father's pew is precisely the same date. Both these churches are presently to be restored under the same architect.

Lewanick Church, near Launceston, is a Cornish church, whose fine oak seating has also remained intact for nearly four centuries.

Of course, we all know that whilst journeying to Cornwall (so the story runs) the Devil died at North Lew of cold, and was buried under the market cross! Seeing that the octagonal steps which still remain of this famous cross have a diameter of 10 inches, and stand 7 feet 7 inches high, the cross itself must have lifted its head some 30 feet above the ground. This would place it amongst the finest of such erections in the west country.

Exeter. HARRY HEMS.

A BRIDE'S DOLLS.

There is a curious tradition in my family that I should be glad to have cleared. If taken literally, it would show a curious feature of old Devonshire society, about 120 years ago. A lady was married at Plymouth, at the beginning of the reign of George III., who, with her wedding trousseau, brought her dolls, and confessed to having played with them until a real doll—a little son was given her to turn fictitious into real maternal care. To modern ears this sounds incredible, and modes of "explaining it away," like other quaint traditions, have been proposed by ladies jealous of the dignity of "the girl of the period" of George II. and III. I am not so sure now that it is incredible and may not be bare fact. Let us remark:—

1. Dolls were not so common then as now; they were expensive, and would be taken care of by good girls.

2. Reading among girls was not encouraged, and the lady in question was never, tradition says, studious.

3. She was an only daughter, and had probably few playmates.

4. She was married very young—at 15 or 16 (as common in those days).

5. Young people must have some amusement.

I should like to know if there are any similar traditions in the west. The idea of a child-bride and her dolls sounds quaint to modern ears, in these days of late marriages and Girton Colleges; but I can hardly relegate it to the region of impossible legend, although Mrs. Grundy in the present day would think it most extraordinary. What child brides there were in some families in olden times!

W. S. L. S.

JURY PRESENTMENTS FOR THE BOROUGH OF WEST LOOE.

[COPIED AND CONTRIBUTED BY MR. WILLIAM HICKS.]

December 25, 1678.—We present the Constables for not executing their duty on Saturday nights and Sabbath Days.

October 24, 1693.—We heartily thank the Major General Trelawney for his kindness in repairing the Town Keys [Quays].

October 20, 1697.—We present John Clogg woolcomber for setting up of his employment and bringing in of a family without a certificate or discharge.

May 6, 1696.—We present the Down Drivers for not doing their office.

May 3rd, 1699.—We present the Mayor and Constables for not punishing wicked and lazy persons both old and young which absent themselves from the service of God and profane the Sabbath day. We present the Mayor for not weighing the bread. We present John Stapp and Nicholas Guilds to be searchers and sealers of leather.

June 13, 1701.—We present Christopher Maynard for not carrying the rubbige in the street by Jas. Small's house.

1714.—We present Ferdinando Surrell for Keeping a horse to the down and having no right there. We present Nathan Cooke for coming into the town without liberty from the town.

October 26, 1714.—We present John Lucas for coming into the town and keeping trade here.

October 23, 1718.—We do present Samuel Jew the younger for aboosing the late Constables in executing their offices. We do present Thomas Jew the son of Samuel Jew for aboosing the late Constables in executing their offices.

May 14, 1758.—We present the Mayor for not weighing the Bread and trying the Weights and Measures. We present the Mayor for not repairing the streets and canells, and likewise for not repairing the stocks and cage and for not repairing the Key from Mr. Chas. Bawden to the slip below the Town Hall. We present Roger Pope for entertaining stragglers.

1776.—We present Richard Frethy for leaving his Hogs to run the commons.

October 20, 1777.—We present Josephus Sargent for Drawing Beer in the time of service. We present the Mayor and Capital Burgesses for not summoning all inmates to swear to their respective parishes.

1778.—We present the late Mayor for not repairing the pavements there being many breaches in the same.

26th October (year unknown).—We present the Mayor for not ordering a convenient place for putting aside the Dung that is made within the Borough but he that owns it doth cause it to be shovelled together in heaps and leaves it to lye a long time to the great prejudice of the inhabitants and travellers.

October, 1821.—We present Mr. Ed. Bowden for leaving his Dung heap in the street and Jane Bowden for having her pig's house in the street being a nuisance.

Declaration by the Members of Parliament for the Borough and the Mayor and the Corporation.

April 21, 1685.—I do declare that I do believe that there is not any Transubstantiation in the Sacrament of the Lord's Supper or in the Elements of bread and wine on or after the Consecration thereof by any person whatsoever.

Signed by the M.P'.s and the Corporation.

Queries.

669.—WATER SUPPLY OF MEDIÆVAL PLYMOUTH.—As there has been so much discussion of late about Drake and the Plymouth leat, can anyone inform me of the following cognate matters (not belonging to the controversy)?—

1. It is said that water was very scarce in Plymouth, so that our ancestors or ancestresses had to send or take

their clothes a mile to be washed, there not being water enough in the town to wash clothes.

2. That water had to be fetched from Plympton, five miles distant.

3. That the legend of the making of the leat is that Sir Francis Drake rode over to Dartmoor, and, having selected a spring suited for the water supply, whispered some magic words to the beast, and then galloped into Plymouth, the stream following. I have heard the variant that Sir Francis walked in from Dartmoor once, in exceedingly bad company, and the water followed him and his companion. Where is this version to be found?

4. What is the derivation of the word "Leat?"

5. That Plymouth leat was the cause and model of Sir Hugh Myddleton's "New River" scheme for the water supply of London.

6. Was Plymouth the first town in England supplied in modern mode, and not merely from springs, rivers, and conduits? W. S. L. S.

670.—Rapparee Cove, Ilfracombe.—Many visitors to Ilfracombe must have been struck with the name of this little bathing cove, near the mouth of the harbour, as more appropriate to the other side of the Irish Channel than to the coast of North Devon. Is it a merely fancy name, or has it, by chance, any connection with the traditional story of the capture of an Earl of Tyrone in the neighbouring parish of Combmartin? According to Mrs. Whitcombe's "Bygone Days in Devonshire and Cornwall," pages 33 and 124, this event was celebrated in Combmartin, down to the year 1837, and was known as "Hunting the Earl of Rone." I do not imagine there is any real ground for the story, but it may be in some way commemorative of the surrender of the Earl of Tyrone in Ireland in the reign of Queen Elizabeth.

Bideford. N. D.

671.— Edgecumbe Family. — Dick Edgecumbe (2nd Baron Mount Edgecumbe) died unmarried, 1761.—In his will proved in P.C.C., May, 1761, he mentions his "four children by Mrs. Ann Franks" *alias* "Ann Day," viz. "Richard" and "three daughters," all of whom were then minors, and he constitutes Horace Walpole her trustee.

I am most desirous of learning:—

1. When and where was Ann Franks or Day born and baptized?

2. Who were her parents?

3. Which was her real surname; if Franks, whence that of Day, and *vice versâ*?

4. When and where did she die?

5. When and where were her four children born and baptized?

6. The Christian names of each of the three daughters.

7. The surname of each of the four children.

8. What became of these four children; also any other particulars about her.

I have seen it stated, in some book printed in 1770, that she was born in Devonshire, near Plymouth, of poor parents; that when eighteen she eloped with Dick Edgecumbe, and that she took up her abode at Mount Edgecumbe. But all this is very vague, and I require confirmation of it. C. Mason.

29, Emperor's-gate, London, S.W.

672.—Travelling in Devon and Cornwall.—Has any exhaustive statement been published on travelling in Devon and Cornwall during the last 200 years? If not, I should think in the *Western Antiquary*, your correspondents might collect some exceedingly interesting and curious facts bearing on the subject.

1. When were the Cornish vans introduced? I remembered them as quaint cumbrous machines, but still I believe improvements on ancient modes of travel. I wonder if any of them are still used in the remote parts of Cornwall.

2. It has been suggested that many of the Devonshire lanes are among the most ancient (after the Roman roads) of our English roads, and that they were designed for pack-horses, and have been worn down by the hoofs of many generations of horses. The most antique British roads are probably the causeways on Dartmoor.

3. When were the first carriage roads formed in Cornwall? A great deal of interesting and curious matter might be collected about our travelling in the days of old.

W. S. L. S.

Replies.

Querre.—To *querr* or *quar* properly means "to quarry." But Nares also gives *quarr*, to choke, used by W. Browne, a Devonshire man. I have little doubt that *quarr*, to choke up, or rather to become choked up, is a corruption (due to some confusion with *quar*, to quarry or a quarry) of the old word *querken*, also *quarken*, to choke, stifle, suffocate (for which see Halliwell's Dictionary). This is a Scandinavian word, derived from Icelandic *Kyrkja*, more correctly *Kvirkja*, to choke, a causal verb derived from Icelandic *Kverk*, the neck or throat.

Cambridge. W. W. Skeat.

Bideford (Origin of Name).—The *North Devon Magazine* was published at Barnstaple, "under the editorship and management of a club of literary gentlemen, of whom the most prominent was Dr. Morgan." (Chanter's Literary History of Barnstaple, p. 50). "Beuton-by-the-Ford" occurs in the anonymous poetical "Induction" to the first volume, without explanation or reference of any kind. In the second volume it will be found in the introduction to a poem on Bideford, with the unsupported assertion I have already mentioned.

Bideford. N. D.

The Tilly Family.—The parish of West Harptree, in the county of Somerset, which is situated under the north side of the Mendips, was formerly, according to Collinson (*vide* Collinson's History of Somerset, Vol II.), divided into two manors, viz., West Harptree-Gournay and West Harptree-Tilly. The latter of these two manors, at the time of Domesday Survey, belonged to Walter de Dowai, who was Baron of Bampton, in Devonshire. The under tenant of this manor was a person called Ralph. In the sixth year of the reign of Richard I., we are informed by Collinson that a Henry de Tilly, a tenant of this manor, paid £14 15s. as scutage for the king's ransom, and from that time branches of the Tilly family

began to acquire property in different parts of Somersetshire, and notably at Cannington, near Bridgewater. There is a black letter memorial to the memory of Leonard Tilly, Esq., in one of the north windows of the nave of Cannington Church, without date. (See Collinson.) The connection of the Cannington branch of the family with Cornwall must have commenced at rather an early period. The Herald's Visitation of Cornwall, 1620, shows a marriage as having taken place between Anthonie Tanner, of Brannell, in St. Stephen's, Cornwall, and Elizabeth, daughter of . . . . . Tylley of Cannington, "in Com. Som'sett." He (Anthony) was the father of John Tanner, of Brannell, who furnished the pedigree of the family in 1620, whose eldest son Bernard was then twenty-six years of age.

Among the list of the names of the chieftains given in "Stow's Chronicle," taken by him from "Tayleur's Chronicles of Normandy," as coming with William the Conqueror, is that of "Le Sire de Tilly," but the name does not appear on the battle-roll, which is generally admitted to have been compiled three hundred years after the conquest. A muster-roll was drawn up, it is stated, previously to the departure of the expedition from Normandy, in referring to which, after the battle, the Norman army was found to have been reduced from sixty thousand to forty-five thousand men. There is no evidence, however, to prove that this was the veritable battle-roll which we are told was deposited with the sword of Harold and the consecrated banner, which William received from the Pope, at the high altar at Battle Abbey. Probably the oldest list of the Conqueror's companions is that compiled by Wace in the reign of Henry II. Holinshead's "Copy of the Battle Roll," transcribed A.D. 1577, gives 629 names, while the list contained in the chronicle of John Brompton, Abbot of Gervas, in Yorkshire, who concluded his work with the death of Richard I., contains but 240 names. There are three books which may be accepted as authorities on the antiquity of families, viz. :—Domesday, *temp.* William I. ; *Liber Niger temp.* Henry II. ; and *Testa de Nevill, temp.* Henry III. and Edward I.

The founder of the Tilly or the De Tilly family came to this country in all probability about the same time as Sir Reginald de Courtenay (in the reign of Henry II.), perhaps marrying the heiress of that manor of West Harptree, which afterwards had the family name affixed to it. The castle and lordship of Tilye is mentioned several times in the *Rotuli Normaniæ*, A.D. 1418.

On the top of the window, near the Tilly memorial, in Cannington Church, Collinson gives these coats:—

Azure, three fleurs de lis *or*.

Argent, a bend *gules*, on a chief *azure*, three escallops of the second, a chaplet for distinction.

Argent, a bend *gules* between three dragons' heads, erased *sable*.

Argent on a fesse *sable*, between three pheons of the first, two fleurs de lis *gules* ; impaling *argent* three fleurs de lis *gules*, a label of three points.

The pheons as before; impaling, *azure*, three fleurs de lis *or*.

Argent, a dragon erect sable ; impaling quarterly, *or* and *azure*, four eagles erect counterchanged.

The pheons again ; impaling *or* on a bend *gules* three . . . argent.

In the next window :—

Argent, a chevron between three bugle horns *sable* ; a crescent for difference.

Argent three water bougets *or*.

Azure and *or* counterchanged, a sun in glory.

Gules, three bezants, a label of three points.

Taunton. A. J. Monday.

Phœnician *versus* Cornish, &c.—A translation of the Decalogue was sent you simply as a specimen of Cornish and English. A contrast of Hebrew with Cornish, as suggested by your correspondent "Hibyskwe," might help to solve a difficult question ; but this, I think, should be left to some Hebrew scholar, who also knows Cornish. A good comparison between Punic and an *allied* tongue to Cornish, viz., the Irish, may be found in Polwhele's "Historical Views of Devon," p. 187. The Punic is quoted from the Pœnulus of Plautus, and the resemblance between the Punic and the Irish is very striking. The following may interest "Hibyskwe" and some of your readers :—

"*Punic.*—Chim lach chunyth muin ys tyal mycthi barrii im schi.

Irish.—Chimi lach chuinigh muini is toil miocht beiridh iar mo scith.

English.—A support of weak captives ; be thy will to instruct me to obtain my children.

Punic.—Lypho can ethyth by mithii ad œdan binuthii.

Irish.—Liomhtha can ati bi mitche ad eadan beannaithe.

English.—Let it come to pass that my earnest prayers be blessed before thee.

Punic.—Byr nar ob syllo homal o nim ! ubymis isyrthoho.

Irish.—Bior nar ob siladh umhal ; o nimh ! ibhim a frotha.

English.—A fountain denied not to drop to the humble ; O Deity that I may drink of its streams."

Plymouth. Fred. W. P. Jago.

Dartmoor Legends.—(Patricius Walker, vol. iii., 81).—In answer to Mr. Parfitt's enquiry as to "Patricius Walker," I am able to tell him that Patricius Walker was a *pseudonym* taken by Mr. Allingham, the editor of *Fraser's Magazine*. Seeing that the "Rambles" published by Mr. Allingham referred to Cornwall as well as to Devonshire, I almost wonder that Mr. Parfitt did not consult the index of the *Bibliotheca Cornubiensis*, where he would have found a reference to page 1358, which gives particulars of Mr. Allingham's birth, death, &c.

Penzance.

"*Weekly Mercury*," *October 27th*, 1883.

Notes.

KING'S BRIEFS.

The Rev. Thomas Walker mentions another brief for the poor of Teignmouth and Shaldon, under date of 1691. Now, this is an especially interesting one ; and all who have read Macaulay's History of England will remember his wonderful description of the attempt made by the French, under the com-

mand of Tourville, to land on the coast of Devon. Having failed, Tourville contented himself by sending his galley to ravage Teignmouth. The inhabitants fled; but all their dwellings were destroyed by fire, and it is for this loss that a Brief was ordered to be read in all the ten thousand parish churches of the land. A street, now called French-street, marks the site where their dwellings once stood. If it would not take up too much space, I should have great pleasure in lending the Editor a copy I have of this Brief, for insertion in the *Western Antiquary*.

Teignmouth. EMILY COLE.

[We shall be happy to receive the copy, and if possible, to publish it.—EDITOR.]

PALACE COURT, PLYMOUTH, AND ITS SURROUNDINGS.

The historical facts or traditions regarding the old building recently demolished, and now replaced by the handsome, and commodious structure, aptly named the "Palace Court Board School," are of singular—not to say romantic—interest. In fact, a poetical or fictitious writer might here find scope for the display of the most imaginative powers; for a romantic tale might be produced, in which the ancient grandeur of the Palace, combined with its historical associations, would give the piquancy which is so fully appreciated in this fiction-loving age. The former appearance of the spot, and the features of the old Palace itself, will be remembered by most Plymouthians; and it is a satisfaction to know that those features and the air of genuine antiquity, which the old building presented, will be handed down to future generations in the window which adorns our New Guildhall (the Katherine of Arragon window) as well as on the canvas of several local artists. Mr. James Hine, in his interesting lecture on the "Old Buildings of Plymouth," describes the "Palace Court" as "a quadrangle, the north and west sides of which are occupied by the so-called Palace buildings, and the south by the ancient gateway. It is surrounded now in every direction by densely-populated houses of more modern construction. The buildings are of three stories of very substantial erection, with walls of dark limestone, pierced with numerous doors and windows, having granite dressings and mullions. When built, it must have been a very noble house, and even in its present decayed state it is extremely picturesque. Of the interior—as it was originally—it is hardly possible to say much. Its modern proprietors have fitted it up with as many miserable rooms for as many miserable people as can be crowded into it. Here and there you meet with an old corbel in the wall, with carvings concealed by whitewash, of some noble oak timbers in the roof, to remind you of its former importance." Very little is known of the early history of the grand old mansion, but the little that can be gleaned, from tradition and history combined, enables us to identify it, almost beyond doubt, as the scene of more than one important event. Leland, the old historian and topographer, says that Richard Painter, a rich merchant, four times Mayor of Plymouth, the last time in 1492, "made a goodly house towards the Haven," and there entertained Catherine, Princess of Arragon, during her stay in the West, previous to her departure for London, there to be wedded to Prince Arthur, and afterwards to be the ill-fated consort of Henry VIII. "She was grandly received here, with much feasting and rejoicing. The nobility and gentry of the neighbourhood crowded to do honour to their future Queen, and entertained her from the time of her arrival with West-country sports and pastimes. The steward of the Royal Palace, Lord Brook, was sent by Henry VII., directly the news of the Infanta's arrival was known. The Duchess of Norfolk and the Earl of Surrey, likewise, came to attend on her." Authorities differ as to the exact site of Painter's house. Mr. Llewllyn Jewitt states, in his History of Plymouth, that the Princess of Arragon was "lodged at the Mayor's house in Notte-street, a house which seems to have been of considerable size and importance—in fact, the best in the town." Mr. Worth, on the other hand, expresses the opinion that the Palace Court was the scene of the important reception. And this view is borne out by other writers, as well as by tradition. This is no place to argue the point; but it may be suggested that the house until lately standing in Notte-street was of a later date than Painter's time, and that, although the ancient Mayoralty House was situated in Woolster-street for a long period—Vintry Ward having been the premier ward of the town—we have no evidence to show that the Princess was lodged there, but rather the reverse. Painter does not appear to have held the office of Mayor at the time; but, being a rich man, having a "goodly house" and a large establishment, and being, moreover, a man of spirit and address, the pleasing task of entertaining a Royal visitor fell to him as a matter of right as well as of convenience. We have no doubt, therefore, that the so-called, but aptly-styled, Palace Court was the mansion of Painter, and the place of habitation of the noble princess, whose union with England's Prince, and afterwards with England's burly monarch, has added so sad a page to the history of our country. Her appearance on the stage of England's history was brief, and though brilliant at the first, it had a bitter end. Her career was remarkable; her position difficult, and her fate melancholy. Little imagination is needed to picture the festive scenes enacted in and around the palace, in those golden days, when the young princess received the glad homage of the people amongst whom she had chosen to cast her lot. Another tradition says that Charles II. was also entertained in this spot, on the occasion of one of his visits to the town, but by whom does not transpire. It is certain that, for a long period previous to the time of Painter, this site was either built upon or surrounded by houses, and, most likely they were the dwellings of rich people. The Plymouth of Edward III.'s time was clustered near to the shore and extending to this spot, and but a little beyond it. The invading Bretons had, doubtless, a notion of the wealth of some of the inhabitants, and of the rich booty to be obtained here when they made their fierce raids upon our coast in 1402-3, firing the town, destroying, it is asserted, several hundred houses.

Later events of much historical import have been enacted in and around this spot, and doubtless the old house was the scene of many a banquet, festival, or

solemn conference, as the nature of the times demanded. The old Palace Court was also a silent witness of many changes, national as well as local, affecting monarchs, nations, and people; nor was it less an example of the decay of earthly power and grandeur. We believe that it had been a palace in which Princes were entertained; we know that it at last sunk into a habitation for the poorest and most abject of the people; and now it has given place to a building, which is designed, as a Palace of Education, to teach many lessons to many ages, and in which, let us hope, the lessons taught by the Palace itself, and the interesting historical associations clustered around it, may not be forgotten.

There is one reference that must not be overlooked in this notice relating to the locality in which we are at present interested. In this street, or rather in a portion of it, now called Stillman-steet, formerly Seven Stars-lane, was born, in the year 1804, John Kitto, "the Plymouth Workhouse boy," who became a doctor of divinity, a Hebrew scholar and traveller, and a biblical authority of great note. The career of John Kitto should rouse the slumbering ambition of many another Plymouth boy, prompting him to strive, by overcoming obstacles, by working in the face of difficulties, and, as in his case, by contending against even severe bodily affliction, to make a name famous like his throughout the civilized world. Such was Kitto. His name is inscribed on the roll of worthy Plymouthians, and Plymouth boys may well take his career as their standard; although the boys of this generation have little in common with John Kitto with respect to difficulties in the acquisition of knowledge.

A view of the interior of Palace Court, as it existed not long before its demolition, was given in an early number of the *Western Antiquary*, and was included in the first volume.

W. H. K. Wright.

ON THE ORIGIN OF THE NAME OF DULVERTON.

The following notice on the name of Dulverton having appeared in our local papers, I herewith forward it to you, trusting that, especially with the few lines now added relating to Devonshire, it may be deemed deserving a place in the columns of the *Western Antiquary*.

At the recent annual meeting of the Somersetshire Archæological Society at Wiveliscombe, "Dr. Pring raised the question as to the meaning and derivation of the name of Dulverton. The guide-books were right in discarding the notion that it had anything to do either with the place or its inhabitants being in any way dull, but no solution of the name had, so far as he knew, been hitherto suggested. We must here follow the rule of seeking its etymology in the oldest known form of name, viz., the Celtic, which would be drawn from the natural features of the place. Now it is admitted that there was formerly *a ford* here over the river Barle, and this river presents to us at this point a very remarkable *bend*, as may readily be seen by reference to the ordnance map. *Dôl*, then, in the Celtic, means "a bend in a stream or river," and if we take this in connection with the existence of a ford at this point, we shall get Dôl-ford-ton, the ford-town at the bend of the river. This certainly agrees with the natural features of the place, and if any one will pronounce the word Dôl-ford-ton he will see how readily it passes into Dulverton. Much less violence is here done to the original than in many other instances, as in Bridgewater for Burg Walter, Brighton for Brighthelmston, and other similar examples."

It is interesting to note that in the adjoining county of Devon we have the two names which we here find combined in Dulverton—Dol-fordton, somewhat widely separated, and each, as might be expected, possessed of only one distinctive feature. Thus, near Crediton, we have the name *Fordton*, on a stream which falls into the Creedy. In this instance, however, as the name implies, there was merely an ancient *ford* here, and the stream, far from presenting a deep bend, is more than usually straight at this point. Again, six miles north of Hatherleigh, we find a remarkable *bend* in the river Torridge, just similar to that in the Barle at Dulverton, and here the Celtic *Dôl* presents itself, but as in this case no ford apparently ever existed at this spot, it furnishes simply the name of *Dolton* to the parish which adjoins this bend in the river. I am aware that *Dôl* means also "a fertile mead on a river's side," and likewise merely "a bend or curve." According to Dr. Owen Pughe, however, it means specially "a bend in a stream o river," and this use of the word is well illustrated in the two instances here cited.

Whilst place-names are, as at present, justly recognised as "forming the earliest chapter in the local history of the places to which they refer," so long will their investigation continue to attract and instruct. Assuming the interpretation here given to the name of Dulverton to be correct, we are taken back by it to a very remote period, when this place was little more than a sparsely scattered assemblage of huts, which had sprung up by a ford near the bend of the river and it may even then have borne the name of *Dôlford*, before ever the Saxon suffix *ton* was added to it. Nor must the instance thus afforded of the expressive and comprehensive character of the nomenclature of our Celtic ancestors be altogether overlooked. It will not fail here to be noted that such a natural feature as a bend in a river requires even with us at the present day the employment of several words to describe it, whereas in the Celtic it is at once expressed by the use of the single and very brief word *Dôl*. And this is not all, for *the character also of the bend* (like that of the wooden band or yoke used for oxen) is also conveyed in this short word of three letters, and it will be seen on reference to the ordnance map that this particular form or character of the bend of the river is very observable in the two instances I have cited, on the Barle at Dulverton, and also on the Torridge at Dolton.

Taunton. James H. Pring. M.D.

ANCIENT CULTIVATION OF GARLIC IN CORNWALL.

In Carew's "Survey of Cornwall" we find the following particulars, amongst others, under "Stratton Hundred." "His circuit is slender, but his fruitfulness great, and the inhabitants' industry commendable, who reap a

large benefit from their orchards and gardens, but especially from their garlick (the countryman's triacle), which they send, not only into Cornwall, but many other shires besides" (p. 278, ed. 2nd.)

Very similar statements, probably copied from Carew, are made by Norden in his "Survey;" and Heath, in his "General Account of Cornwall," appended to "A Natural and Historical account of the Islands of Scilly," notices garlic as produced at Stratton.

The Lysons, in their volume on Cornwall, refer in the following words to Carew's particulars, and also to the cultivation of the plant in their day:—"Carew," say they, "speaks of great quantities of garlick cultivated in the neighbourhood of Stratton, for exportation; its culture is now chiefly confined to private gardens; it is, however, exposed to sale in the market, and purchased by the cattle-doctors" (*Magna Britt. Cornwall*, p. cciv.; 1814).

I have brought the preceding particulars together, with a view of enquiring for any old records, printed or otherwise, respecting the cultivation, export, and employment of garlic either at Stratton or elsewhere in the county of Cornwall.

At the present day the county is known to botanists to produce in a few places a noticeable and gigantic species, *Allium Ampeloprasum*, L., in a quasi-wild condition; but its occurrence now is most probably entirely dependent on ancient cultivation.

Devonport. T. R. A. Briggs.

Queries.

673.—Merrivale Bridge Fair.—Are there any traditions about the fair at Merrivale Bridge? It is said to have been last held in 1625, and to be a possible relic of the times when at the Merrivale Bridge there was a large population. Penwith.

674.—Magnet Magazine [Plymouth].—Can anyone supply me with a short statement of the facts connected with the history of this magazine, founded in Plymouth and continued during the years 1822 and 1823?

Cornelius Walford.

Belsize Park Gardens, London, N.W.

675.—Bishop Short.—I believe Bishop Short, of Adelaide, was a Devonshire man. I see in Crockford that he wrote some sermons, published in 1838, and Bampton Lecture, 1846. Did he publish any works since then? The subject is interesting, not only for Devonshire but Australia, for the history of Australia can hardly be written without reference to Bishop Short.

W. S. Lach-Szyrma.

Replies.

Winfrid or Wilfrid, the Name of Bishop Boniface.—Perhaps some of your readers may be inclined to think the above question of about as much importance as the difference 'twixt Tweedledum and Tweedledee; yet, since Mr. Parfitt maintains his spelling of the English name of St. Boniface to be as frequently written as the other (*ante* p. 88), in the interests of historical accuracy I must join issue with him.

I think some of the authorities—living or dead—will be found writing the name Winfrid, and in confirmation hereof will name a few distinguished men who have so written it, having verified each case. Among old writers the time-honoured authors of the *Worthies of England* and the *Worthies of Devon*, may be cited; and the half dozen following among modern writers, all of whom are specialists in mediæval history:—Soames, Newman, Merivale, Maclear, Freeman, and his disciple, the late Mr. J. R. Green; the latter by the way, adopts the varian Winfrith.

I will also throw in the well-known local names of Mr. Baring-Gould, the late Mr. R. J. King, and Mr. Thomas Kerslake.

I may mention that the two last in my list both give credence to the belief that the name of the well at Crediton commemorates St. Boniface.

In respect to Winifrid being feminine, I know from modern usage it, with others (*e.g.* Ella), is so regarded, and possibly in earlier times; but, as in our own day there are certain Christian names bestowed upon children of both sexes—*e.g.* Evelyn, Florence, &c., the same practice may have obtained among our Anglo-Saxon forebears.

I have noticed the prefix Wini in other Saxon names. In Newman's "Lives of the Saints" will be found the life of *Wini*bald, Abbot of Heidenheim.

The Northumbrian Wilfrid, Bishop of York, was a distinguished ecclesiastic, and if for no other reason than for the sake of distinguishing the two men, some difference in their names would be desirable, especially as Wilfrid, the Northumbrian, did not take a religious name; but there is no need to cast about for a distinction because there was ever one.

In Anglo-Saxon history the feminine forms of the names at the head of this note are found, viz.:—Winfreda and Wilfreda; and I was told the other day that there are two "blessed damozels" living in this "ever faithful city" owning the former name.

Exeter. Charles Elkin Mathews.

Tweeney-maid.—This is not a purely Cornish term. It means a maid who helps cook and housemaid between them; and probably gets well worked and bullied by both. My housemaid (Cornish) and gardener (Devonshire man) are equally familar with the term. M.

Secret Chambers.—In answer to W. S. L. S., I beg to say that there is an opening in the kitchen chimney of Berry Pomeroy Castle into a secret chamber, which has a small window to light it in the external wall of the castle. I visited the ruin many years ago, and put my head up the chimney to try to discover a priest's hole, and there I found one. Of course, it was known to others long before.

Kenton. G.P.

Phœnician and Cornish.—Such is the heading given by a correspondent who signs himself "W. F. C., Horrabridge." It would take a great deal of time if one were to produce all the evidence that the Phœnicians traded with Cornwall. The overland trade in tin is so well-known that it requires no further notice. It would be interesting if "W. F. C." would let your readers have his evidence in support of his statements that probably "the Phœnicians

never went to Cornwall;" that "they feared to pass the pillars of Hercules (the Straits of Gibraltar)" that they came "perhaps to Southampton." I presume that that ocality is meant that "the Cornish language was probably a variation of the Celtic tongues." Why does "W. F. C." say "probably?" Lastly, without taking up too much space, it may be suggested that "W. F. C." confute the following, from among a number of writers. I will omit the statements of *all* the authentic writers on Cornish history. They say the Phœnicians *did* come to Cornwall by sea. But let me give the opinions of an independent writer. "Bochart," says the editor of Rollin's "Arts and Sciences of the Ancients," "that learned and ingenious orientalist . . . . has not only traced their progress." (the Phœnicians are spoken of) "throughout the whole maritime coasts of the Mediterranean and Euxine Seas, but also through those of the Baltic Sea and German Ocean. He has also traced their progress beyond the pillars of Hercules, along the western coasts of Spain, the Bay of Biscay, and as far to the north-west as the coast Cornwall. The amber of Prussia, the silver of Spain, the tin of Britain, the gold of Ophir, the spices of Arabia, the linen of Egypt, the slaves of the Caucasus, the ivory of Africa, the copper of Armenia, the horses of Cappadocia, centred in their emporium."

Plymouth. FRED W. P. JAGO.

THE LEYS OF BEERFERRIS.—I have in my possession a parchment slip, in Latin, dated 2nd January, 1587, and endorsed Humphrey Specott, Esq., Sheriff, wherein George Eveleighe, Gent., is summoned to surrender to Matthew Ley, Gent., and James Ley, Gent., 3 messuages, 4 burgages, (dwelling houses?) 4 gardens, 4 fruit gardens, 60 acres arable, 50 acres meadow, 80 acres pasture, 40 acres wood, and 30 acres furze and scrub in Ley, Bereferrers, Beerabiston, and Tamerton, failing which to appear and answer at Westminster. This confirms Mr. Boase's notes about this family. The estate, which is still called Ley or Leigh, is now the property of Sir Francis Drake, Bart. It would be an interesting supplement to what has been already told us in your pages about the Ley family to know when, and by what means, the Drakes acquired this estate. Still more interesting would it be to learn something about the chapel said to have been built by Henry Ley, temp. Henry VII.

Bereferrers Rectory. FREDERIC. T. W. WINTLE.

Notes to the Illustrations, &c.

We give herewith an illustration of another of the Dartmoor Crosses, fully described in Mr. Crossing's interesting paper, the first portion of which is published as a supplement to the present number. We are much indebted to Mr. Crossing for the pains he has bestowed upon these valuable notes, as well as for the expense he has incurred in connection with the same, and of the several illustrations which he has supplied. The fifth, and remaining illustration of these Dartmoor Crosses, will be given in our next number, when we hope also to publish the concluding portion of Mr. Crossing's notes on this interesting topic.

The other illustration given in the present number is of the house at Crowndale, near Tavistock, in which Sir Francis Drake was born. (See notes on pp. 112, 115, of the present number.) The woodcut is a correct copy of the sketch in Lewis's "Scenery of the Rivers Tamar and Tavy." Edn. 1823.

EDITOR.

THE

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Notes.

FOLK-LORE.—OLD POPULAR JUSTICE.

Our forefathers in secluded districts had, in their unwritten law, very rude but not less effectual modes of punishments for offences against order, morality, or decency. These were awarded by the *vox populi*, without any reference to "justice of peace and coram." Whenever the moral sense of the public was offended by a glaring breach of connubial fidelity, the parties so transgressing were punished by being held up to public reprobation by what was called a *Riding*.

A cart was got, donkeys were harnessed in, and a pair, personating the guilty or suspected, were driven through the streets, attended by a train of men and boys. At Polperro the attendants acted as trumpeters ; the bullocks' horns used by the fishermen at sea for fog or night signals were always available for the purpose. The mummers were very cautious, by careful disguise in dress and voice, and avoidance of anything directly libellous in their rather ribald dialogue, to keep themselves out of the clutches of the law. I remember one *riding*, when an old rusty cannon of the smuggling period was waked up from its long quiet for service on the occasion, and, bursting, led to the mutilation of several and the death of one.

The "Mock-hunt" of Stokeclimsland is something akin to this.

A very few years ago six persons were summoned before the Callington magistrates for indulging in a game called "Mock-hunt," thereby causing the obstruction of a horoughfare. The defendants were accused of disguising themselves, running up and down the highway, blowing horns, and making a great noise. A bonfire was lighted in a neighbouring field. Mr. Frost, the lawyer, who made an able defence, urged that "the parties were summoned, with a view of putting a stop to an old custom, older, in fact, in the counties of Devon and Cornwall than the Divorce Court itself. It was where an improper intimacy took place between married parties that persons took this opportunity of assembling in the manner described." The prisoners were fined in a mitigated penalty. Cases of this rude justice are even now not uncommon, but are getting rarer year by year.

Riding the hatch is a sort of vulgar ordeal. of which I have only traditional knowledge, never having seen it in actual practice. In a case of gross moral misconduct among members of a religious body, the erring one is said to be arraigned, and his guilt or innocence determined by placing him astride the hatch, which generally supplemented the meeting-house door. The hatch being violently swung to and fro, the accused was acquitted if he fell inwards, and condemned if he fell outwards, and was accordingly re-admitted to communion or expelled the society.

Various forms of ordeals and wagers once prevailed among ourselves, and still prevail amongst uncivilized people, where guilt or innocence is submitted to trial by divine judgment rather than human testimony.

Bodmin. T. Q. C.

KEIGWIN.

The family of the Keigwins are intimately connected with Cornish history, for Jenkin Keigwin was killed by the Spaniards at Mousehole in 1595, and to John Keigwin we are indebted for the preservation of many relics of the Cornish language. The name means *Keig* or *Kei*, dog,—*win* or *widn*, white,—"the white dog," the cognisance of the family. This is a characteristically Celtic mode of designation. The well-known Banquo in "Macbeth" meant th same. *Ban*, white—*ku*, dog. It is a pity the old arms of the family, *i.e.*, the three white dogs, should be now removed from the sign of the Keigwin Arms at Mousehole. Though probably not very ancient they were a link with the past. W. S. LACH-SZYRMA.

THE POET GAY'S CHAIR.

In a curious collection of chairs made by Mr. George Godwin, at South Kensington, is one that was used by our Devonshire Poet, John Gay, at least I presume so from

the paragraph in "The World" for October 24th, p. 7. After speaking of a chair that had probably been used by Anne Boleyn herself, the writer says, "Much more exact as to pedigree is a curious looking engine near it, something between a saddle and a chair, in which the M.F.H. is placed at a foxhunting dinner, and which is shaped like a saddle, so that the legs of that important functionary may not be deflected from the curve which has become natural to them. This queer chair is used by sitting saddlewise across it, with the face toward the back, on which there is not only a desk, but a receptacle for holding pens and ink, and sconces for candles. Under the arms of the chair are drawers, each turning on a pivot; under the seat is a drawer for books or paper; and behind this is a secret drawer, in which were found some MSS.: among others a commission appointing a relation of Gay to a post in the army. The chair is a piece of good work, of very fine-grained dark-coloured mahogany; the seat, back, and arms stuffed and covered with greenish-brown leather, studded with brass nails."

I think this should find a place in the *Western Antiquary*. Should a copy of the paper in which this will probably appear fall into the hands of Mr. Godwin, he might perhaps be able to confirm this, or otherwise; or he might be able to add to it, as it is well to treasure up any reminiscences of the men who have left their "footprints on the sands of time."

Exeter. E. PARFITT.

SIR JOHN GAYER.

[We are favoured with the following communication which appeared in the *Daily News* of October 20. Several correspondents have called attention to this interesting matter, but, inasmuch as Mr. Shute has sent a copy of his lotter, we prefer to re-print the same in our columns. Further notes on this Plymouth "worthy" will be acceptable.—EDITOR.]

Sir,—Your impression of this date contains a short leading article alluding to the service held yesterday evening, according to annual custom, at the church of St. Katherine Cree, Leadenhall-street, to commemorate the preservation of Sir John Gayer from the attack of a lion in Arabia in the year 1631. Sir John was a native of Plymouth, but settled in London, where he became what was then termed a "Turkey merchant," and, as such, acquired a considerable fortune. He was a member of the Fishmongers' Company, was sheriff of London in the year 1635, and Lord Mayor 1646-7. On the 16th October, about 250 years ago, he was in the deserts of Arabia, upon business which required his personal attention. By some means he became detached from the caravan, and, while quite alone and unarmed, he was much alarmed at seeing a lion approaching him. Scarcely knowing what to do, he fell upon his knees, and asked the Lord to deliver him from his perilous position. The lion looked at him savagely, but, upon seeing him in this position, after a few moments walked away in an opposite direction. The merchant, on rising from his knees, made a solemn vow that upon his safe return home he would commemorate this providential deliverance by some benevolent act. Upon reaching England he accordingly left a sum of money to provide for this sermon every year, in addition to a bequest to the parish church of his native town, Plymouth. He also liberally endowed many other charities in the city of London, including Christ's Hospital. In consequence of his loyal attachment to King Charles I., he was ordered by Cromwell's Parliament to pay a fine of £500, a considerable sum at that time, and in default of payment he was committed to the Tower. In the British Museum might be seen a copy of his petition to Parliament, asking, not for mercy, but for justice. He ultimately obtained his freedom, and died in the year 1649.—I am, sir, your obedient servant,

Liverpool, Oct. 17. ARTHUR SHUTE.

Queries.

676.—NAVAL SAYINGS AND TRADITIONS.—Can any of your readers tell me what is the origin of the saying "the Admiral has fallen down the hatchway?" I used often in my childhood to hear it said when the salute of a man-of-war announced that a ship had entered the Sound, returned from foreign service. I cannot exactly call to mind the particular words, but they were somewhat as I have given them. Possibly there was some tradition or old naval "yarn" connected in some way with the expression.

KEARLEY.

677.—THE OLD PLYMOUTH MILLS.—Drake is said to have built three mills in or close to the town, and these, I believe, are mentioned in Corporation Documents as Higher, Middle, and Lower Mills. If, as I have seen stated, Higher Mill was that now known as Drake's-place Mills, and Middle Mill, that recently demolished in Pound-street, where was Lower Mill? If that was the one in Mill-lane, when was the one built which used to stand on the site of Sherwell Chapel?

W. S. B. H.

678.—MR. PETER QUILL AND THE ZINGRA CLUB.—I have recently met with a copy of "The | Life and Adventures | of | Mr. Peter Quill | A Country Attorney | by Benjamin Boscawen | Printed for the Zingra Club | 1859 |." The scenery of it is laid to a great extent in Devon, and particularly in Plymouth and Devonport. I have been told that it is founded on fact, and that it is pretty nearly a biography of a local lawyer. Can your readers give any information about it, and say what was the Zingra Club, for which it is said to have been printed?

DEVS. JUNR.

679.—BENEFIT SOCIETIES IN DEVON AND CORNWALL.—Would it be possible to form a list of the Benefit Societies which have existed or are existing in the two counties, giving some particulars of the formation and progress of each society, and of the advantages to be obtained by the members? As a contribution to this subject, I append a list of the societies which were in existence in the borough of Penzance in the year 1873:—Mount Sinai Lodge of Freemasons, Foresters' Friendly Society, Mount's Bay Friendly Society, Odd Fellows' Friendly Society, Operative Stonemasons' Friendly Society, Penwith Annuitant Society, Penzance Annuitant Society, Wesleyan General Assurance Society, Young Tradesmen's Society. In addition to the above-named nine benefit societies, there

were also three Loan Societies, namely, The Mount's Bay Mutual Loan Society the Penzance Mutual Loan Society, and the West Penwith Provident Loan Society ; but I believe the first two of these benefit societies no longer exist. Many of these benefit societies published annual reports. An account of these can be found in the *Bibliotheca Cornubiensis*, iii., *990-95*. The Mount Sinai Lodge of Freemasons above mentioned is the oldest lodge in the province of Cornwall, except one, that of the "Love and Honour" at Falmouth. The charter or warrant of constitution is dated 1770. The number of subscribing members at the date named was forty-four. There is also a Royal Arch Chapter connected with the lodge.

PENZANCE.

Replies.

LEY, EARL OF MARLBOROUGH.—The very interesting papers which have lately appeared in the *Western Antiquary* induce me to send a few additional notes on this old family, long connected with Beer Ferrers, and whose name is still continued there in the estates known as "Higher and Lower Ley. The first of this honourable stock named in local history is Sir William Ley, whose son Sir Henry Ley was settled at Beer Ferrers in 1248. From him descended Henry Ley of Beer Ferrers, who was also of Tefont Evyas, in Wilts, and who married Dionysia, daughter and co-heir of Walter St. Maux, Esquire. Six sons were born of this marriage, the youngest of whom, named James, was destined by rare gifts and natural endowments to fill a place on the roll of the English Peerage. James Ley, Earl of Marlborough, Baron Ley of Ley, in Beer Ferrers, and a Baronet, was born about the year 1552. At an early age he went to Brazenose College, Oxford, and afterwards studied law at Lincoln's Inn On the accession of James I. he was made a serjeant-at-law, and soon afterwards constituted Lord Chief Justice of the King's Bench in Ireland. He was also King's attorney in the Court of Wards. At this time he is described as residing at Westbury in Wiltshire, the manor of which had been purchased about 1590. In the 22 year of James I. he was made Lord High Treasurer of England and Baron Ley of Ley. One of the first acts of Charles I., on his ascending the throne, was to confer the honour of an Earldom on this eminent man, and make him President of the Council. These honours he did not long enjoy, but resigned them with his life full of years in 1628. His remains found a place of sepulture in the ancient Chantry Chapel in the Heywood Aisle of Westbury Church, where there is a handsome monument bearing his effigy and that of his first wife, Mary, daughter of John Pettey, of Stock Talmage, Oxon., Esquire. The following is the inscription :—

"Here rest in peace the bones and ashes of the Lord James Ley, Knight and Baronet, the sixth son of Henry Ley, of Tefont Evyas, Esq., who, as a young man having undertaken the study of jurisprudence, deserved so highly on account of his excellence therein that he attained to the highest rank of legal fame. He was made Chief Justice to the King's Bench in Ireland, and, being recalled to England, was made King's Attorney in the Court of Wards, and lastly principal in the King's Bench, which offices when he had fulfilled with great honour, on account of his uprightness, King James conferred upon him the title of Baron Ley of Ley (the ancient seat of his family in Devon), admitted him to his Privy Council, and made him High Treasurer of England; and King Charles honoured him by increasing his title to Earl of Marlborough, and by making him President of the Royal Council.

"His wife was Mary, daughter of John Pettey, of Stock Talmage, Oxon., Esquire, (whose body is placed beside him), by whom he had a numerous family: Henry, now Earl of Marlborough, James William, Elizabeth, Anne, Mary, Dionysia, Margaret, Hester, Martha, and Phœbe. After his first wife's death he married Mary, the widow of Sir William Bowier, Knight, after whose decease he married Jane, daughter of Lord Butler, by whom he had no issue.

"And so this great man, whom nature had found of great sagacity, and had perfected with learning (his official duties were well performed up to declining age), his end caused by the decay of old age, gave up to God in London, at Lincoln's Inn (the place which he loved of all others), in peaceful death, the soul which had deserved so highly of his country, March 13th, 1628.—Henry, Earl of Marlborough with many tears, erected this monument to his parents as a last duty."

Surmounting the monument is a shield of arms quarterly of twelve as follows :—

1. *Argent, a chevron between three seals' heads couped sable (Ley).*

2. *Argent, a chevron engrailed enemies, between three bears' heads couped sable (Ley).*

3. *Or a chevron azure between three roses gules (Rossell).*

4. *Argent, a chevron, between three magpies sable (Kingdon).*

5. *Argent, three trees, erased vert, two and one (Chorley).*

6. *Ermine, a chevron vaire between three leopards' heads azure (——?)*

7. *Argent, on a chevron azure, three sheaves, or (Cradock).*

8. *Argent, two chevrons gules, a label of three points vert (St. Maur).*

9. *Gules, ten bezants, four, three, two and one (Zouche).*

10. *Or, a lion rampant, within an orle of crosses crosslets, azure (Lovell).*

11. *Azure, a cross fluery or (Pavely).*

12. *Argent, a chevron between three seals' heads, couped sable (Ley).*

On another part of the monument are two other shields, thus emblazoned :—

1. *Argent, a chevron, between three bears' heads, sable (Ley).*

2. *Ley impaling quarterly, or, and azure on a bend vert; three martlets of the first (Petty).*

This latter coat indicates that the effigy of the female is that of the Earl's first wife, who died before the honour of an earldom was conferred upon her husband. A portrait of this eminent judge is published with his "Law Reports," in 1659. Sir R. C. Hoare has also given it in his "History of Wiltshire." Although two centuries have passed since the Leys have become extinct in Westbury, the character of the good earl seems to have been cherished and reverenced there; for the monument is in a good state of preservation, showing that within those years, pious and disinterested hands and liberal hearts have freely contributed their labour to keep from decay and ruin, the monument of a man whose pure and honourable life is to this day associated with the history of Westbury, and in a lesser degree with the parish of Beer Ferrers in Devon, where his ancestors so long resided, and where one of them founded a chapel in which to commemorate their name at an altar of intercessory prayer. The name is still commemorated in Berr Ferrers by the duration of the Ley estate, but I believe the chapel has long since perished. The Earl of Marlborough reckoned the great Milton amongst his personal friends, and the poet was often a welcome visitor to his house. The following lines dedicated to Margaret Ley is a fitting tribute to the noble earl's character, and to our closing remarks of him :—

"Daughter to that good Earl, once President
Of England's Council and her Treasury,
Who lived in both unstained with gold or fee,
And left them both more in himself content,
Till the sad breaking of that Parliament
Broke him, as that dishonest victory,
At Chæronea, fatal to liberty,
Killed with report that old man eloquent,
Though later born than to have known the days
Wherein your father flourished, yet by you
Madam, methinks I see him living yet.
So well your words his noble virtue praise,
That all both judge you to relate them true,
And to possess them, honoured Margaret."

Stoke, Devonport. J. W.

CORNISH AND PHŒNICIAN.—The inquiry into the possible connection between Cornish and Phœnician may seem interesting at first sight, but unfortunately the now accepted laws of philology are not encouraging to us in this matter. The usually accepted view is that the Cornu-British was a language of the Cymric division of the Celtic family of languages, nearest to Breton of all living tongues, and that these Celtic languages are distinctly Aryan or Indo-European, cognate to the Sanscrit, the Latin, the Greek, the Old Gothic, the Old Slavonic, &c. The Semitic family differs from the Aryan on many essential points, not least in the grammar. A large school of philologists deny that there is any connection between the Aryan and Semitic languages. I think they put the cases too strongly, for resemblances in some points are traceable, but still an Aryan language is always far nearer to other Aryan languages than to any Semitic language. The test of sentences is not a fair one. Resemblances should be traced in words and grammar, as to the resemblances between Aryan and Semitic languages. I believe they will be found more numerous if the inquiry is carried on further, but this probably would apply to all. If there are any connections traceable between Cornish and Phœnician, it would be well to ascertain if the same connections may not be traced in other Aryan and Semitic languages.

Newlyn. W. S. LACH-SZYRMA.

BELL AT THE DOCKYARD, DEVONPORT.—I have not seen any reply to H. Sharrock, in the June number of the *Western Antiquary*; but, in reading Sanford's "Tourist's Companion," I have come across the following statement respecting the bell then in use, and I presume the same as is now employed :—"The bell is supported on a column made of the mainmast of an East Indiaman and . . . was taken from the Tonnant, when captured at the battle of the Nile by Nelson, and was previously stolen from the famed church of St. John, in the island of Malta, by the French." Probably this is what H. Sharrock refers to.

DEVS. JUNR

ARE PHŒNICIAN AND CORNISH SOMEWHAT ALIKE?—Such was the heading of an article by Dr. Jago in the *Western Antiquary* of September 28th, in which he gives quotations from various writers corroborating the view that there *was* a similarity; and at the end of his articles follows the note promising the insertion of the Ten Commandments in English and Cornish. When I saw this, I concluded that the object was to further elucidate the supposed similarity; and it was under these circumstances that I wrote my question (No. 664), and ventured to suggest that a comparison with the Cornish words with the *Hebrew* was really necessary. This was not inserted till after the appearance of the commandments in Cornish, and in the *Western Antiquary* of 20th of October Dr. Jago says he sent the commandments "simply as a specimen of Cornish and English." As he did not intend them to be connected with the subject under this heading, of course we cannot fairly expect him to provide the missing link of comparison, which I venture to think so necessary for the consideration of this subject, that I would earnestly join Dr. Jago in appealing to some Hebrew scholar to furnish you with the Ten commandments in the way I suggested, namely, written out in English letters, so that all may compare them for themselves with the Cornish, as given by Dr. Jago. If we are to understan that the Punic, as given, is as similar to the Phœnician as Irish is to Cornish, then the extracts from Polwhele go far to establish the supposed likeness between Phœnician and Cornish. HIBYSKWE.

[In Dr. Jago's article under this heading in the *Western Antiquary* of last week, a quotation referring to Bochart contained a curious misprint. For "ivory from Cornwall," read "ivory from Africa."—EDITOR.]

LEAT.—This is nothing but an old and more correct pronunciation of the word *let*, which is now preserved only in the compounds *in-let* and *out-let*. It means a way or course. It occurs as A.S. *geldete*, a neuter sb., meaning course, from the verb *lástan*, mod. E. *let*, to permit, *let go*. The A. S. *thréora wega geldetu*, *i.e.*, courses of three ways, applied to a place where three roads met, became prov. E. (Essex) *threere leet*, now corrupted into *hree relect*.

WALTER W. SKEAT.

"*Weekly Mercury*," *November* 10*th*, 1883.

Notes.

A CONTRIBUTION TOWARDS A BIBLIOGRAPHY OF DARTMOOR.

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AMERY, P.F.S.—Stones found at Swincombe (Dartmoor) probably connected with Ancient Mining there. *Trans. Devon. Assoc.*, vol. iv., 1870.

ANDREWS, CHARLES.—The Prisoner's Memoirs, or, Dartmoor Prison, containing a Complete and Impartial History of the Entire Captivity of the Americans in England, from the Commencement of the late War between the United States and Great Britain, until all Prisoners were released by the Treaty of Ghent. Also a Particular Detail of all Occurrences relative to that Horrid Massacre at Dartmoor, on the fatal evening of the 6th of April, 1815. The whole carefully compiled from the Journal of Charles Andrews, a Prisoner in England from the commencement of the War, until the Release of all the Prisoners. Frontispiece—a folding View of Dartmoor Prison. New York, printed for the Author, 1815.

BATE, C. SPENCE.—On the Clitter of the Tors of Dartmoor. *Trans. Devon. Assoc.*, vol. iv., 1871.

A Contribution towards determining the Etymology of Dartmoor Names. *Ibid.*

On the Prehistoric Antiquities of Dartmoor. *Ibid.*

Do. do. *Trans. Plymouth Institution*, vol. iv., 1869--73.

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On the Original Map of the Royal Forest of Dartmoor, illustrating the Perambulation of Henry III, 1240. *Trans. Devon. Assoc.*, vol. v., 1872.

Researches into some Ancient Tumuli on Dartmoor. *Ibid.*

Do. do. *Ibid.* vol. vi., 1873.

Grimspound and its Associated Relics. *Trans. Plymouth Institution*, vol. v., 1873--4.

BRAY, MRS.—The Borders of the Tamar and Tavy. 3 vols. London, 1836. Remainders afterwards issued with a new title-page. New edit., pub. 1879 in 2 vols. This work contains a good deal of information relative to Dartmoor, chiefly extracted from the Rev. E. A. Bray's Journal.

CARRINGTON, N. T.—Dartmoor: a Descriptive Poem. London, 1826. With Preface and Notes by W. Burt. Since re-published, both separately and with the Author's collected poems.

CATEL, L.—La Prison de Dartmoor, ou Récit Historique des Infortunes et Evasions des Prisonniers Français en Angleterre, sous l'Empire, depuis 1809 jusqu'en 1814. 2 vols. Paris, 1847.

COAKER, JONAS.—A Sketch of the Several Denominations of Religion in the Christian World, with a short account of Atheism, Deism, Judaism, and Mahometanism. By Jonas Coaker, the Dartmoor Poet. Tavistock, 1871. This sketch is in rhyme; Mr. Coaker has also printed several single pieces descriptive of the moor.

COLLIER, W. F.—Dartmoor. *Trans. Devon. Assoc.*, vol. viii., 1876.

COTTLE, JOSEPH.—Dartmoor, and other Poems. (With Notes on Dartmoor). London, 1823.

CROKER, DR.—A Guide to the Eastern Escarpment of Dartmoor, with a Descriptive Map. London. No date on title, but the last page has "Bovey-Tracy, May, 1851."

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Third do. *Ibid.*, vol. xi., 1879.

DAVIDSON, J. B.—Some Anglo-Saxon Boundaries, now deposited at the Albert Museum, Exeter. *Trans. Devon. Assoc.*, vol. viii., 1876.

DIXON, MISS SOPHIE.—A Journal of Ten Days' Excursion on the Western and Northern Borders of Dartmoor. Plymouth, 1830.

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DYMOND, ROBERT.—Widecombe Chronicle and Dartmoor Gazette, Edited by Robert Dymond. Sold at the Bazaar at Torquay in aid of the funds for restoring the parish church of Widecombe. Torquay, 1875.

Things New and Old concerning the Parish of Widecombe-in-the-Moor and its Neighbourhood. Edited by Robert Dymond, F.S.A. Torquay, 1876.

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Contains some account of Dartmoor scenery, &c. With letter on the botany of Dartmoor by S. Baron, and one on the scenery and antiquities by S. Dixon.

HAWKER, REV. TREASURER.—River of Dart. *Trans. Devon. Assoc.*, vol. xii., 1880.

HEMANS, MRS.—Dartmoor. A Poem. For this poem the authoress was awarded the prize of fifty guineas, offered by the Royal Society of Literature in 1820, for the best on the subject.

JONES, REV. J. P.—Observations on the Scenery and Antiquities in the neighbourhood of Moreton-Hamp-stead, and on the Forest of Dartmoor, Devon. Exeter, 1823.

A Guide to the Scenery in the neighbourhood of Ashburton, Devon. Exeter, 1823. Another edit. 1830.

KELLY, JOHN.—Celtic Remains on Dartmoor. *Trans. Devon. Assoc.*, vol. i., 1862-6.

KING, RICHARD JOHN.—The Forest of Dartmoor and its Borders. An Historical Sketch. London, 1856.

Dartmoor Legends. *Quarterly Review*, June, 1873.

LEGENDS.—Dartmoor Legends, and other Poems. By a Lady. Exeter, 1857.

LEWIS, F. C.—Picturesque Scenery of the River Dart, from its Source in the Wilds of Dartmoor to its Mouth in the English Channel, in *fac-similes* of the Drawings, (38 Plates). London, 1821.

MARSH, MRS.—Chronicles of Dartmoor, 3 vols. London, 1866. This is a work of fiction.

ORMEROD, G. W.—Supposed British and Druidical Remains in the Parishes of Chagford and Gidley, and the adjoining part of Dartmoor. *Trans. Plymouth Institution*, 1858.

Rock Basins in the Granite of the Dartmoor District. *Quarterly Journal of the Geological Soc.*, 1859.

Hut Circles on the Eastern side of Dartmoor. *Archæological Assoc.*, 1864.

On the Traces of Tin Streaming in the Vicinity of Chagford. *Trans. Devon. Assoc.*, vol. i., 1862-6.

What is Grimspound? *Ibid.*, vol. v., 1872.

Notes on Rude Stone Remains situate on the Easterly side of Dartmoor. (Read before the Royal Archæological Institute, 30th July, 1873.) Privately printed, Exeter 1876.

Archæological Memoirs Relating to the East of Dartmoor. Exeter; no date to title, but introductory notice dated 1876. This work consists of two of the foregoing Memoirs, with other papers.

PENGELLY, W.—Recent Discoveries in the Parishes of, Chagford and Manaton, Devonshire. *Trans. Devon. Assoc*, vol. xii., 1880.

RENDEL, J. M.—Report of a proposed Line of Railway from Plymouth, &c., to Exeter over Dartmoor.

ROWE, REV. SAMUEL.—Antiquarian Investigations in the Forest of Dartmoor, Devon. *Trans. Plymouth Institution*, vol i., 1830. With a view of the Stone Avenues near Merivale Bridge, and eye sketch of same by Col. Hamilton Smith.

A Perambulation of the Antient and Royal Forest of Dartmoor, and the Venville Precincts, or a Topographical Survey of the Antiquities and Scenery, &c. Plymouth, 1848. Map and 11 lithographs. Second edition, 1856.

STOKES, HENRY SEWELL.—The Lay of the Desert. A Poem in two Cantos. London, 1830.

"TICKLER." ALLINGHAM, WILLIAM.—Devonshire Sketches: Dartmoor and its Borders. By Tickler. Exeter. Several editions. A series of sketches for the most part reprinted from the *Devon Weekly Times*.

"A.D.TOR."—Autumn and other Manœuvres on Dartmoor. By A.D. Tor. London, 1873.

WIDECOMBE.—A True Relation of those sad and lamentable Accidents which happened in and about the Parish Church of Withycombe in the Dartmoores, in Devonshire, on Sunday the 21 of October last, 1638. 4to. London, 1638.

A Second and most exact Relation of those sad and lamentable Accidents, which happened in and about the Parish Church of Wydecombe neere the Dartmoores, in Devonshire, on Sunday, the 21 of October last, 1638. 4to London, 1638.

WILKINSON, SIR GARDNER.—British Remains on Dartmoor. *Archæological Assoc.*, vol. xviii.

WORTH, R. N.—Notes on the Historical Connections of Devonshire Place-Names. *Trans. Devon. Assoc.*, vol. x., 1878.

Lydford and its Castle. *Ibid.*, vol xi., 1879.

The above list is a very incomplete one, I know, but it includes all the *principal* works relating to the moor, I think. Doubtless many contributors to the *Western Antiquary* will be able to add to it, and so carry out the suggestion made by "Gild Helm."

There are many writers, who give information about the moor, whose works perhaps can hardly be considered as belonging to its Bibliography; such as Polwhele, and Moore, in their Histories of Devon, Shortt, Blewitt, Miss Chanter, in *Ferny Combes*, with others; and a good deal of information respecting the customs of the tinners' parliaments at Crockern Tor will be found in Pearce's *Laws and Customs of the Stannaries*.

South Brent. WILLIAM CROSSING.

[We shall be glad to receive additions to the above interesting list, and heartily commend Mr. Crossing's example to other contributors.—EDITOR.]

Queries.

680.—FENOULHET, SIR PETER.—He died a Exeter on the 4th August, 1774. How long, and where did he live in Exeter? Had he a wife and family? I shall feel much obliged for any biographical particulars regarding him, and during his stay in Devonshire. Does "Trewman's Exeter Flying Post" (begins 1763) contain any notices of him, or of his death and burial?

29, Emperor's Gate, London. C. MASON.

681.—CORNISH FOLK-LORE.—Can any of your readers illustrate this quotation from Carew's "Survey of Cornwall?" Speaking of fishing, he says:—"Now from the harbour we will launch out into the deep, and see what luck God there shall send us, which (so you talk not of hares, or such uncouth things, for that proves as ominous to the fishermen as the beginning a voyage on the day when Childermas Fell doth to the mariner), may succeed very profitable." Childermas or Innocents' Day, is a day of special ill-omen in Cornwall. If it should fall on a Monday, which is universally *washing day*, the washing is put off till the morrow. I have never heard of this fisher folk-lore, though born and bred among fishermen. With regard to the hare, I find this in the "History of Polperro," p. 142:—"Another object of superstition among our fishermen is the white hare, a being resembling the *letiche*. It frequents our quays by moonlight, and is perfectly harmless, except that its appearance is held to predict a storm." Is Carew's piece of folk-lore known elsewhere?

Bodmin. T. Q. C.

Replies.

PILCHARDS AS MANURE.—Not on the Cornish coast, but on the Devonshire, I can testify to having seen the principal part of a very large haul of pilchards being used for manure. In September, 1880, with some friends I visited Tor Cross, near Slapton, and on the beach there saw a large heap of pilchards, which had been caught in a seine on the preceding day. They were being carted on the land for manurial purposes, and during the afternoon we passed several fields where the fish had been deposited in heaps for this purpose. I remarked at the time that

some way of conveying them to one of the Cornish curing-houses might have been found, and so have prevented such great waste of an edible material.

Budleigh-Salterton. T. N. BRUSHFIELD, M.D.

CONCERNING DOLLS. — Previously to the use of fashion plates in magazines, costume-dolls performed this duty. Mrs. Bury Palliser in her history of lace, gives some interesting particulars of the mode of transmitting the Paris fashions. She writes: "The custom of dressing up these great dolls originated in the saloons of the Hôtel Rambouillet, where one termed 'La Grande Pandore', at each change of fashion, was exhibited 'en grande tenue', a second, the little Pandore, in morning déshabille." . . . "Even when English ports were closed in war time, a special permission was given for the entry of a large alabaster doll, four feet high, the Grand Courier de la mode. In the war of the First Empire this privilege was refused to our countrywomen; and from that time Englishwomen, deprived of all French aid for a whole generation, began to dress badly. Pitt has much to answer for." A similar calamity occurred in the Franco-Prussian War, when Paris was shut up by the Prussians. England's dependence upon France for fashion is of an ancient date, as a French author asserts that a doll was sent to the Queen of England in 1391. Will this throw any light upon "W.S.L.S.'s" difficulty in his communication, "A Bride's Dolls."

Exeter. G.T.

PHŒNICIAN VERSUS CORNISH.—The letters of the Rev. W. S. L. Szyrma and "Hibyskwe" are very interesting and suggestive. It would perhaps throw some light on the relationship between Phœnician and Cornish if a comparison were made as suggested. I think, that if ever done, it should be thoroughly done, and it is to be hoped that one day some accomplished scholar will compare the Hebrew with the Cornish grammar, and also select such words as are to be found in Williams's Cornish Dictionary, and note what Semitic words may be found there. Then it would be also necessary to examine the written and printed remains of ancient Cornish to discover what further comparisons might be made with Hebrew. It seems to me that the Decalogue is too limited for such a purpose. It might, or it might not be of use to do this, but I will not venture to decide. Although the Hebrew and Phœnician belong to the same family of languages, yet, after all the trouble and learning required to compare Hebrew with Cornish, another formidable difficulty arises, viz., who will compare Hebrew with Phœnician? Considering how long ago it is since Phœnician was spoken, and how small are its remains, a comparison of Hebrew with Phœnician would seem to be exceedingly difficult. That the Cornu-British is an Aryan *language*, the modern philologists are convinced of, but what is contended for here is that the Semitic in it, if we may trust our Cornish historians, is much more than is generally supposed.

Plymouth. FREDERIC W. P. JAGO.

EPITAPH IN SEABOROUGH CHURCH.—In response to the invitation of "W. H. H. R.," in page 98 of the *Western Antiquary*, I send you a free translation of the Epitaph in Seaborough Church:—

Who lives each day as if 'twere last, lives well;
Who lives, as if life always lasts, finds hell.

Exeter. W. B.

CORNISH SAYINGS.—The macaronic verses, quoted by Dr. Fred. W. P. Jago, and commencing,

"Amo, amas,
I love a lass
As cedar tall and slender,"

have no reference whatever to Cornwall. They are the production of the late John O'Keeffe, the dramatist, and author of *The World in a Village*, and other works, which were popular at the close of the last century.

Calcutta. W. F. P.

EXETER "SEASON."—In placing before an audience at Exeter recently some highly-interesting historical notes on the west quarter of that city, Mr. George Townsend took the opportunity of replying to the query recently published in the *Western Antiquary*, asking whether Exeter "used to have a fashionable season in the last century," and whether there were any traditions regarding those "gay times." "No doubt," said Mr. Townsend, "there were traditions of the kind, not yet available to the general reader." Meantime, it was his opinion that they might presume the case "partially proven" in the fact that there were records of the Exeter town residences of the county families. He mentioned, for example, that of the Duntze family of Tiverton, now occupied by Mr. Latimer (*Western Times*) on Fore-street hill. "Courtenay House," he said, "is now the 'Institution' in the Cathedral yard, and Mrs. Treadwin's house in the same locality was the town house of the Drews of Grange. There are also Bedford House and Bampfylde House, and the town houses of the Colleton family in Fore-street; Carey's, of Cockington, in Paul's street; Giffard's, in St. Martin's-lane; and Northmore, of Cleeve, in North-street." "Beyond these," added Mr. Townsend, "there were the town residences of the great ecclesiastics in earlier times." In the absence of more definite information, I think the worthy antiquary's reply is worth mentioning.

Exeter. T. J. NORTHY.

FAMILY OF HAWKINS.—The writer of the "Additions to Risdon's Survey," 1811, says:—"The manor, advowson, and the lordship of the hundred of Fremington were formerly possessed by the family of Sloley. John Sloley, Esq., died in 1620 [1621], and left three sons, Hugh, John, and Richard, of whom Richard was the last heir male, and died in 1666. John Sloley had a daughter, Thomazin, who was married to Richard Hawkins, Esq. (the son or grandson of the celebrated Admiral Sir John Hawkins) who held this lordship, and after whose death the manor and barton were purchased, in 1672 [?], by Richard Ackland, merchant." P. 423.

This is sufficient authority to connect the following entries, gathered from a careful examination of the Fremington Parish Registers, with the Plymouth family:—

1676—Mr Nicholas Hawkyns was married to Mrs Anne Manning—24 May.

1690—Mr Nicholas Hawkins was married to Mrs. Susanna Allin—26 Feb.

1678—John s. of Mr Nicholas Hawkyns was baptd.—27 Sept.

1679—Dorothie dau. of Mr Nicholas Hawkyns was baptd.—3 Dec.

1681—John s. of Mr Nicholas Hawkyns was baptd.—23 Mar.

1692—Elizabeth dau. of Mr Nicholas Hawkyns was bapt.—9 June.

1696—Thomas s. of Mr Nicholas Hawkins was bapt.—26 April.

1677—Mrs Thomasin wife of Mr Richard Hawkyns was buried—29 Nov.

1678—John s. of Mr Nicholas Hawkyns was buried—30 Sept.

1680—Mr Robert Hawkyns buried—14 June.

[Is *Robert* a clerical error for *Richard?*]

1683—John s. of Mr Nic: Hawkins was buried—26 Oct.

1690—Anne wife of Mr Nicholas Hawkins was buried—25 July.

1693—Elizabeth dau. of Mr Nicholas Hawkins was buried—7 May.

1708—Susanna wife of Nicholas Hawkins, gent. was buried—3 Feb.

1717—Nicholas Hawkins was buried—15 Feb.

From my next entry I conclude that Richard Hawkins was the second husband of Thomasin Sloley.

1632—James Heygate gent. married to Mrs Thomasin Sloley—9 August.

J. INGLE DREDGE.

REAR-ADMIRAL SAMUEL BROOKING.—I have not been able to trace with any degree of accuracy the descent of the family of Brooking, though from their arms, some documents in their possession, and the names of several estates in Devonshire and Cornwall, such as Palestine, Judea, etc., once belonging to them, there is reason to believe that their ancestors were not idle during the Holy Wars. The officer of whom reference is made was born at Newton Ferrers, in the former county, about 1753; went first to sea with the Hon. Captain John Leveson Gower in 1765. He was midshipman in command of a gunboat belonging to the "St. Albans," during the expedition up Hudson's River to relieve General Burgoyne; was lieutenant of the "Strombolo" fire-vessel, "Galatea" 20, and "Prudent" 64, at the relief of Rhode Island, Fort McLean, and St. Kitts. The Galatea, of which Mr. Brooking was the only lieutenant, was one of the most active cruisers on the American station; and in the course of a single cruise of six weeks, was fortunate enough to capture two large letters of marque—a formidable privateer—which had done much mischief to our trade, and the Recovery, an armed ship belonging to the United States. In 1782 he was made acting-commander of the "St. Lucia," sloop; and was confirmed in that rank to the command of the "Drake." He was promoted to post-rank July 21st, 1796. The House of Assembly of Jamaica voted him a sword, value 100 guineas, for his services while in command of a squadron for the protection of the island. The climate of the West Indies proved so injurious to Captain Brooking's health that he was at length compelled to quit it, and return to England, from which time we lose sight of him until August 31st, 1819, the date of his superannuation as a Rear-Admiral. "A Young Plymouthian" will find a long account, from which this is taken, in "Marshall's Royal Naval Biography." *Burke's General Armory* gives these Arms:—

Brooking. Sa. on a fess or, betw. three crescents ar. a cinquefoil gu. Crest.—A sword in pale enfiled with a savage's head couped ppr.

Brooking (originally from Devonshire). Ar. a fess wavy per pale az. and gu. betw. in chief and in base a trefoil slipped vert and two crosses crosslet of the third. Crest:—An escallop or. surmounted by a crescent az. Motto—Crux fidei calcar.

Southampton. G. T. WINDYER MORRIS.

"*Weekly Mercury*," *November 17th*, 1883.

Notes.

FITZFORD AND ODDS AND ENDS ABOUT DRAKE.

In my last I omitted to state that John Fitz married Mary the sister, and Sir Francis Drake married Elizabeth (devisee of his Plymouth mills), the daughter so George Sydenham. This John Fitz enfeoffed Sir Francis Drake and George Sydenham in all his estates in trust for himself and Mary his wife, who, after his death, resided at Radford, with Drake's friend, Sir Christopher Harris. Drake lodged some of his captured treasure at Radford.

Fitz and Harris each held a part of Crowndale in fee; Harris, moreover, was chief lord of the manor of Whitechurch of which Crowndale was an appurtenance.

I once received a written tradition from an aged member of the Drake family, that the Courtenay, Russell, and Drake families were connected. Thinking the marriage of Courtenay with Drake's widow might have given rise to it, I let it drop.

Your readers, who know something of county genealogies, may suspect that the Plymouth leat was very much of a family affair. The Heles, Slannings, Fitzes and some others were amenable to Drake's influence. He also commanded the tinners and some millers. The real difficulty was with outsiders, as one of my unpublished letters will show.

London. WYVERN GULES.

GEORGE TROSSE.

A catalogue of second-hand books, on sale by J. E. Cornish, 33, Piccadilly, Manchester, issued October, 1883, contains many curious, rare, and valuable volumes. It seems desirable to place the following on record in the *Western Antiquary*:—

"Autograph Manuscript:—A course of lectures upon the Assembly's Catechism, by George Trosse, ejected minister of Exeter. 17th century. Folio. 6 thick vols. Calf neat. £10 10s.

"A very voluminous course of lectures, never printed, but evidently prepared for printing; very clearly written in a good firm hand. His character as a writer and Divine may be seen in Calam's Nonconformist's Memorial. In Orme's Life of Dr. John

Owen, these unpublished volumes are mentioned as being in existence, besides his printed works. He is there said to be 'a man of unwearied diligence, and considerable learning. His curious autobiography—a sort of St. Augustin's Confessions—was printed at Exeter, 1714. He discerned the drift of King James's Declaration for Liberty of Conscience, and rejected it."

J. INGLE DREDGE.

SPEECH OF AN EXETER MAYOR, A D. 1671.

It will probably interest some of your readers—especially those who are members of a Town Council—to have an opportunity of perusing the speech made by William Sandford, a former Mayor of Exeter, at the time of his election to that office, in the year 1671 (the year following that of King Charles II.'s visit to the city). The high-flown language ("dressed in a pomp of words"), the numerous quotations, and the general advice given, will, I think, afford a striking contrast to the speeches made on similar occasions at the present day. The speech is given at length in Brice's *Weekly* (Exeter) *Journal*, October 1, 1725.

Budleigh-Salterton. T. N. BRUSHFIELD, M.D.

"A speech made by William Sandford, Esq., in the Guild-hall, in the City of Exeter, upon Monday, the 25th day of September, Anno Dom. 1671, being then and there elected Mayor of the said City.

Gentlemen,—If I were not persuaded that Ignorance and Ingratitude to ingenuous Spirits and good Natures are equally distasteful, I should be silent this Day, and not adventure upon an extemporary Discourse in such a Throng of able Judgements; but since your Suffrages have administered the Occasion in preferring Youth and Ignorance before Age and Experience, betraying your Judgements through your Affection, that if it were not for the Hope of Assistance from those Gentlemen, I might despair of being any way serviceable to this my Native City; for I know that the multiplicity on which the Statutes on which the Office and publick Practice of Mayors and Justices do principally consist are such, and as every Parliament by Expiration, Discontinuance and otherwise are so altered, as any Man not conversant in the Study of the Laws (though otherwise very industrious) may find it a Work difficult and laborious to proceed *secundum leges & statuta Regni*, for which reason I shall waive all private and clandestine Administrations, as much as possible, and what must be done, endeavour to perform juste, fideliter, and sincere; therefore I desire all you that are, or shall be elected, or continued Constables for the subsequent year, that you will be faithful and prudent in the Discharge of your duty. Let no man have a contemptible thought of this antient Office, which in a Sence is the very Hinge on which the Door of Justice hangs. By your Diligence, Debauchery and Prophaneness may be suppreat; Drunkenness, Swearing, and Sabbath-breaking not so frequent. This City for a long Time hath been the Emulation to its Neighbours, and by learned and judicious Men frequently proposed as an Example to others. I beseech you, therefore, let not our Negligence prostitute our primitive Glory, and perpetuate Scandal and Infamy to ourselves; and withal let us remember how ungracious, how indecent, and how inhumane the Insolency, Fierceness and Brutishness of our enemies once appeared unto us, and we may piously and earnestly believe God's just indignation against them, for their want of bowels, sent a whirlwind in a moment to blow them out of the world—that is, out of a Capacity of doing more mischief in the World. And let all those that are too proud in thinking themselves less faulty than other men beware of the apostacy of *Nicephorus*, lest those fumes of Envy, Malice and Uncharitableness do so far transport and intoxicate, that they fall into those very crimes for which hitherto they have valued themselves for having declined. The old Stile was *vide invicem se diligunt*, but an incomparable Person hath made the inversion, *quid nunc illi dicerent Christiani, si nostra viderent tempora?* When I do but reflect in the Martyrology of the late Time, and consider the noble and pious lives of those famous Worthies made the Bloody Sacrifices of Tyrannical Usurpation for God and Loyalty, and compare them with the present conversation of such whose indefatigable Pains in offering themselves victims to *Venus* and *Bacchus* is so excessive, that I cannot without a Plangerous [*sic*] Consternation confess that many Men sufficiently intelligent and well affected to his Majesty and the Church's Interest, by their Ambition, Pride, Voluptousness, and Debauchery have done more Wrong and Injury to Monarchy and Prelacy, than some that openly impugn it, and are its greatest Enemies. If there be but the least Energy in humane Prudence, or Political Deportment worth Observation, let this obtain its desired Effect: for 'tis a confessed Maxim that Religious Factions are always augmented and cemented by austere Conversations. Let us but live the Doctrine of the Church of *England*, impartially execute the known laws, *Tros Tyrenove nullo discrimine*, really and conscionably endeavour to promote Unity and Peace amongst ourselves, considering how dangerous it is for the Herdsmen of *Lot* and *Abraham* to be at Variance while the *Perizite* and *Jebusite* are still in the land; this Conclusion from the Premisses will be truly Genuine; Peace shall be within our Gates, and Prosperity within our Walls. Thus have I endeavoured, without the least fear of Censure or Desire of Applause, to lay before you my present Resentments of our joint Duties; the Ears of the Times being yet so coy, and pickt for Accurateness, that to be plain and homely, intitles the Speaker to Rudeness or Stoicism, each offered annotation is a Barbarism, and every reproof a libel; the Hewing down of a glorious Vice, and whipping of a Sin in Scarlet, præmunires him that doth it, and he grows thereby a Tributary and Slave to the Frowns and Dishonours of the Guilty. But I have ran the Adventure under this persuasion, that Speech is the very *idea* whereby the Mind and soul of the Speaker conveyeth itself into the Bosoms of them that hear. It is with it as it is with Tunes, if key'd too High, they rack no less the Instrument than the Ears of 'em that hear. Tumid and forced language harrows the Attention, when the Facile and flowing Stile doth no less invite and command. 'Tis a Gawdy but Immaculate Eloquence which is dressed only in a Pomp of Words, and glories more in the Strength of the Epithet than in the Matter. They that know how to speak, know also their

Times of Silence; for to speak appositly and much is not the part of one Man. I shall detain you no longer, but return to you all my humble and hearty thanks for your Pains and Respect."

POSTAL AFFAIRS IN CORNWALL.

On the occasion of the opening of the new post-office at Penzance (on November 2, 1883), that much-esteemed Cornishman, Mr. T. S. Bolitho, gave the following remembrances of the past, which I think may be well recorded in your pages. I copy from the report of the *Western Daily Mercury* of November 3:—Mr. T. S. Bolitho observed that there could be no doubt that one of the best tests of improvement, of progress, of civilization, and refinement, was the progress of communication —(applause)—whether personal communication or communication by letter—(renewed applause). The first thing in a new country was that, after erecting huts for the people they should make roads. Mr. Bolitho spoke in an interesting way of the means of communication in the past. His father, he said, between 1790 and 1795, determined to go to London, but the mail had left Penzance, on horseback, for Falmouth, to catch the coach five hours before. His father took his horse, and his servant rode, carrying a pair of saddle bags. His father rode straight to Launceston, a distance of seventy-five miles, and caught the coach standing in the street. There was no stabling for the horses, and the servant had to return to Bodmin, this making the total distance 120 miles. Before 1808, he was given to understand, there was a very fair communication with Falmouth, some sort of carriage being brought to Penzance. The carriage was, however, dropped, and the horse again resorted to. He and his brother could remember the mails being brought on horseback. Down to 1800 the mails came three times a week, and the mails were sent from Penzance to St. Ives by an old woman who carried a basket. At this time the letters were distributed in Penzance by a woman, who carried them in a basket. In 1808 there came a regular daily postal system from London, the letters that were despatched from London on the Monday night, reaching Penzance on the following Thursday. His brother remembered the news of the great fire of Moscow being called at Chyandour, and also of the battle of Waterloo. The battle of Waterloo was fought on a Sunday, and they received the news on the following Sunday. It was said that the reports of the guns were heard in London, but this could not be; possibly the reports were heard at Dover. After the woman they had a man, who carried a bell from street to street, collecting letters. This was from 1814 to 1820. After this there was a little better order. The post-office was in Alverton, and subsequently in Chapel-street. Then it came into the hands of one for whom they had high regard and esteem —Miss Swain. Nothing could be better than their present postal system. It was said of Sir Humphry Davey that when he saw the first sparks from a small electric machine, he said it was the future light of England. It had not only been the light of England, but of the whole world. At Penzance now they had, instead of the two small bundles of letters only, some 90,000 messages received and despatched in the year—(applause). They thought they lived in the most wonderful century since the birth of the Saviour, but those who should live in the next century would probably consider them a set of old dolts. C.

[Mr. Harry Hems also sends a note on the above.—EDITOR.]

THE POET GAY'S CHAIR.

MR. GODWIN'S CHAIRS.

I perceive in No. 40 of the *Western Antiquary* an extract from an account given in *The World* of October 24. of my historical chairs, so to call them. This relates to the chair formerly belonging to John Gay; and the writer of the paragraph containing the extract (Mr. E. Parfitt,) adds, "Should a copy of the paper in which this will probably appear fall into the hands of Mr. Godwin, he might, perhaps, be able to confirm this or otherwise, or he might, perhaps, be able to add to it, as it is well to treasure up any reminiscences of the men who have left their footprints on the sands of time.'"

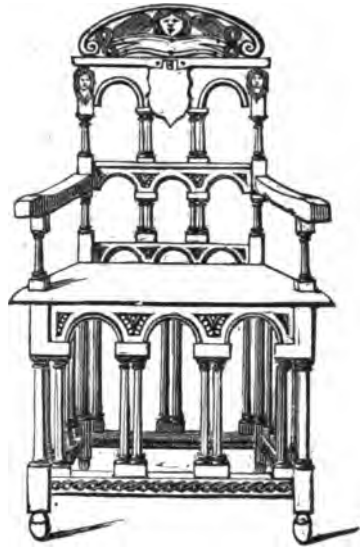
I fully agree in this, and willingly give some additional particulars. A sketch of the chair was published in the *Illustrated News* for October 27, 1849, with some letter-press. A good engraving of it will be found also in *The Builder*. It forms not merely a seat, but also a desk for writing, a cabinet to hold papers, and a complete receptacle for the holding of pens and ink, at the same time having sconces for candles. Under the arms of the chair are drawers with the necessary implements for writing; each drawer turns on a pivot. A flap of wood may be raised at pleasure. Under the seat is a drawer for books or papers, and behind this is a secret drawer in which were found some MSS., including a commission appointing a relative of Gay to a post in the army. This drawer is ingeniously fastened by a small bolt, not perceivable till the larger drawer is removed. The chair is made of very fine-grained dark-coloured mahogany; the seat, back, and arms stuffed, and covered with brown leather, ornamented with brass nails. The chair, considering its age, is in pretty good repair. Some years since, this curious relic was sold among some of the effects of a lady named Williams, niece of the Rev. Joseph Baller, and who by a previous marriage had been the wife of the Rev. Hugh Fortescue, of Filleigh, near Barnstaple (Gay's birthplace). The families of Fortescue and Baller were by marriage related to Gay; his sisters, Catherine Baller, and Johanna Fortescue, inherited his property at his decease. After Mrs. Williams's death, this chair came into possession of Mr. Clarke, of High-street, Barnstaple, and at his demise again passed under the auctioneer's hammer. These notes scarcely make it clear that the chair is used by sitting across it with the face towards the back, on which the wooden flap is hinged.

6, Cromwell-place, London. GEORGE GODWIN.

Queries.

681.—OLD PLYMOUTHIANS.—Among those persons who (on the death of Dr. Hawker in 1827) took an active part in promoting the building of Charles' Chapel for the Rev. Septimus Courtney, were the following, viz.:—Henry

Chair of the Poet Gay.



Drake's Chair at Oxford.

THE NEW YORK
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TILDEN FOUNDATIONS.

McKeever, T. T. Petherbridge, Edward Scott, and Samuel Treeby. I should feel obliged to any of your readers who could furnish me with the dates of their deaths respectively? I cannot find mention of them in the lists of monuments, &c., in St. Andrew's and Charles which are given in Mr. Jewitt's History of Plymouth. In this connection I beg to thank you for the information given respecting Admiral Pellew and Mr. Wyndyer-Morris for his extracts relating to Admiral Brooking. As, however I have not access to the work he quotes, might I ask him to favour me still further, by giving the date when Admiral Brooking died, and the place where he was buried? A YOUNG PLYMOUTHIAN.

682.—DEVONSHIRE GUILDS.—Is there any list extant of the Devonshire Guilds? If not, it would be an interesting work for any Devonshire antiquary to collect one. A very interesting article on the subject appears in the *Antiquarian Magazine* of last month by Mr. C. Walford. W.S.L.S.

683.—THE HAWKINS FAMILY.—Mr. Jas. G. Commin, of Exeter, having kindly referred me to you for information upon a point of much genealogical interest to members of my family, I venture to trespass upon your valuable time with the following queries, viz.:—Had Admiral Sir John Hawkins, *ob.* 1590, a daughter *Elizabeth*; and, if so, when born, and married, and to whom? Family tradition says Elizabeth Hawkins married, at Plymouth, *circa* 1560, John Bourchier Sayer, and had by him a son, John Bourchier Sayer, born 1561. Can you refer to any pedigree or record of the family, which would throw any light upon the subject? Does the register of his parish go back so far? It might answer *all* these points. I should suppose everything relating to the family of this famous old "Worthy of Devon" would be well known to your local antiquaries, and perhaps the information I require may be in print, but I do not find in Burke, or any of the histories available here, mention of any children except his *son*, though he no doubt had others. Any information which you can give me upon this subject, will greatly oblige. SAM. P. MAY.

Newton, Mass. U.S.A.

Replies.

TRAVELLING IN DEVON AND CORNWALL.—"The first wheeled carriage used in Devonshire is said to have belonged to the Lord of Ottery Mohun, or Moon's Ottery, in the parish of Luppitt, three miles from Honiton." *Farquharson.*

Attached to inns and farmhouses was the Upping stock or Helping stock, an erection provided with steps for assisting females to mount the pillion for riding on horseback behind a horseman. The following anecdotes are from the *Live Stock Journal* of Sept., 1882:—

"The Pillion.—The widow of a small squire in North Devon told me some years ago, that when she was married at Exeter, about the beginning of this century, she went home with her husband on a pillion. But that does not come up to Mr. Mogley's story of Bishop Hincheliffe, who, according to the report of Bishop Marsh, 'went about in his visitations and confirmations through Northamptonshire on a pillion behind his churchwarden; the only way that he could then travel (off the high roads) through Northamptonshire.' Sydney Smith could hardly have heard of this story when he made his joke about 'gig bishops.'

"Pack-horses.—Mr. Dymond, in his interesting papers on the Old Inns and Taverns of Exeter, says: 'The inns provided shelter for a crowd of wayfarers, and for the carriers whose pack-horses brought to Exeter from all parts of the country the crude work of village looms and water-mills, to be perfected and exported.' An old Devonshire artist, T. N. Williams, who published etchings and lithographs of Devonshire scenery, has shown groups of these pack-horses in some of his illustrations."

Exeter. G. T.

THE TILLY FAMILY.—Thanking Mr. Monday for his information on the above subject, I would refer him to the lineage of Viscount Monck, in Burke's Peerage, where a certain William le Moyne, Lord of the manor of Potheridge, County Devon, in the year A.D. 1066, is said to have married the daughter and heiress of Tilly, which points to the fact of the family being settled in England before the reign of Henry II, as he surmises they then came over; however, I shall be very glad of more information on the subject.

TILLY.

HOUSEHOLD EXPENSES OF THE COUNTESS OF DEVON, TEMP. HENRY VIII.—In reply to "Hibyskwe's" Queries in the *Western Antiquary*, page 101-2, I would notice the following words:—

Wardens.—Shakespeare, "Winter's Tale" (Act iv., scene 2). "I must have saffron, to colour the *warden* pies." Staunton says, "Warden was the old name for a species of pear."

Weykerum.—This from its connection with "Wax" and "Tallow" is probably the material for making wicks. I offer this merely as a suggestion.

Hyendys and eyfferyng goote.—The word "Eafera" occurs in Beowulf in the sense of offspring; thus the dragon Grendel is called the "angan eaferan" (sole offspring) of his avenging mother. "Eyfferyng" is evidently a later form of "Eafera." Therefore "Eyfferyng goote" would be a breeding goat.

Gemos.—I think "Hibyskwe's" explanation of this word quite correct.

Fretheng.—This word, pronounced "Vretheng," is still used in the centre of Devon, and is applied to the practice of driving in stakes and entwining thorn bushes or other browse around them to stop a gap or form a temporary hedge.

Yeaner.—Shakespeare, third part of Henry VI., Act. 2.) sc. 5, "ere the poor fools will yean." Yeanlings or eanlings are lambs just dropped, from Anglo-Saxon *eanian* to bring forth. A *yeaner* would therefore be the person employed to take care of the ewes during the lambing season.

Bokhere.—I believe this to be the same as "Bokhorne," which was satisfactorily explained in the *Western Antiquary*, page 82, by "F. W. P. J.", and page 89 by "G. T.," where it was shown to be "dried whiting."

Baksamen from its connection with bokhere is evidently baked salmon, which I expect means dried salmon.

"Budge-skins." Milton's Comus. line 707. "To these budge doctors of the stoic fur." Sir E. Brydges says "Budge" is fur, anciently an ornament of the scholastic habit. The Imp. Dictionary defines "Budge" as the dressed skin or fur of lambs.—By the way, I have never heard of the fur of lambs before.

Agletts. Shakespeare, "Taming of the Shrew." (Act i., sc. 2 "Marry him to a puppet, or an aglet-baby." Staunton says "Aglets were the tags to the strings used to fasten dresses, and these *aglets* sometimes represented small images. Mr. Singer has shown *aglet* also signified a small *brooch* or *jewel* in one's cap. The eight *aglett* being "for gold and for enamel for my Lord's garter," might refer to either class of ornament.

Colcum.—I think "Hibyskwe" quite right in supposing this to mean Colcombe Castle. The suggestion of Collumpton is no doubt a mistake. The other words mentioned in his queries, I am at present unable to explain

The original MS. is in the Public Record Office, and is a volume of 281 numbered pages, mutilated and gall-stained. The extract supplied to the *Western Antiquary* is taken from those published under the direction of the Master of the Rolls, but in a form that is very cumbrous and expensive, and being among a large mass of other papers, would be likely to escape attention and therefore be known to very few. As it related to Devonshire old customs, &c., I thought it deserved a place in the *Western Antiquary.*

Plymouth MARK CANN.

"*Weekly Mercury,*" *November 24th,* 1883.

Notes.

DRAKE AND EXETER.

In connection with Drake's appeal to the Exonians, your readers should know that the Lord High Admiral Howard felt very sore because he had not been appointed to the command of the expedition to Portugal. He put every obstruction in the way of fitting out the fleet, and Elizabeth's Council was at last obliged to silence him with the reply that, as the naval part had been undertaken at Drake's cost, he had the best right to command it. This explains why Drake wanted aid in such a heavy undertaking. Exeter was not lukewarm. In the Bishop of Exeter's registers will be found a pastoral letter enjoining prayers to be offered up in the churches for the success of Sir Francis Drake.

London. WYVERN GULES.

SOME DEVONSHIRE TOKENS.

In a copy of Boyne's "Tokens of the Seventeenth Century" now before me, a MS. document has been inserted by a former owner. It is headed "Tradesmen s Tokens of the 17th Century not mentioned by Boyne, which I had in my collection before I sold them to a London dealer," and is signed "G. S. Wintle;" and from it, I have taken the following particulars of some Devonshire tokens, which may prove interesting to your readers :—

BAMPTON.

1. *Ob.*—Iohn Ball=The Grocers' Arms.
Rev.—Of Bampton. 1652=I. B.

BARNSTAPLE.

2. *O.*—Ionas Havwkwell=The Pewterers' Arms.
R.—Of Barnstable=I. H. R.

CHULMLEIGH.

3. *O.*—Iohn Bowring of=His Half Penny.
R.—Chlumleigh. 1670=I. N. B.

CREDITON.

4. *O.*—Iohn Knight=A shuttle.
R.—In Crediton. 1665=I. S. K.

EXETER.

5. *O.*—Iohn Slade=1658.
R.—Of Exeter=I. S.
6. *O.*—Iohn Challwell=1662.
R.—In Exon=I. C.
7. *O.*—Rich. Tamling=A lion rampant.
R.—In Exon. 1666=R. T.
8. *O.*—Will. Pearce Iunior=A fleur de lys.
R.—Of Exon. 1668=W. M. P.
9. *O.*—Thomas Iones=A man on one leg, smoking.
R.—Of Exeter. 1669=Exon.

IVYBRIDGE.

10. *O.*—At the Goate. 1657=A goat.
R.—At Ivey Bridge=A. M. B.

MOLTON, SOUTH.

11. *O.*—William Downes of=A bell.
R.—Sovth Movlton. 1652=W. E. D.
12. *O.*—Samvell Badcock=A cock.
R.—In Sovth Moolton=S. B.
13. *O.*—Ed. Broad. Sovth Molten=The Mercers' Arms.
R.—When you please Ile chainge These ½ (in 3 circles.)

PLYMOUTH.

14. *O.*—Iames Iriesh. at ye 3 fish Hooks.
R.—Of Plymouth. 1667=I. E. I.

SILVERTON.

15. *O.*—Silferton=1660.
R.—Devonshire=I. Y.

TIVERTON.

16. *O.*—Thomas Webber in
R.—Tiverton. 1666=T. K. W.

TOPSHAM,

17. *O.*—Peter Trapnell of=1668.
R.—Topsham Mercer=P. D. T.

TORRINGTON.

18. *O.*—George Tucker=1666.
R.—In Great Torrington=G. D. T.

TOTNES.

19. *O.*—Peter Gailard=Arms of the Barber Surgeons.
R.—In Totnes. 1657=P. E. G.

There may perhaps be an inaccuracy or two in the foregoing particulars, but I give them as I find them.

Clifton, Bristol. BEAVER H. BLACKER.

LECTURE ON THE STREETS OF PLYMOUTH.

At the close of an interesting lecture delivered by Mr. W. H. K. Wright, at the Athenæum, about a fortnight since, Mr. R. N. Worth, in referring to the absence of good reasons for the nomenclature of our streets, mentioned Lockyer-street as being called after Edmund Lockyer, and as it is now one of our most prominent thoroughfares, he thought it might have claimed a grander name derived from local history. He hinted that the name of Armada-street was originally proposed for the thoroughfare in question. If the discussion had not run on until somewhat late, I should have liked to say, that in my opinion, the name of Lockyer deserves well of the citizens of Plymouth, inasmuch as it is recorded that, when, early in the century, the Governor of the Citadel laid claim to all the eastern part of the Hoe, as pertaining to the Citadel, and fenced it about, Edmund Lockyer, heading the men of Plymouth, proceeded to the Hoe, and forcibly removed the barriers in spite of the military looking on. This attitude had the desired effect on the authorities, and secured the Hoe to posterity. If we had more men of such public spirit, we should not have to go so far for street-names, as in the instances to which Mr. Wright referred in his lecture.

Plymouth. W. C. WADE.

COLCOMBE CASTLE, — KATHERINE COUNTESS OF DEVON AND HER BOOK OF HOUSEHOLD EXPENSES.

The extracts from the *Household Expenses of the Countess of Devon*, contributed by Mr. Mark Cann, are interesting and valuable, and especially so to a resident in this town (Colyton), in which Colcombe Castle is situate, the cradle of the Courtenay family, and their occasional residence for three centuries, at least, until the unfortunate fate of Henry, Marquis of Exeter, placed it in the blood-stained clutches of his cousin and namesake, Henry VIII.

Nothing explanatory need be said as to the birth, parentage, and alliance of the Princess-Countess and her Book of Household Expenses, beyond noting that she was the youngest daughter of King Edward IV., and wife of William Courtenay, Earl of Devon, who died in 1511, and that she was a very great and proud lady, and described herself as *Filia, Soror et Amita Regis*— the daughter, sister, and aunt of kings; that she seems to have resided occasionally, during her widowhood, at both their Devonshire seats, Colcombe Castle, in Colyton, and Tiverton Castle. In their chapel attached to Tiverton Church she was buried, in 1527. Her obsequies were quite of regal character, and her ill-fated son afterwards caused a splendid tomb, with her effigies on it, to be erected. Both chapel and tomb are utterly destroyed; and, the only record left existing to her memory at present, appears to be her grand armorial insignia over the porch of the beautiful chapel of John Greenway, a merchant prince of that era, and contemporary with the great Princess-Countess.

We read :—

"Presented to my lady's grace by two Strobryges at Colcum, four sugar loovys, one to my Lady's grace to hyr chambre— . . . . . *nil.*"

The Strobryges or Strowbrydges were a family of considerable position living in Colyton at that era, and for nearly two hundred years after, and of sufficiently gentle birth to be included in the Visitation of Devon for 1620—(see page 278, Harleian Edition). There were two families of them closely related and springing from a common origin—one, the elder, lived at Streathayne, about two miles from Colyton. This residence, now mostly pulled down and reduced to a labourer's cottage, shows, in the portion left, ample evidence of the good estate of its ancient possessors. There is a very fine deep-moulded and trussed oak ceiling in the lower room, and linen-pattern panels on the wainscot around. The other and younger branch lived at Howberhayne, about half-a-mile distant. This house (recently repaired and somewhat modernised) still exhibits good points of the picturesque fancy of the Tudor architect, and the estates they dwelled on belonged to them.

A large number of entries of the baptisms, alliances, and deaths of these families of Strobryge occur in the Register, from the commencement in 1538 down to the beginning of the eighteenth century, and the name is still existent in the parish and neighbourhood. In the time of Henry VIII. and long afterwards, they were people of considerable position and social standing in the parish, and especially so in founding the present Chamber of Feoffees of the parish charities, of which they were zealous promoters. An interesting circumstance connected with this is extant, by their (the Feoffee's) preservation among their muniments of the memorial brass of John Strobryge, who died in 1516, and which was some years since restored to the church, and refixed there. The inscription runs :—

"*Here lieth John Strobryg the Elder, late of the prsh of Collyto Mchant, which John decessy'd th XI. day off September in the yere off our lord God a thousand cccc xvj on whois soul Jhu have Mercy.—Amen.*"

Probably it was a son of this John, thus described as "the Elder," who was the merchant's son that presented the "sugar loovys" to his illustrious neighbour at Colcombe. The arms of the Strowbrydges as found on the seal of an old document, are—"*over water a bridge of four arches, masoned and embattled, thereon a pennon flying, a crescent for difference.*"

We further read :—

"Presented by my Lord of Newnham one fresh salmon to Colcum;"

and—

"Presents of salmon (in August) from my Lords of Newnham and Fourde;"

and further—

"My Lord of Fourdes servant a boar and two swans."

These were the offerings of the abbots of those Monasteries (both lying close to the river Axe) to the Countess. My lord of Newnham, must have been Abbot John Ellys, appointed in 1512, and died in 1525; he was the last but two that held that dignity.

My lord of Fourde (Ford) was Abbot Thomas Chard, last of that dignity, and suffragan to Oldham, Bishop of Exeter. Ford Abbey was specially under the patronage of the Courtenays, several of the earlier ones being buried there. My lord of Ford it was, also, (probably in consequence of this relationship) that was specially deputed to bury his august patroness at Tiverton church, on Friday, 5th November, 1527, at her magnificent obsequies, the most important probably ever celebrated in Devonshire, for she was a king's daughter.

It is interesting and pleasant to note the compliments of these distinguished Churchmen towards their neighbour and patron; for it was not always that such happy relations had existed between my lord of Colcombe and my lord of Ford,—to wit, when, about two hundred and fifty years before, my Lord Hugh Courtenay of Colcombe in 1290 sallied up to Ford one Sunday night and drove off the Abbot's demesnes sundry bulls, cows, oxen, and heifers in reprisal for some act of contumacy of the priest toward his patron.

Interesting and sad too to note the preparations and conviviality that warmed old Colcombe, when the poor unfortunate marquis came to his ancestral home, on a visit to his widowed mother. Perhaps it may have been his first visit to the place.

"To Mr. Spek's servant for bringing a letter notifying my Lord Marquis's coming to Colcombe.....20d.
"To Machant for carriage of £100 to my lord.....20d.
"To Motton of Exeter, for cherries, strawberries, and his labour when my Lord Marquis was here.....2s. 6d.

And then further, for the "minstrels for setting and mending my lady's instrument," to other "minstrels of the King, Cardinal, and Lord Daubeney"; and for "red-deer,—gulls,—bucks,—tuns of beer,—malmsey,—barrells of wine from Mr. Speke to Colcomb,—six horse loads of fish to Colcomb,—points to Dick the Fool,—canvas for lining the doublet of Andrew of the Kitchen"—probably the cook—shows a glorious picture of the sumptuous hospitality and jollity that reigned at Colcombe, when the king's daughter was resident there, and expected her only son and heir home in the year of grace 1524. And then it makes the heart ache to reflect that three years after, the Countess was in her grave—mercifully for her a peaceful one—and within a few years succeeding, this son, for whom such great preparation had been made, was wrapped in a bloody shroud on Tower-hill and consigned to an unknown grave—a pertinent picture of the vicissitudes of human life.

Henry Courtenay was rebuilding Colcombe when the axe overtook him.

Colyton. W. H. H. ROGERS.

Queries.

684.—IS IT CORRECT TO CALL TRURO A "CITY?"—The use of the word "city" is not so simple as it appears to be, and before examining the claims of Truro to such a title, some definitions of the term should be given.

Dr. Johnson calls a city :—

1. "A large collection of houses and inhabitants."

2. "In the English law, a town corporate, that hath a bishop and a cathedral."

Barclay says that a city is :—"A large town enclosed with a wall. In law, a town corporate, that hath a bishop, and a cathedral church."

Ogilvie defines it as meaning :—

1. In a *general* sense, a large town.

2. In Great Britain, a borough or town corporate, which is, or has been, the seat of a bishop; or the capital of his see, is called a "city," *but this is not true in all cases.*" (The italics are mine.)

Here then are three definitions of the word "city":—

1. As to the size of a place.
2. As to its being surrounded by walls.
3. As to its being the seat of a bishop.

The *general* or popular meaning of the word "city" is comparative, as when we say a city, a town, a village, a hamlet, and compare them together.

Had Truro four or five centuries ago such a population as it now contains, the term "city" might have been then correct; but in these days the size of Truro, compared with that of our great towns, forbids the use of the word "city" in a *general* or popular sense; and as Truro never had any walls about it, no claim can be made on this account either.

But the third ground for taking the title remains, viz. :—that Truro is the seat of a bishop.

Now, Truro has either had the title "city" granted to it, or it has been assumed.

If *granted*, by whom? and when? Has a bishop the power to do so? That there were "cities" before bishops were ever dreamt of is well known.

It may be that Truro assumed the title because it is in accordance with the definitions of the dictionary, or that it is customary.

This is what that great authority, the learned Selden, says—(*Table-Talk*, p. 41):—"City—what makes a city? Whether a bishopric or anything of that nature?

Answer.—'Tis according to the first charter which made them a Corporation. If they are incorporated by name of *Civitas*, they are a city; if by the name of *Burgum*, then they are a borough."

If this of Selden be right, then the authorities of Truro will have to examine their charters. If the word *Burgum* be found there, then Truro is *not* a "city."

Finally, let us examine whether *custom* can establish Truro's right to be called a "city." What has been the *custom* as to the use of this title in the sees of Cornwall and Devon?

Whitaker thought that the see of St. Germans was established about 614, but other writers doubt this. C. S. Gilbert tells us (Hist. of Cornwall) that "King Athelstan is said to have appointed one Conon to the bishoprick of the see in 936;" but no writer, ancient or modern, ever called St. Germans a city because it had a bishop.

About or before the year 1050 Leofric was the bishop of Crediton—then the only see for the counties of Cornwall and Devon; but no one ever called Crediton a city, although it once had a bishop, a bishop's palace, and a cathedral.

When in Leofric were "united both bishopricks in the church of St. Peter's at Exeter," this place had been a "city" long *before* bishops came there.

It is clear that the *custom* of the western sees does not help the claim of Truro to be called a "city." Evidently there are two sides to the question. What are the arguments in *proof* of Truro's claim? Is there any law for it?

Plymouth. F. W. P. J.

Replies.

"LEG OF MUTTON" CLUBS.—In reply to the query on this point in a recent number, it may be interesting to know that a club with this strange appellation has just been formed by a number of young men in Exeter. I must admit that the club has not a particularly moral tone about it, inasmuch as gambling is its all-sustaining spirit. The members, twenty-four in number I believe, meet once a year, and play cards for a number of legs of mutton, the losers of which—there are supposed to be twelve—having to supply them. I merely contribute this note in order to show the existence of the club, but by no means to approve of the mode in which its "business" is conducted.

Exeter. T. J. NORTHY.

KING'S BRIEFS.—A great and disastrous fire occurred in the town of Honiton in 1765. In Farquharson's "History of Honiton" is the following: "A brief for the relief of the sufferers was issued to collect money, and was signed by William Hill, Dissenting minister; John Rutter, Dissenting minister; Robert Gidley, attorney; Richard Lewis, vicar of Buckwell, and master of Honiton Grammar School; John Guard, gentleman; John How, gentleman. It was countersigned by the members for the borough, Sir George Yonge and John Duke. The treasurer in Honiton was Mr. Richard Northcote, a draper.

"Another brief was issued from the Crown to the authorities of the western counties to collect money to rebuild the chapel and charity of Allhallows," which had been destroyed in this fire.

Exeter. G. T.

SAMPFORD SPINEY.—Referring to the communication from "W. F. C." in your issue of 29th September, I quite agree with your correspondent in concluding that the affixed name of Spiney is very probably derived from a former lord of the manor. This custom of affixing the name of the possessor was very prevalent after the Norman conquest, and is found in many place-names in Devonshire. We might instance those of Bovey Tracey (in which two names are conjoined), Beer Ferris, Newton Ferrers, &c. In the Domesday Survey, this place is marked as Sanford. It is also a fact that Sire de Spinay came over with William the Conqueror, although I think this name is, like those of many others who accompanied that acquisitive personage, really Saxon, and not French or Norman. The arms of Spinney are to be found in heraldic books of reference, and a family of this name is still to be found in this neighbourhood, and there is also a clergyman of the same name in the Established Church. This name is also to be found as a place-name in Cambridgeshire, I believe.

Plymouth. WODEN.

HAWKINS FAMILY.—In reply to "S. S.," both William and John Hawkins left male issue; but there is no mention of the manor of Sutton Valletort on their wills, if I remember rightly, and there are no inquisitions on their deaths. "S. S." should refer to the present lord and trace the title back-wards.

London. WYVERN GULES.

PHŒNICIAN AND CORNISH.—[The following communication published in the "Banner of Israel," October 24th, 1883, is of interest in connection with the discussion now going on in the *Western Antiquary*, under the above heading.—EDITOR.]

CORNWALL AND TARSHISH.

BY H. R. SHAW.

Apropos of the observations published under this head in the "Banner" for September 5, it may be interesting to point out a few instances which have just come under my own notice during a journey through this interesting district, of the survival of pure Hebrew nomenclature among its people. I forbear to mention personal names, which are, perhaps, in all places common to Christians as well as Hebrews; but there is no putting aside the significance of the name of a quaint little village situate about ten miles from Redruth, and which, although called in the gazetteers and ordnance maps by the name of Zealla, is by universal *local* consent spelt *Zelah*, or Selah with a Z. Then again, three or four miles distant, and all among the tin-mines, in the midst of a wilderness of names prefixed with Tre, Pen, and Pol, we find a cluster of places having the generic prefix of *Perran*; and one in particular, a village boasting of a church, and rejoicing in the name of *Perran-zabuloe*, which surely recalls the name of one of Israel's sons. And perhaps more remarkable still is the name and situation of the ancient town adjoining Penzance, on the opposite side of the Mount's Bay, Mara-Zion, or Market-Jew. I have made special inquiry on the spot as to the origin and meaning of the two names, and the inhabitants believe that Marazion, which they pronounce *Mara-Zion*, is a new name, and that Market-Jew was the ancient name of the place when the *Jews* made a market here for tin. They are not willing to accept my suggestion that the Jews never came here, but that the other Israelites did, and that the extraordinary little mount a few hundred yards out in the bay, and which is now crowned with a castle and chapel, may have suggested to these Hebrew emigrants recollections of their native Zion (which it certainly resembles), and the *bitterness* of their forced exile therefrom. The spirit of home-longing still survives among modern Israel, as witness the writings of Washington Irving and Mark Twain.

There may probably be many other instances of Hebrew names in Cornwall, but these are merely instanced as having come under my observation in quite a casual manner.

Penzance,

Notes to the Illustrations, &c.

As promised, we give in the present number sketches of two noteworthy chairs, both connected with *Worthies of Devon*. Our readers will find references to Gay's Chair on pp. 127, 128, 136. We are much indebted to Mr. George Godwin for the interesting particulars of this curious relic of a celebrated Devonshire Poet (John Gay, author of the "Beggar's Opera," "Fables," &c., &c.), and also for permission to copy and re-produce in our pages a representation of the chair now in his possession.

Drake's Chair.—This chair, which is still preserved at Oxford, also furnishes an interesting topic for another note. For some of the following particulars we are indebted to our esteemed correspondent, "Wyvern Gules." The lines by Cowley are well known and often quoted, but we need make no apology for re-publishing them here.

Queen Elizabeth ordered Drake's ship to be laid up at Deptford; a dock was excavated for the purpose, walled round and roofed in, a passage was left for visitors to walk round and view the ship. The costs of this work are found among the notes of our correspondent "Wyvern Gules." The ship started from England as the "Pelican," the name was changed in the voyage, in honour of Sir Christopher Hatton (I think, on his birthday) to the "Golden Hind." When she had gone to decay and was broken up, John Davis, Esq., of Deptford, had a chair made from her planks, which he presented to the University Library of Oxford. Abraham Cowley, born 1618, wrote an "Ode Sitting and Drinking in the chair made out of the relics of Sir Francis Drake's Ship," which is printed among his works, but not worth quoting here, we therefore give the second ode, which is shorter and better:—

"Upon the chair made of Sir Francis Drake's Ship" presented to the University Library of Oxford by John Davis, of Deptford, Esquire.

"To this great ship, which round the world hath run
And match'd in the race the chariot of the Sun,
This Pythogorean ship (for it may claim
Without presumption so deserv'd a name,
By Knowledge once, and transformation now)
In her new shape, this sacred port allow,
Drake and his ship, could not have wished from fate,
An happier station, or more blest estate;
For lo! a seat of endless rest is given
To her in Oxford, and to him in heaven."

This is all as generally published, but there remains some further lines first published in the Blog. Brit.

"Thy glory Drake extensive as thy mind
No time shall tarnish, and no limits bind;
What greater praise; than thus to match the SUN
Knowing the Race which cannot be outrun.
Wide as the World thou compass'd spreads thy fame,
And with that World, an equal date shall claim."

Poets and dramatists have alluded to the ship in a manner to convey the idea that she was fitted up as a restaurant.

Mile-end Cottage, Alphington, and Mr. John Dickens.—The accompanying sketch by the writer of this note represents the cottage at Alphington, near Exeter, which forty years ago was the abode of the father of the celebrated "Boz." The loan of the block is due to the kindness of Mr. Robert Langton, of Manchester, who has lately published a highly interesting work on "The Childhood and Youth of Charles Dickens," the value of which is considerably enhanced by the introduction of seventy-six illustrations, admirably engraved on wood by himself, representing the various spots associated with the life of the great humorists during his early childhood at Portsea, and more conspicuously during his happy boyhood, from four till eleven years of age, passed at Chatham, Rochester, and neighbourhood. Mr. John Dickens was a clerk in the Navy Pay Office at Chatham Dockyard, and resided in that town from 1816 till 1823. It was here that the little Charles passed some of the happiest years of his childhood, which made a deep and lasting impression on his memory. Writing in 1865 to Mr. W. B. Rye, of the British Museum, who had sent him a copy of his little book "Visits to Rochester," he says: "As I peeped about its old corners with interest and wonder when I was a very little child, few people can find a greater charm in that ancient city than I do." The family afterwards removed to London, where the elder Dickens, like Mr. Micawber, got into difficulties, and Charles had to face a world of uncongenial surroundings abroad and an ever increasing poverty at home. Soon he became a lawyer's clerk, and then a reporter, having at last, as he says, "tamed that savage stenographic mystery." When engaged as such, in May 1835, on the *Morning Chronicle*, he was sent to Exeter to report a speech of Lord John Russell. "The very last time," he says, "I was at Exeter, I strolled into the Castle-yard, there to identify, for the amusement of a friend, the spot on which I once 'took,' as we used to call it, an election speech of Lord John Russell at the Devon contest, in the midst of a lively fight maintained by all the vagabonds in that division of the county, and under such a pelting rain that I remember two good-natured colleagues, who chanced to be at leisure, held a pocket-handkerchief over my note-book, after the manner of a state canopy in an ecclesiastical procession." In the spring of 1839 Charles Dickens came again to Exeter. By this time he had become famous and was in flourishing circumstances; the public had been charmed with "Pickwick," "Oliver Twist," and "Nicholas Nickleby"; the young author was courted and petted by London "Society"; a handsome house near Regent's Park was in contemplation, and it was deemed convenient that the parents should remove into the country. Whereupon Charles, having pleasant recollections of Devon, travels down in jubilant spirits to the far distant city of the west, puts up at the "New London Inn," takes a walk one bleak morning in March in the direction of Alphington, where exactly, one mile distant from the

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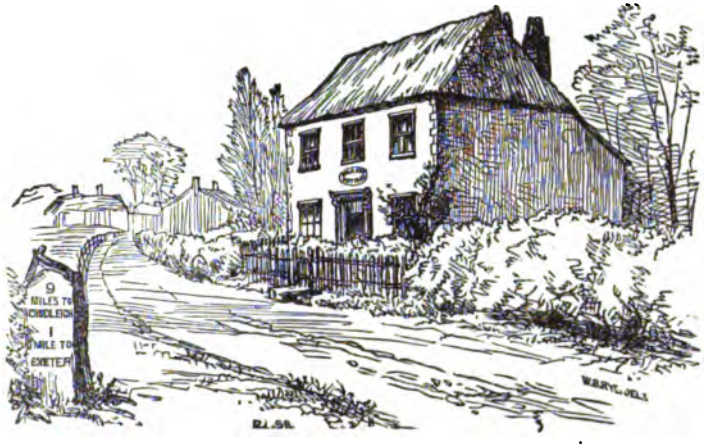

MILE-END COTTAGE, ALPHINGTON, DEVON.

Once the residence of the Father of "Boz."

cathedral city, he espies a charming little white cottage to be let called Mile End Cottage, and at once arranges to take it for the future residence of his parents. From his own graphic and humorous account of the negotiation, in letters written from Exeter, we extract the following :—

In that to Mr. Forster he writes : "I took a little house for them this morning (5th March, 1839), and if they are not pleased with it, I shall be grievously disappointed. Exactly a mile beyond the city on the Plymouth-road there are two white cottages, one is theirs and the other belongs to their landlady. I almost forget the number of rooms, but there is an excellent parlour, with two other rooms on the ground floor; there is really a beautiful little room over the parlour, which I am furnishing as a drawing-room, and there is a splendid garden. The paint and paper throughout are new and fresh and cheerful-looking, the place is clean beyond all description, and the neighbourhood, I suppose, the most beautiful in this most beautiful of English counties." He then gives a humorous description of his interview and negotiation with the landlady, her invalid brother and his wife, and of a subsequent visit to an Exeter upholsterer for the purchase of furniture. He adds : "I walked [from Exeter] straight there, by some strange impulse, directly after breakfast. I am sure they may be happy there ; for if I were older and my course of activity were run, I am sure I could, with God's blessing, for many and many a year. . . . I think they took me here at the New London [Inn] for the Wonderful Being I am, they were amazingly sedulous ; and no doubt they looked for my being visited by the nobility and gentry of the neighbourhood." ("Forster's Life of Charles Dickens.")

The following morning (Wednesday, 6th March) he writes to his friend, Mr. Mitton : "I do assure you that I am charmed with the place and the beauty of the country round about, though I have not seen it under very favourable circumstances, for it snowed when I was there this morning, and blew bitterly from the east yesterday. It is really delightful, and when the house is to rights and the furniture is all in, I shall be quite sorry to leave it. . . The house is on the high road to Plymouth, and, though in the very heart of Devonshire, there is as much long-stage and posting life as you would find in Piccadilly. The situation is charming—meadows in front, an orchard running parallel to the garden hedge, richly-wooded hills closing in the prospect behind, and away to the left, before a splendid view of the hill on which Exeter is situated, the Cathedral towers rising up into the sky in the most picturesque manner possible. I don't think I ever saw so cheerful or pleasant a spot. . . . Charles Kean has been the star for the last two evenings. He was stopping in this house [viz., the New London Inn], and went away this morning. I have got his sitting-room now, which is smaller and more comfortable than the one I had before. ("Letters of Charles Dickens.")

He hopes his father would be able to bring down his dog Dash "to keep down the trampers and beggars." The landlady's name was (according to Mr. Dyer Knott) Mrs. Pannell, but Dickens writes Mrs. Samuell. The rent of the cottage was £20 a year, taxes included. Coals were selling at £1 6s. a ton. Mr. John Dickens is still remembered by a few of the older inhabitants of Exeter. His near neighbour, Mr. Dyer Knott, describes him as a chatty, pleasant companion, possessing a varied fund of anecdote, and a genuine vein of humour. He was a well-built man, rather stout, of very active habits, a little pompous, and very proud (as well he might be) of his talented son. He dressed well, and wore a goodly bunch of seals suspended across his waistcoat from his watch chain. Mr. Knott remembers also his son Augustus, and more than once saw the great humorist at Alphington, when on a visit to his father. John Dickens, in 1842, gave Mr. Knott two pages of a travesty of Othello, written by his son Charles in 1833, for private performance in his own family. A *fac-simile* of four lines of this literary curiosity is given by Mr. Langton. When the elder Dickens left Alphington is not recorded, but probably it was soon after 1842. The old postmaster, John Hele, knew him well, and used to boast that he bought a piece or two of furniture at the sale. He showed to Mr. George Townsend, of Exeter, an old-fashioned tent bedstead and a pair of salt-cellars, once used by Mr. John Dickens, and when exhibiting these articles to visitors, he invariably speculated as to the chance that the author of "Pickwick" might at some time have occupied the identical bed then in the proud possession of John Hele, postmaster, of Alphington. The present postmaster informed the writer of this note that only a few months previously to April, 1882, a letter had been sent to Mr. John Dickens from America to his old address at Mile-end Cottage! It was, of course, returned through the Dead Letter Office.

Exeter. W. B. RYE.

SUPPLEMENT
TO THE
WESTERN ANTIQUARY;
OR,
Devon and Cornwall Note-Book,
THIRD SERIES, PART VIII.

THE ANCIENT CROSSES OF DARTMOOR.

By WILLIAM CROSSING.

PART I.

THE crosses which are to be found on Dartmoor, like most of our Devonshire examples, are of simple form, and cannot boast of the beauty which belongs to some of those existing to the westward of the Tamar. A few only possess any ornamentation, and that in a very slight degree; and, with one or two exceptions, no inscriptions are to be seen on them.

Their surroundings, however, invest them with a charm peculiarly their own; for we cannot behold these old lichen-stained and weather-beaten memorials of the past, standing in close proximity to the remains of the rude habitations of the Celts, without contrasting in our minds the dark times when those huts were peopled, with the clear daylight which beamed forth when the cross was planted, and with the blessings which Christianity has spread over the land.

Among the grey tors they stand in solitude—the far-stretching heath on every side—with no sound to break the stillness that reigns around but the rushing of the streams from the rugged hill-sides. As we gaze upon them, we can let our thoughts stray back to the time when they were first reared, and in fancy may see the wondrous events which have since taken place on the stage of this world's vast theatre. Nor will it fail to strike us how little have all these events affected what we can see around us. The granite tors still lift their lofty heads to the sky, the blossoms of the mountain still wave on the heath, the stream yet pursues its way over its rocky bed, and all is here unchanged. While events which have shaken the outside world, and have decided the fate of nations have been occurring, these hills and valleys, huge rocks and winding streams, have remained as in the days of old, and these venerable stone crosses have been lost in the solitariness of the moorlands.

At early morn when all is fresh and bright, when the dew-drops sparkle on the heather,

> "And drowned in yonder living blue,
> The lark becomes a sightless song,"

the impressionable mind will experience a pleasurable emotion at beholding here, far from the haunts of man, the emblem of the Christian faith. At the hour of sunset, when the shades of evening are beginning to settle over the wild and we hear that moaning sound so peculiar to the Dartmoor rivers as the twilight approaches, a calm feeling steals over us, which is heightened when, perchance, we find ourselves beside an old granite cross, alone on the heath; and when night spreads her dark robe over mountain and plain, and the sole light is that which is lent by the pale stars, that form will forcibly remind us of the power which the religion of the cross has exercised over the darkness of our land, and which it has so happily dispelled.

The hands that fashioned these time-worn relics have long since mouldered in the tomb; and they themselves are oft-times overturned and shattered, deeply impressing us, as we contemplate their ruin, with the certainty that all the works of man will fall and crumble away before the touch of Time.

It is not difficult to determine for what purpose the crosses on Dartmoor were erected. That some were simple boundary marks is certain, and others were very probably set up to point out the direction of the ancient moor-tracks. It would seem that their position often indicated the point where two roads crossed, or where one diverged from another; and as these old tracks were in many cases nothing more than a grassy path, and in places scarcely to be distinguished, such marks were of the greatest utility, and no doubt often safely guided the traveller when pursuing his way over the hills of the silent moor.

HOBAJON'S CROSS.

In commencing our examination of these crosses we shall direct our steps to Three Barrows, a lofty hill rising high above the left bank of the Erme, where, on the slope near the summit, we shall find the shattered remains of one, lying amid the granite with which the ground is strewed. This hill, which is about two miles to the northward of Harford Church, is crowned with three large cairns, whence its name, and during an exploration of one of them by Mr. Spence Bate, recorded in the fifth volume (1872) of the *Transactions of the Devonshire Association*, part of a cross, consisting of one of the arms and the top of the shaft, was found near at hand. This, he, with great probability, supposed to be a portion of one which he states was set up by a jury of survey, empanelled to settle some bounds in this part of the moor about a century and a half before.

He also considered that in it he saw all that remained of a cross which is mentioned on an old map of Dartmoor as Hobajon's Cross, and which is there represented as standing on two steps, and is situated nearly in the middle of a row of upright stones. This row extends from Butterdon Hill, near the Western Beacon above Ivybridge, to within a short distance of Sharp Tor, which overlooks the enclosure known as Piles New-take. At the

former place it is seen leading directly from a circle thirty-five feet in diameter, of which the stones, with the exception of two (and those partially so) are fallen. This encloses a small cairn about twenty feet in diameter, much dilapidated.

It has been supposed that the old map in question dates back as far as 1240, in which year a perambulation of the forest was made, or even earlier; but, as Mr. J. Brooking Rowe points out in his *Cistercian Houses of Devon*,* this cannot be the case, because on it there is a representation of the Abbey Church of Buckland, which Abbey was not founded until 1278. He considers it to be of two centuries later date. Further on, I shall bring forward some evidence which I think will show that this view is the more correct one; but without going into this question now, it certainly appears from the map, that a cross was standing in the stone-row at the time it was drawn, but I am not so sure that it was ever fixed on steps as it is there represented. Another cross, which I shall notice hereafter, is shown on the map as standing on steps in the same manner, although nothing of the sort is to be seen near it now, so that it is possible that this was nothing more than a conventional mode of the draughtsman to indicate the existence of these crosses, and it was not, perhaps, intended, or considered necessary, to convey a perfectly correct idea of their form.

Mr. Bate accounts for the cross being erected in the stone-row on the hypothesis that those who reared it, finding the dark clouds of superstition clinging to the heathen relic, were anxious to plant the symbol of Christianity amid the rude erections of the Pagans. This, indeed, may have been the case, but I am inclined to think it quite as probable that the cross was erected simply as a boundary mark. When the object for which the stone-row was primarily erected was forgotten, it was naturally looked upon as a boundary, and still continues to serve as such, constituting, as far as it extends, the line which separates Ugborough and Harford Moors. As fresh perambulations of the bounds were made, in all likelihood new marks were added, and Hobajon's Cross we may not unreasonably consider to be one of these.

The mutilated cross which is at present to be seen, consists, as stated, of the top of the shaft and one of the arms only. This arm is ten inches in length, the shaft measuring sixteen inches from its upper surface, and being about fourteen inches in width. As the sides of it, however, are not quite parallel, the width is not the same throughout, but is rather greater at the top. It must have been a massive cross when in its complete state, with a breadth across the arms of about two feet eight inches; its height, of course, it is impossible to determine. The fracture runs across in an oblique direction from under the remaining arm. One side of the shaft is ten inches in thickness, the other only seven inches. It is now lying on the slope of the hill toward the river Erme, not far from the north-western cairn.

From the absence of any other cross near the spot, I think we may safely conclude that this is the one that the jury, which Mr. Bate speaks of, erected on one of the cairns on this hill; and that it is also the old Hobajon's Cross is nearly certain, for, although the existence of this mutilated head is not generally known, the name still lingers here—a small heap of stones at no great distance from the top of the hill being called by the moor-men, Hobajon's Cross

This point forms the starting place when the bounds of a portion of the moor in this locality, which belongs to the manor of Ermington, are perambulated—the first record of such perambulation being in the year 1603.

If the supposition be correct, as no doubt it is, that we now see on Three Barrows a portion of this ancient cross, we know that it must have been brought from the stone-row, as we have no reason to consider the map wrong in representing it as standing there, but other hands, I think, than those of the jury of survey did this. From the fact of the manor boundary bearing the name of Hobajon' Cross, it would seem likely that at one time it was erected there, in which case we should perhaps be inclined to consider that those who were engaged in marking out those bounds, were concerned in the removal of the cross; but I am of opinion that they were not those who took it from its original position, although it is not impossible hat they may have used it as a mark to their boundary.

In the account of Buckfast Abbey in Dr. Oliver's *Monasticon* (page 378), there is an inquisition on the boundary of Brent Moor, dated 1557, at which time it belonged to Sir William Petre. This boundary line was marked by four crosses at certain points; one on the centre cairn at Three Barrows, one on the cairn known as Western Whitaburrow, a third at Buckland Ford, and a fourth at the confluence of the Avon or Aune with the Western Wellabrook, and they each had the words "Bunda de Brentmore," engraven on their faces. I am inclined to believe that it was for the purpose of serving as a mark to these bounds that Hobajon's Cross was taken from the row of stones, and if it ever stood on the little cairn marking the boundary of the lands belonging to Ermington manor, it was taken there from Three Barrows, in which case the jury of survey, to which Mr. Bate has alluded, must have found it there, and set it up once more upon the great cairn on the hill. There is no trace of any inscription to be seen on the portion which now remains of this interesting relic, and how it became so mutilated it is impossible to say.

I have carefully examined the stone-row on several occasions, but could never find any traces of the steps, as shewn on the map, and, as before observed, it is doubtful whether they ever existed.

On a stone at the extreme end of the row † nearest Sharp Tor, and which is much larger than most of the others which compose it, I observed a small incised cross measuring seven inches in height and five and a half inches across. This stone is evidently an addition to the row, but is distinguishable, at a glance, from a modern boundary post. It stands about three and a half feet above the ground, and appears to mark some important point, as it is placed in the middle of a small, rough, circular pavement, about six feet nine inches in diameter. May we not allow that there is a probability that this incised stone marks the spot, where, in years long since flown, the old cross was standing, and that, after its removal, the present stone was set up as a memorial of it by those who were interested in preserving these particular bounds? I do not forget that the map represents Hobajon's Cross as being in the centre of the stone-row, and this stone, as I have said, is at its end; but the row is continued from this point by modern boundary stones, and in all probability was so continued by older ones at the time the map was drawn, so that if the cross really stood on the spot in question, in placing it in the middle of the row, the map would be substantially correct.

There is one consideration we must not overlook, which is, that it would not have been a very difficult task to have removed the cross from Three Barrows, and to have re-erected it in the row, instead of setting up another stone there in its place. But it is not unlikely that it may have been found broken, though perhaps not in such a mutilated state as we see it now, and was no longer in a condition to be placed in its old position.

The view from the commanding height of Three Barrows, or as old records have it, Threberis, is one of great variety and beauty. A large portion of the country lying between the southern frontier of Dartmoor and the Channel is spread out before us like a magnificent panorama, and the most prominent headlands on the South Devonshire coast are plainly visible. On the other side we look into the moor. Away to the northward is seen the boggy land in the neighbourhood of Erme Head, with the distant tors peeping over the dark brown ridges. On our left, the river flows at a great distance below the

* *Trans. Devon Assoc.* Vol. VII. p.346.

†From its commencement at the circle on Butterdon Hill, to its termination at this stone, the row is 1,791 yards in length. The distance of the centre cairn on Three Barrows from the stone is 2,325 yards.

ABTON, LEWIS AND
TECHNICAL CONSULTANTS

DARTMOOR CROSSES.

HUNTINGDON CROSS

(WESTERN FACE).

Height, 4 feet 6 inches; breadth across the arms, 1 foot 10 inches.

wind-swept height, on which we stand, and Piles Wood is discernible far down the steep, stretching along the bank of the stream.

Before leaving Three Barrows we must not omit to observe the fine track-line which runs up from the East Glaze to the centre cairn, and pursues its course down the slope of the hill towards the Erme.

PETRE'S CROSS.

Proceeding in a northerly direction we shall make our way towards Western Whitaburrow, one of the bounds of the forest; and in so doing shall follow the line of posts that mark the boundary of Brent Moor, which boundary seems to be indicated on the old map by a line on which are placed what seems to be meant for three stones.

The cairn which bears the name of Western Whitaburrow is sixty-three yards in circumference, and according to the inquisition alluded to, the second cross marked with the words "Bunda de Brentmore" stood here. Until about the year 1847 it was to be seen erect on the centre of the cairn; but it was then partially destroyed by some workmen in the employ of a company which was formed for the purpose of extracting naphtha from the peat that here abounds, but which was not a success. The works were close to Shipley Bridge, and the peat was taken thither from this spot on tram-waggons; the old tram-road is now in a very ruinous condition, but still serves as a bridle-path.

There being no place of shelter near, the labourers erected a house on the cairn with the stones of which it was composed, and, requiring a large stone as a support for the chimney-breast, they knocked off the arms of the cross and used the shaft for that purpose. The house has been taken down for several years; the walls, to the height of about three or four feet, being all that is now to be seen of it, but the shaft of the cross has, fortunately, not been lost. It is now set up on the cairn, and has recently had the broad arrow cut on it by the Ordnance surveyors. It measures four feet in height, and about fifteen inches in width. The end which is now uppermost has had pieces cut from the corners, leaving a sort of shoulder, which has the appearance of having been made to fit into a socket, and I therefore take this to be the bottom of the shaft. The name of it, too, is still unforgotten, for the spot is seldom called by its older appellation of Whitaburrow,* but is generally known as Petre's Cross.

Sir William Petre, of whom Prince gives us an account, and who was, as already stated, the possessor of Brent Moor, was born at Tor Newton, in the parish of Tor Brian. He was Secretary of State in four reigns, those of Henry VIII., Edward VI., Mary, and Elizabeth; and, it is said of him that in this office he was "smooth, reserved, resolved, and yet obliging." He amassed great wealth derived from the monastic possessions which were granted to him. He died in 1571, and was buried at Ingatestone in Essex.

CROSS FORMERLY AT BUCKLAND FORD.

Our search for the third cross will take us to Buckland Ford—so we shall make our way down the hill in a north-westerly direction, and, passing a bound-stone, shall soon reach the foot of a steep narrow gully, close to which we shall observe an old path, which we shall descend for a short distance to a point where it crosses a small stream which falls into the Avon just below. This is Buckland Ford, but we shall look in vain for the cross. I have carefully searched around the spot, yet have never been able to find it, nor can I learn that any one has ever seen it. Some mining operations appear to have been carried on near the bank of the Avon, and it is possible that the cross may have been destroyed by those who were concerned in them.

The old track which crosses the stream at this ford is called the Abbot's Way, and can be traced from Dean Moor for several miles, passing the source of the Erme, and the head waters of the Plym. It formed a direct means of communication between the abbeys of Buckland and Tavistock on one side of the moor, and Buckfast on the other. The name by which I have always heard it called by the moor-men is Jobbler's or Jobbers' Path, which it doubtless obtained from being used by the yarn-jobbers in former days. The monks of Buckfast were extensive traders in wool, and this commodity, and yarn spun from it, no doubt often formed the loads which were carried on the backs of horses on this old road. It appears more than probable that it passed near where Princetown now is, for I find that Mr. Burt in his preface to Carrington's *Dartmoor*, published in 1826, states that traces of a trackway called Jobbers' Cross were visible across bogs near the prison.

Although we shall be unsuccessful in finding the cross at Buckland Ford, we shall be well repaid for having visited the spot, for the surroundings combine to form a most pleasing picture of a moorland valley, secluded and quiet, closed in by hills on every hand. Behind us stretches the heathery slope known as Bush Meads, anciently Bishop's Meads; to our left (in summer time covered thickly with ferns) a hill rises precipitously from the Avon, which here bends round in a fine sweep. On our right hand, the bottom of the valley is shut in by Dean Moor, and immediately in front of us, on the opposite side of the river, is Huntingdon Warren, a fine bold hill of good hard ground, free from heather, but covered in places with scattered granite. Several enclosures, the rude erections of the Danmonii, are in sight, and tell us that this quiet valley was once thickly peopled by the ancient inhabitants of the moor.

Not far from where we stand the Avon is spanned by a rude bridge of two openings, formed of slabs laid on a centre pier, consisting partly of the natural rock,‡ and further up the stream we catch sight of a craggy hollow, from which the river seems to issue. On approaching it, we should discover that the Avon here falls, in a series of small cascades and widely-spreading rivulets, over a number of rocky ledges, and forms a most interesting picture.

HUNTINGDON CROSS.

From Buckland Ford we shall follow the Abbots Way to the Avon, and cross it at another ford, at a spot known to the moor men as Lower Huntingdon Corner, immediately above the confluence of this stream with the Western Wellabrook. It is here where the inquisition says the fourth cross was set up, and we shall be gratified at observing it still standing erect a few yards from the bank of the river. It is now known as Huntingdon Cross, and is situated at the corner of the warren. It is immediately within the forest bounds, and close to the spot where the parish of Lydford (in which the whole of the forest lies) joins the parishes of Dean and Brent. On some maps it is called Buntingdon Cross, but this must certainly be an error.

The word Huntingdon is doubtless derived from *aun*, "water"—in this particular instance the name of the river which flows by here—and *dun*, "a hill" (the water hill)—

* So spelled with the addition of an *e* in the Perambulation of the Forest of 1609; in that of 1240, the name is spelled Whyteburghe. It is Eastern Whitaburrow, however, which is mentioned in these perambulations, and not Western Whitaburrow; but this would appear to be an error, as the former spot does not form a forest bound, but is situated on Brent Moor. The boundary runs straight from the confluence of the Western Wellabrook and the Avon to Western Whitaburrow. The cairn known as Eastern Whitaburrow is ninety yards in circumference, and twelve yards in height. The name is pronounced with the *i* long, as though spelled White-a-burrow.

‡ This bridge, although constructed in a precisely similar manner to those which are undoubtedly of very ancient erection, is distinguishable from them at a glance. Here the edges of the granite are not rounded as they naturally are in the older examples. The two stones which form the roadway, and which once were evidently one, show the marks of a bar used in splitting them. The bridge, however, presents a very picturesque appearance.

which certainly commends itself as a very suitable appellation, for it is bounded on two sides by the Avon or Aune, and on a third by the Wellabrook.

Huntingdon Cross is romantically situated in a kind of hollow, the rising ground surrounding it being covered with patches of heather, with here and there a grey boulder of granite. All around is still and silent, save the low murmuring of the waters as as they run over their pebbly bed. The only signs of life are the furry inhabitants of the warren, and, perchance, a herd of Dartmoor ponies, wild as the country over which they roam, and a few sheep or cattle grazing on the slopes. The cross is surrounded by rushes, and a dilapidated wall—the warren enclosure—runs near it. It stands a little out of the perpendicular, and is close upon four and a half feet in height. Across the arms it measures one foot ten inches. There is no trace whatever of any inscription to be seen upon it.

Evidences of the occupancy of man, and of the works of his hand, are plainly visible in this spot. The Abbots' Way is here distinctly seen ascending the left bank of the river as it makes for the enclosed country above Dean Burn. Along the bank of the Wellabrook old mining operations have left their traces; and on the slope of the hill to the east is a large circular enclosure, two hundred and eighty yards in circumference, and between it and the Avon are nine hut circles. Further down the river, these hut villages are numerous, especially on the left bank.

With our examination of Huntingdon Cross, we shall conclude the survey of the four which formerly served to mark the bounds of Brent Moor.

PEARL'S CROSS'

Owley Gate, which opens on to Ugborough Moor, below the Eastern Beacon, will be the point from whence we shall next start. Here we shall observe a rough track, which pursuing for a short distance, and crossing the head of a little brook, we shall find has become a smooth green path of considerable width. By following this grassy road, which runs nearly due east and west (which we should be well able to do, even after it loses its present character and is covered with heather, for it is marked throughout the whole of its course by small heaps of stones placed at short distances apart) we shall reach the moor gate at Harford; the path forming the most direct route between that place and Owley, from whence a road leads to Brent.

We shall, however, find the object we are in quest of, at about midway, and nearly a mile from the gate by which we have entered on the moor. It is the top of the shaft, and one of the arms of a very curious old cross, and it is much to be lamented that it has been so mutilated. It is known as Pearl's Cross, (a corruption probably of some older name), and is situated by the side of the path we have been following, close to the point where it is intersected by an old road, which though now exhibiting the marks of wheels and showing us that it is sometimes used as a way for bringing in peat, is no doubt an ancient track, and can be traced a considerable distance. It passes between Sharp Tor and Three Barrows, and goes direct to Left Lake Ford, and from thence to one of the boundary stones of Ugborough and Harford Moors. From this point it becomes a narrow path, but can be followed as far as the stream which runs down Stoney Bottom into the Erme. Erme Pound is at no great distance from this place, and a little further on, the Abbots' Way crosses Redlake. In the opposite direction this old road may be traced to the enclosed lands on the south of the Eastern Beacon.

The shaft of Pearl's Cross is missing, and the mutilated head is simply fixed up on a few loose stones. There is little doubt, however, that it is now found within a very short distance of its original site, and that it served to mark the path by which we have come from Owley, and also the one which crosses it.

Although the portion of the cross which remains is very little, it is sufficient to show that it possessed a certain mount of roughly executed ornamentation. It appears to have been cylindrical in shape, and across the upper and under surfaces of the arm there are projections about an inch and a half high, and about two and a half inches wide. The same are also to be observed on each side of the top of the shaft, the only part of this which is now remaining. These must have given the cross a very interesting appearance, when in its complete state; and there is no other example of a Dartmoor cross in which this rude kind of ornamentation occurs, nor is there anything of the sort to be observed on those which are portrayed in Blight's *Ancient Crosses and Antiquities of Cornwall*.

From the top of the shaft to the fracture, which is immediately below the arms, Pearl's Cross measures one foot eleven inches. One arm is completely gone, and the end of the other has also been broken. From the present extremity of this arm to the further side of the shaft from where the other has been broken off, the measurement is one foot five inches. From the upper surface of the arm to the top of the shaft it is nine and a half inches, and the diameter of the arm is about one foot.

It presents a very weather-beaten appearance, and, though ornamented in the manner described, is rougher on its surface than most of the crosses which are found on the moor. This, however, may have arisen from the wearing away of the granite.

Turning our faces towards the direction from which we have come, a very pleasing view is presented. The little market town of South Brent lies at the foot of the lofty eminence known as Brent Hill, which rises conspicuously above the surrounding country. The vale of the Avon towards Avonwick, with the woods which cover the steep bank of the river, is plainly visible, and, as far as the eye can reach, are cultivated fields, with here and there a farmstead nestling amid the trees. On our right we perceive the rocks on the summit of the Eastern Beacon, and near us on each hand are several low, dilapidated cairns.

Proceeding once more in a westerly direction, we shall observe at a short distance from the cross, a row of single upright stones intersecting the path nearly at right angles; and a little further on, we shall again approach the row of stones which runs from Butterdon Hill towards Sharp Tor, and which here crosses our grassy track. As Pearl's Cross is very much nearer the stone row than the cross on Three Barrows, some doubts may perhaps enter our minds as to whether the former may not be the old Hobajon's Cross after all, under a new name; but the recollection that the name of the latter still exists near Three Barrows, will prove sufficient to enable us to dismiss this idea.

The path will now take us down a slope, and we shall pass the source of a rivulet that falls into the Erme, just below Harford, and following the little heaps of stones shall reach the moor gate. A few minutes will bring us to Harford Church, and from thence to the bridge, on the road to Cornwood, which we shall follow, and after a beautiful walk through true Devonshire lanes, we shall find ourselves in that village.

ROMAN'S CROSS.

The next cross which we shall visit is situated on Lee Moor, whither we shall now proceed by the road which leads to Meavy, and shall perceive it on the right-hand side immediately beside the highway, and at no great distance from the clay works. Rowe in his *Perambulation of Dartmoor* has a passing notice of this cross, "the shaft of which," he says, "appears to have been broken off, as there is only enough now left to raise the cross slightly above the large block, in which a socket has been formed to receive it." Since this was written, however, it has been placed upon a shaft, and properly fixed in the socket, and now stands erect. For this act of careful preservation, we are indebted to the late Earl Morley. I presume the old shaft could not be found, as the present one does not seem to have originally belonged to the head, but has apparently been made for it. Its sides and the face nearest the road have been squared, but the back part of it remains in its rough, natural state The block

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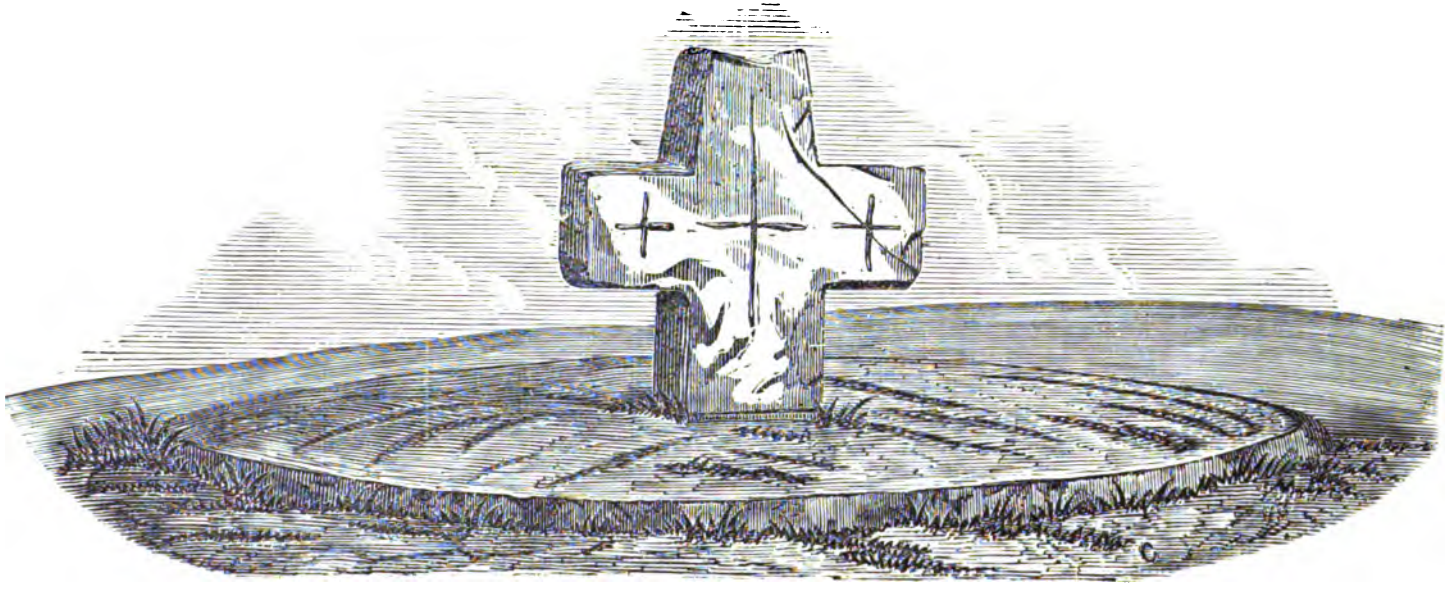
TILDEN FOUNDATIONS.

DARTMOOR CROSSES.



PORTION OF CROSS NEAR CADAFORD BRIDGE.

Breadth across the arms, 2 feet 5 inches; height about the same.

in which the socket is cut, is about fourteen inches in thickness, and is circular in shape, the diameter of it being about three feet and a half. Whether this block always belonged to the cross or not, I am unable to say, but, as we know from Rowe that the head was resting in the socket cut in it before its restoration took place, it seems probable that it did. I have been informed that the head of this cross was found lying on the moor near at hand, and placed here for preservation; but while this was so, it would not necessarily prove that the stone did not originally belong to it.

Standing as this cross does by the road-side, if not in its original position, at all events not far from it, it was doubtless erected like Pearl's Cross to point out the direction of an ancient track, the forerunner probably of the present road. Near at hand, an old path leads across the common to the village of Shaugh, and we may not unreasonably suppose that the cross also indicated the point where this branch diverged.

It is known in the neighbourhood as Roman's Cross, and stands five feet ten inches in height, and is two feet across the arms. The shaft measures from the bottom to the under surface of the arms about four feet two inches, and is thirteen inches in width. One corner of it is bevelled, and that the other should be so treated was probably intended, but from some cause or other it was left unfinished.

It has been suggested to me that the name of this cross became attached to it, in consequence of its being probably styled by those in the vicinity the Roman Cross, and so in course of time it came to be called Roman's Cross. If this be so, the name would, of course, be a comparatively modern one. It has, however, occurred to me whether or not the name may have been corrupted from Rumon. The Abbey of Tavistock was dedicated to St. Mary and St. Rumon, and the road, to which we may suppose this cross served as a mark, was doubtless frequently traversed by pilgrims journeying to that abbey, and they may have bestowed the latter saint's name upon the old land-mark.

I must not omit to mention another object in the immediate neighbourhood, in which we find the same name as that of the cross occurring. I allude to the excavation known as the Roman Camp, which, however, seems to be nothing more than a remnant of some ancient mining operations.

A tradition affirms that this cross was erected to mark the spot where St. Paul once preached, and we shall probably not be sceptical regarding it, *when* it is proved to our satisfaction that St. Paul ever set foot in Britain.

Many rude stone remains are to be found in the vicinity of Roman's Cross, but the spoliator has, unfortunately, been at work among them.

The view from the spot where this interesting relic stands, embraces an extensive range of the cultivated country to the south and south-west, bounded by the Channel; while to the north and north-east are seen the granite crests of numerous tors. Brent Tor is a conspicuous object far away to the northward, while the rocky piles of Great and Little Trowlsworthy Tors rise near at hand.

CROSS NEAR CADAFORD BRIDGE.

Leaving Roman's Cross we shall proceed by the road to Cadaford Bridge, which spans the river Cad. Crossing it we shall make our way up the slope of Wigford Down, and, at a very short distance in a north-westerly direction, shall come upon a portion of what must once have been a remarkably fine cross. It was discovered lying near here by the soldiers encamped in the vicinity, during the Autumn Manœuvres in 1873, and was set up by them, to commemorate some event, on the centre of a small grassy mound, rather more than nine feet in diameter, and surrounded by a little trench. The greater part of the shaft i gone, but the portion now remaining measures from the surface of the ground to the top about 2½ feet, and across the arms it is 2ft. 5in. The width of the shaft below the arms is 13in., and from the upper surface of the arms to the top of the shaft it is exactly 12in. The shaft tapers from the arms upward; below them it appears to have had its sides parallel.

On one side of this cross there is a fracture, a piece being split off from it, but the face which now fronts westward is uninjured. On this side I observed three incised crosses; one on each arm, and the third, a little larger than the others, in the centre, exactly where the arms intersect the shaft. There are faint traces of what seem to be incised crosses on the fractured side, but they cannot be determined as such with certainty.

The cross may, perhaps, have been set up originally as a mark to the same road that Roman's Cross served to point out, on the line of which, as I have observed, the present highway, (which passes close to the spot on which the cross is now placed) was, very likely, formed.

The surroundings are of a very pleasing character. The "ever brawling Cad" flows at a short distance from us, on its way to mingle its waters with the Mew, the stream that with it forms the Plym, and, from the foot of the romantic Dewerstone rolls onward

> "Thro' arching bridges, moss'd by hoary time,
> Or, hung with clustering verdure, thro' rich meads,
> Till flowing on thro' SALTRAM's towery groves,
> It pours its tribute to the restless sea."*

Trowlsworthy Warren house, with numerous enclosures near it, is seen on the hillside; a few tors lift their rugged crests above the slopes, while Pen Beacon and its companion height of Shell Top rise above the whole, and a true picture of Dartmoor border scenery is presented.

MERCHANT'S CROSS.

We shall now turn our back upon the valley of the Cad, and following the road up the ascent in front of us, shall soon reach Ringmoor Down, along the skirts of which we shall make our way to Lynch Hill. The road here winds down this steep declivity to the Mew, and at the foot of it, on the very verge of the common, we shall be pleased at observing a remarkably fine cross.

In the vicinity, it is known by the name of Merchant's Cross, and is the tallest of any on the moor, being no less than 8ft. 2in. in height. It measures across the arms 2ft. 3in., and they are 14in. in depth. From the bottom of the shaft to their under surface the distance is five feet ten inches. Fourteen inches is the width of the shaft at its widest part, but in some places it is not quite thirteen. Just below the arms, the shaft is ten inches in thickness, but lower down, it is not more than eight inches.

On each side of it there is an incised cross in the centre of the shaft, where it is intersected by the arms. They are both of one size, and measure two feet four inches in height, and nearly fourteen inches across, being about one inch broad.

The cross is in a fine state of preservation, a small piece only, from the under corner of the southerly arm, being broken off. In proportion to the height of it, the arms are rather short, projecting but seven inches on each side of the shaft, the top part of which rises twice that distance above them. It leans a little toward the east, and stands on a small patch of greensward on the right of the road in descending the hill; two lofty trees, an oak and an ash, spread their foliage above it. An upland road here branches off to Sheepstor, which is about two miles distant.

There is a tradition that this cross marks the grave of a suicide; but while it is possible that a burial may have taken place near it, it is more probable that it pointed out the road over the moor by which we have reached it, and that pious hands erected it with the two-fold object, perhaps, of serving as a guide, and also to bring forcibly before the minds of those who journeyed this way, the religion of which it was emblematical. Indeed, tradition now relates that the wayfarer used, before setting out over the waste, to kneel before this cross and pray for protection on his journey.

* Howard's *Bickleigh Vale*, p. 33.

A charming bit of scenery is presented from Merchant's Cross. We have lost sight of the more extensive prospect observable from the top of Lynch Hill, but we have gained a near view of a beautifully wooded little valley. Yennadon Down forms a barrier to the north, with a fine plantation of firs stretching part way up its slope. To the north-east the thick foliage of Burrator Wood clothes the side of the valley, and trees also cover the bottom, hiding the stream which courses along it, while towards the east are pasture fields adjoining the common, which stretches around towards the point where we stand, and rises high behind us. The granite peak of Lether Tor is seen peeping over the trees at the head of the valley, forming a striking contrast to the softer features in the foreground.

We shall now proceed to Merchant's Bridge near at hand, beneath which flows the Mew as it emerges from its leafy screen, and crossing it, shall leave Meavy on our left, and mount the hill towards Yennadon Down, not for the purpose of examining another cross, but with the object of enjoying the view of the beautiful scenery which is commanded from that common.

Did we visit Meavy, we should find the base of a cross in that village, and further back at Shaugh, should also have seen one standing in a hedge at some short distance to the eastward of the church, had we extended our walk to that place. These, however, would partake more of the character of village crosses, and although close to the borbers of the moor, cannot, of course, be considered as Dartmoor crosses, and do not therefore come within the scope of these observations.

We shall not fail to be delighted with the varied prospect which we obtain from Yennadon Down. Rocky steeps, smiling fields, hills covered with gorse and heather, thickly wooded glens, and wide stretches of common are spread around; and as we look down upon the lovely valley of the winding Mew, the words of Capern, our Devonshire poet, will recur to us:—

> "The vales of Devonia!
> What landscapes are seen,
> So fertile in beauty,
> So golden and green!

SIWARD'S OR NUN'S CROSS.

We shall now proceed to examine another group of crosses, and for this purpose shall once more visit Western Whitaburrow, in order that we may approach the first of the objects of which we are in search, by the old Abbot's tiony. It passes at no great distance from the cairn as we Was already seen, and, on gaining it, instead of going tohavds Buckland Ford, we shall turn in the opposite direcwar and trace it to Redlake, which we shall have no difficulty in doing, as this old track is here very plainly marked; in fact, from a ford below Brock Hill Mire on Dean Moor to Redlake Ford, it is still a very good path for a horse, with the exception of one or two boggy places near the Avon. This road did not, I think, cross the stream at Redlake Ford, but was carried down the left bank of it, where traces are still to be seen, and crossed it just where it falls into the Erme, and not very far above Erme Pound. It is not unlikely that the path which we have seen passing by Pearl's Cross, and running out to Left Lake and Stoney Bottom, though perhaps more frequently used as a way to Erme Pound, was also traversed at times by travellers making for the Abbots' Way from the neighbourhood of Ugborough, and it would be at the point we have now reached that they would strike it. After passing Redlake, the track is lost for some distance, but evidently ran along on the left bank of the Erme, as it is seen crossing Dark Lake immediately where that stream unites its waters with the former river, the source of which is close at hand. The Abbot's Way passing the Mire, here continues its course over some fairly hard ground, through the midst of bogs, to the Plym, which stream it crosses near its head waters at two places, the lower track being the one which would be pursued by those journeying to Buckland. It is, however, by the higher ford that we shall cross, but we shall see few traces of the old road further than this point. A direct line from here to Tavistock, though seemingly the most natural route for the Abbots' Way to take, was not the direction it followed, for the nature of the ground had to be considered in planning this old track across the moor. We shall therefore proceed in a direction north-west-by-north, where we shall find pretty good ground, and at the distance of about a mile and-a-half shall come in sight of an object which will cause us to quicken our steps, and hasten down the slope towards it.

This is Siward's Cross, a most interesting relic, and though not quite so tall as Merchant's Cross, is more massive, and is, in fact, the largest cross on Dartmoor. It is now more frequently called Nun's Cross, and is about two-and-a-half miles to the southward of Princetown. It is fixed in a socket cut in a block of stone sunk into the ground. In height it is 7ft. 4in., and measures 2ft. 8in. across the arms. The width is rather greater across the top of the shaft than it is lower down, being here 1ft. 8in, while immediately below the arms it is but 1ft. 6in. Across the lower part of the shaft it is narrower still, for at the distance of 1ft. from the bottom it measures only 1ft 5in., and below this it narrows gradually towards the socket in which it is placed. The shaft has not perfectly parallel sides, for the width of the western face of it is somewhere about 3in. less than these measurements, which I took on the eastern side. Its average thickness is 14in. The arms spring from the shaft at a distance of 5ft. 9in. from the bottom, the largest of them, the southerly one, being 11in. in depth close to the shaft, and the smaller one only 8in.

At the distance of 3ft. 8in. from the bottom the shaft has been broken in two, but an iron clamp on each side of it now holds it firmly together. Iron wedges also secure it in the socket. The cause of its being overturned was never ascertained, but Rowe says it occurred only about two years before he wrote—1848—and, as he also saw it when it was restored, which praiseworthy act, he states, was the work of Sir Ralph Lopes, it could not long have remained in a fallen condition.

It forms one of the boundary marks of the forest, being mentioned in the Perambulation of 1240, and is figured on the old map of the moor already referred to. Here it is represented as standing on steps, in the same manner as Hobajon's Cross, but there is no trace of anything of the kind now. On the back of the map the perambulation is set forth, and at its foot is the following:—

> "hit is to be noatid that on the one syde of the crosse abouesaid their is graven in the stone Crux Siwardi, and on the oth. side is graven, Roolande."

In the notes to Carrington's *Dartmoor*, however, it is stated that on the western side the words *Bond bond* are to be seen in Saxon characters, having been conjectured, so that work states, to mean the bond or bound of the land, and on the eastern side, in more modern characters, the word *Syward*, considered to be the name of some prince, duke, or earl of the forest. The editor of *Murray's Hand-Book for Devonshire*, ed. 1879, (a writer whose acquaintance with Dartmoor was very extensive) renders the inscription on one side as *Syward*, and on the other as *Bod Bonde*, and says it marked the "bonde" between the Royal forest and the Monks' moor.

I have examined these inscriptions with great care, and although they are not easily to be made out, yet on the eastern side, across the arms, I think there is unquestionably the word *Syward* or *Siward*. It is uncertain whether the second letter is a *Y* or an *I*, and the first is not very distinct, but the last four there is not much doubt about. On the western face there is a small incised cross in the centre of the shaft, where it is intersected by the arms, and immediately below this are the letters which have been read as *Bod Bond* and also as *Roolande*, but which I am quite convinced mean nothing of the kind. Siward's Cross is named in a deed of Amicia, Countess of Devon, confirming the grant of certain lands for building and supporting the Abbey of Buckland, among which were the manors of Buckland, Bickleigh, and Walkhampton. This latter manor abuts on the forest, and the boundary line, which Siward's Cross, as just stated, marks

at one of the points, is drawn from Mistor to the Plym.* The cross, therefore, in addition to being considered a forest boundary mark, also became one to the lands of Buckland Abbey, and I am therefore convinced that the letters on it which have been so variously interpreted simply represent the word Boclond. The name, as already stated, is engraved on the western face of the cross—the side on which the monks' possessions lay.

The word is divided, the first three letters forming one line, and the remaining four another, directly under it, thus:

BOC
LOND

and this has caused some to imagine that there were two words. How the second syllable should have been read as *Bond*, I cannot conceive, for the L is plainly to be discerned. The other letters, of course, require a careful examination to determine what they are, but with a very close scrutiny the only one there will be found to be any doubt about is the third, which looks more like an O than anything else. This is, however, easily to be accounted for, as the wearing away of a very small portion of the stone would cause the letter C to appear like an O. It is this appearance which has hitherto led astray those who have endeavoured to decipher the inscription, and together with the error of reading the first letter as an R instead of a B (another mistake which might easily occur) has led to the belief that the letters represented the word *Roolande*, but no one has ever suggested any reason why such a name should appear on the cross. I can see no more than seven letters; there does not appear to have been any E at the end of the word.

While, however, we can quite understand such a mistake as the foregoing, happening at a period long subsequent to the time the letters were engraved, it is puzzling to see how it could have arisen at a time when they would not only be plainly decipherable, but the meaning of them also be perfectly understood, as must have been the case if the date of the map is to be referred to the thirteenth century. As already pointed out, however, the representation of Buckland Abbey Church on it, proves it to be of later date than this, and the present circumstance furnishes an additional proof, were such wanting, unless the writing on the back of the map can be shewn to be of much later date than the map itself, for it is not possible that such an error as that of reading the name as *Roolande*, could have arisen until long after the time when it was first engraved on the cross. It therefore appears that the map cannot boast of so great an antiquity as has been supposed; but it may be a copy of an older map, in which case, the description of the cross was without doubt added to it when the copy was made. That an error has occurred I feel sure, for I do not think there is any doubt that the word represented is *Boclond*.

This old spelling of the name occurs in the deed of Amicia, and also in a charter of her daughter Isabella De Fortibus, granted in 1291, confirming the grants made by her mother to the Abbey. The name probably arose from the tenure under which the lands were held, *Boc* land meaning land held by charter. Dyer, however, states that places on streams which bear the name of Buckland derive it from *ock* or *uck*, "water" as many were so named before the tenure of Boeland was known.† Thus the name would signify the *stream land*, and Buckland being situated on the River Tavy, such name would not be inappropriate. It has also been considered to mean *beech land*, but the first-mentioned etymology, in the present instance at all events, seems the most probable one.

The letters on the cross which compose the name of Syward, have been considered to be much more modern than those which we have just been examining, and certainly have that appearance. They were therefore probably cut on the stone long after the cross first obtained that name, in order to perpetuate it.

As this cross was in existence before Buckland Abbey was founded, we know at once that the monks of that house were not the erectors of it; with regard to the monks of Tavistock Abbey, the case is somewhat different. Siward's Cross, standing as it does on the line of the Abbots' Way, would seem, not improbably, to have been set up by the monks of Tavistock, as a mark to point out the direction of this track across the moor; and were it not for the fact that it has been supposed to have obtained its name from Siward, Earl of Northumberland, who, it is said, held property near this part of the moor in the Confessor's reign, I should have no hesitation in believing such to be the case. Buckfast Abbey was not founded until 1137, so that if the cross was standing at the time it is said Siward held lands here, it could not have been erected for the purpose of marking any road leading to that place; but there is no proof that it was really standing so early, and if there was, it would not follow that the monks of Tavistock did not erect it, for Tavistock Abbey was founded nearly a century earlier. This, however, is a point which, from the slender evidence we have, it is, of course, impossible to determine. Mr. Spence Bate is of opinion that it was erected on the site of an old kistvaen, which he considers is the cause of its possessing more than one name. I do not, however, think that it obtained its appellation of Nun's Cross from any individual. I should rather be inclined to consider the word a corruption of *nans*, which means in Cornu-Celtic a valley, dale, or ravine; hence Nans Cross would be the cross standing in the valley. This description would exactly suit it, for it is surrounded on three sides by higher ground, and stands at the head of the valley where rises the Swincombe river, which falls into the West Dart. Whatever our conjectures may be as to who erected this cross, we know positively that it was standing as early as the year 1240, and was then known as Siward's Cross, and formed one of the boundary marks of the forest.

In the deed of Amicia alluded to five other crosses are mentioned by name, viz.:—Smalacumbacrosse, Yanedonecross, Maynstoncross, ‡ Wolewille Cross, and Copriscrosse. As far as I can determine, the latter three were not on the moor, but Smalacumbe Cross may have been, and Yanedone Cross was probably on or near Yennadon Down.

Siward's Cross being closely surrounded by higher ground, there is no view, except a peep at Fox Tor down the valley, to be obtained from it. This tor, however, is seen to better advantage from this spot than any other. The enclosures of a small moor farm are close at hand, the low thatched house being built in true Dartmoor style.

We shall again pass Siward's Cross, but for the present bid adieu to this interesting old memorial of other times; ere doing so, however, I will trespass on your patience, gentle reader, while I address these few lines which I have penned:—

TO SIWARD'S CROSS.

Old cross, how many summers bright have flown,
Since first was here up-reared thy sacred form;
How many winters hast thou stood alone,
And braved the storm.

Of those who shaped and fashioned thee with care,
From the rough block that midst the heather lay,
The memory, like smoke upon the air,
Hath passed away.

At morn, when gladdened by the Sun's bright ray,
The lark poured forth her mountain melody,
Oft as the abbot passing on his way
Gazed upon thee.

* "From Walkhampton to the boundaries of Dartmoor, on the northern part of Mistor, and thence towards the south by the boundaries of the Verderers (regardorum) of Dartmoor, that is to say, by Mistorhead (Mistor panna), and by Hysfochres, and by Siwards Cross and Gyllesburgh and Plymcrundla to the Plym." Deed of Amicia, Countess of Devon. Dr. Oliver's *Monasticon*, p. 383; Mr. J. Brooking Rowe's *Cistercian Houses of Devon*, *Trans. Devon Assoc.*, vol. vii. p. 356. It would seem as though an endeavour was afterwards made to extend these bounds, for one of the Abbots was, in 1478, found guilty by a jury at Lydford of intruding upon the prince's land in Dartmoor.

† Restoration of the Ancient Modes of Bestowing Names, &c., p. 163.

‡ Qy. Maen stone.

When dusky night's advance made daylight flee;
Or gathering mists the beaten track would hide,
The lonely traveller, beholding thee,
Hath found a guide.

Long in the desert may'st thou stand, old cross,
And towards thee ne'er be stretched an unkind hand;
But with thy coat of lichen grey and moss,
Long may'st thou stand!

THE WINDYPOST.

Very slight traces of the Abbots' Way are observable leading from Siward's Cross, but the name of Jobbers' Cross, in connection with the old track near the prison at Princetown, as before mentioned, would lead to the supposition that it must have passed that way. But for this, I should be rather inclined to think that its course lay to the westward of North Hisworthy Tor,* instead of to the eastward of it, the side on which Princetown lies; or even that it did not extend so far northward as that tor, but that, on nearing South Hisworthy Tor, it left it a little to the right, and then went straight to Tavistock, crossing the Walkham somewhere above the spot where Ward Bridge now is. The existence of the name of the road, however, at Princetown, is a strong piece of evidence to the contrary; but, whatever course it took, we know it must have crossed the river at some place between the bridge just named and Merivale Bridge, higher up the stream. Thither we shall now proceed, and, gaining the opposite side of the river shall pass near Vixen Tor, and making our way across Beckamoor Combe, we shall soon reach Feather Tor, which is situated a little to the northward of Pew Tor.

Here we shall observe a cross, and on nearing it shall find it to be a remarkably fine example. It is known in the vicinity as the Windypost or Windystone, but is sometimes called Beckamoor Cross. It stands on an elevated plain between Feather Tor † and Barn Hill, being close to the former, which is a tor of no great size. The shaft and arms are octagonal, and have a girth, the former of 3ft. 4in., the latter of 3ft. 1in. It is 7ft. in height, and across the arms measures 2ft. 3in.; the distance of the under surface of the arms from the bottom of the shaft is 5ft. The faces of this cross look nearly due north and south, and it inclines out of the perpendicular; a straight line drawn from the under surface of the arm, close to the shaft on the western side, would fall seven inches off from the bottom. The broad arrow has recently been cut on it, I presume, by the Ordnance surveyors.

Some moss and lichen are seen on the head of this interesting relic, telling us of its age, like the silvered hair of an old man. Time, however, has dealt gently with it, for it is in a very good state of preservation, and shows but few signs of the winter storms to which it has for long years been exposed.

A small stream of water runs at a distance of a few yards from it, and to this we must look for the derivation of the name of the combe close by, of Barn Hill to the northward, and not improbably of that of the cross itself. Beckamoor is evidently derived from the word *beck*, which signifies a mountain stream; and *barn*, according to Dyer, is simply *aun*, "water," with the *u* changed to *r*, and *b* prefixed. ‡ *Win* is a synonym of *ean*, water,§ and *y* is a diminutive, so that the name *Windypost* would mean the post by the little stream. ††

* Commonly called North Hessary Tor. South Hisworthy Tor is now generally known in the vicinity as Look-Out Tor.

† On the Ordance map, Feather Tor does not seem to be rightly marked. It is not so far north as it is there made to appear.

‡ *Ancient Modes*, pp. 24, 166.

§ *Ibid.* p. 235.

†† Dyer, p. 234, also derives *wind* from *vin*, which he says implies a hill. If the name of the cross comes from this word, it would, of course, signify the post on the hill.

A track will be observed close to it fording the rivulet, and, although bearing evident marks of comparatively recent usage, may be none the less an old path, and, although I do not contend too strongly for the point, is not improbably the Abbots' Way. It is pointed out by the moor,men that the Windypost is in a direct line with a cross on Whitchurch Down (which we shall presently notice) and the menhir near the stone avenues on Long Ash Hill above Merivale Bridge, so that it would almost appear as if this latter was made use of as a mark to the road, which would thus seem to run in a straight line from it to Whitchurch Down, passing by the cross we have just examined. If, however, the Abbots' Way passed to the eastward of North Hisworthy Tor, the menhir would be left a little to the south, as that road descended the hill towards the Walkham, but it would still go to the Windypost and over the down in pursuing a straight course to Tavistock. It is impossible to determine this matter with any certainty; but we must not allow the fact of the route round North Hisworthy Tor being an indirect one from Siward's Cross, to influence us against believing that such was the course it took, for, though longer, it would have been an infinitely better road to travel. As before observed, the kind of ground to be passed over was a consideration which could not be overlooked; and while the old tracks always pursued a direct course, where it was possible, it was evidently a matter of solicitude with those who first marked them out, to choose such ground as a horse could at all times pass over without danger.

Standing by the side of the Windypost we obtain some very fine views of the surrounding country,—a total contrast being presented, on the western side, to the picture observable as we look toward the east. On the north and south we are shut in by the low eminences between which the cross stands, but in other directions the prospect is extensive. From north-east to south-east is a wide range of moor, and on the opposite side a vast extent of cultivated country, backed by the Cornish hills. Staple Tor rises to the north-east, seen above the shoulder of Barn Hill, which forms a near foreground, and east-north-east, Great Mistor rises grandly with its granite crown. Below us, to the east, is Vixen Tor; while opposite to it, on the other side of the Walkham, is seen King Tor, with the Princetown Railway sweeping around its base. Turning to the south-west, we can discern the Tamar above Saltash, with the Royal Albert Bridge spanning the river; and a little further to the west, the Channel is visible off the coast of Cornwall. Tavistock lies below us to the north-west, and a grand panorama of woods and fields stretches away in the distance, with Kit Hill forming a conspicuous object in the landscape.

CROSS ON WHITCHURCH DOWN.

As I have just observed, if the Windypost marked the Abbots' Way, that road passed over Whitchurch Down, without doubt, and the old cross situated there may have indicated its direction. Without, however, insisting on this, we follow the old cart-track down the hill towards Moortown (which would have been the course the monks' path must have taken if such were the case), in order to reach Whitchurch Down, that we may examine the old relic. "Moretown," says Risdon, "hath long been in the tenure of Moringe, a family which anciently wrote themselves De la More, which place bordereth on the skirts of the moor." Some lofty trees grow around the house, and a pleasant lane near it leads from the moor, presenting a striking contrast to the wild heath we have just left, thickly strewn with its scattered granite boulders. On reaching the bottom of the lane, an ascent is before us, up which we make our way, and in a very short time find ourselves on the down. We next pursue a straight course over it, and when near the centre, with the road leading to Tavistock a little to our left, see before us the object which we wish to examine.

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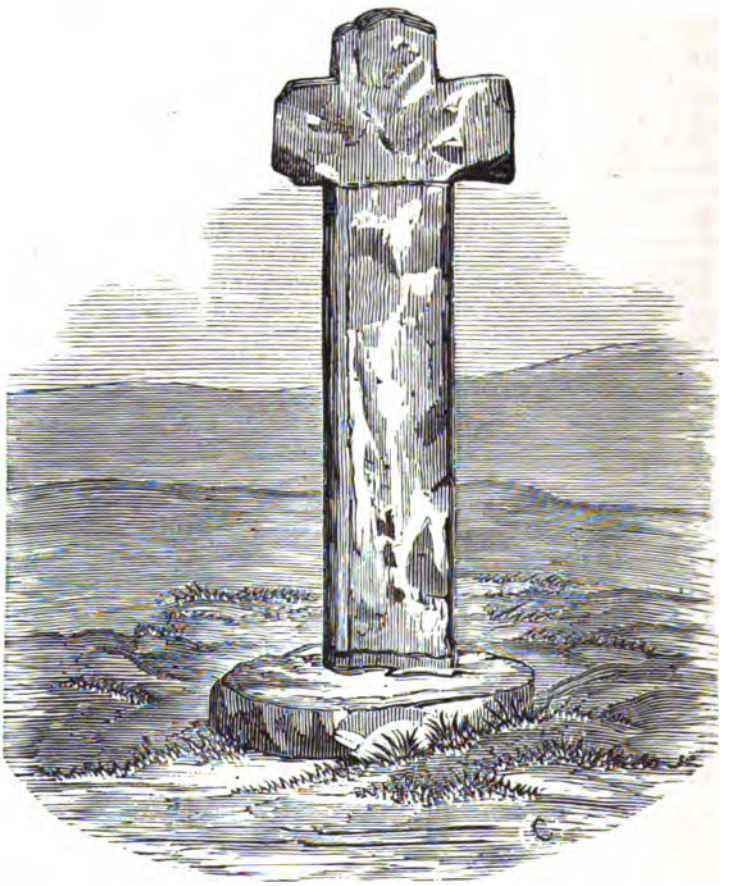
DARTMOOR CROSSES.



ROMAN'S CROSS, LEE MOOR.

Height, 5 feet 10 inches; breadth across the arms, 2 feet.

"Hard by the wayside I found a cross,
That made me breathe a pray'r upon the spot.—
* * * * * * *
Methought, the claims of Charity to urge
More forcibly, along with Faith and Hope,
The pious choice had pitch'd upon the verge
Of a delicious slope,
Giving the eye much variegated scope;—
'Look round,' it whisper'd on that prospect rare,
Those vales so verdant, and those hills so blue;
Enjoy the sunny world, so fresh, and fair.'" *

This cross, though not really standing on the moor, may yet, I think, be fairly reckoned among the Dartmoor crosses; for Whitchurch Down is only separated from Dartmoor by a narrow belt of cultivated country, and, at the time the cross was erected, was probably one with it. A kind of quarry has been formed close by, the ground being excavated to within a few feet of it. It has a very rugged appearance, and the depth of the arms, which are very roughly shapen, will at once strike the observer as being much greater than is generally the case, being no less than eighteen inches. The shaft measures four feet eight inches from the bottom to the under surface of the arms; its full height being seven feet nine inches. In width it is about twelve or thirteen inches, and in thickness varies from ten to twelve. The arms are two feet four inches across. This venerable cross leans slightly on one side, and its rude fashioning presents a great contrast to the care displayed in the shaping of the Windypost.

On the south-east face there is something which bears a faint resemblance to an incised cross, but the granite is so much worn by the weather, that it is impossible to determine with any degree of certainty whether the marks are artificial or not.

It will be noticed that it stands within a circular enclosure formed by a low bank of turf, which also includes the quarry in its area. This enclosure measures four hundred and seventy feet in circumference, the measurement being taken on the top of the bank, as it is so much overgrown with heather in certain places, that I could not measure it on the outside.

Due north from this cross we observe Brent Tor, only a few miles distant, the church on its summit being plainly visible, and to the right of it the long stretch of Black Down. North-east-by-north is seen Smeardon Down, and more to the east and nearer to us is Cocks' Tor. We have also another view of Staple Tor, and turning to the east-south-east, the point from whence we have come, we shall see Pew Tor rising very prominently on the common above Moortown. In the other direction the prospect is bounded by the Cornish hills, a more extended view of which we obtained from the Windypost.

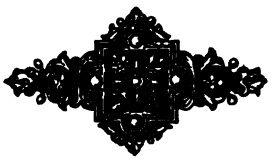
The town of Tavistock is within a short distance of this spot, though not visible from it; but as we look towards the valley in which it lies, ere leaving the down to pursue our investigations in another part of the moor, thoughts of other days will perhaps crowd into our mind. We shall think of the time when the rich abbey, commenced by Ordgar and finished by his son Ordulph, flourished there; of the Saxon School, and of the printing press, and the monk Dan Thomas Rychard, who in 1525 "emprented in the exempt Monastery of Tavestok in Den shyre" a translation of *Boetius de Consolatione Philosophiæ.* We shall think too of Francis Drake, that brave "sea-dog" of Devon, who first drew breath beside fair Tavy's stream; of Browne, the author of *Britannia's Pastorals* and of the well-known lines on *Lydford Law*, and the recollection of the fare he obtained on his visit to that place — the "tythen pig" between "nine good stomachs," and the "glass of drink" ("claret *when it was in France*")—will bring a smile to our face; and as some of the beautiful descriptions of sylvan scenery in the *Pastorals* recur to us, and the story of the loves of the Walla and the Tavy is brought to our mind, we shall see in imagination the "all joysome grove," the bowers, and the "shading trees" of which he sings, and hear the feathered melodists of the woods mingling their carols with the loud murmuring of the "voiceful stream,"

"So numberless the songsters are that sing
In the sweet groves of the too careless spring,
That I no sooner could the hearing lose
Of one of them, but straight another rose,
And perching deftly on a quaking spray,
Nigh tir'd herself to make her hearer stay."*

* Hood. *Ode to Rae Wilson.*

* *Britannia's Pastorals.* Book ii., Song 3.

(TO BE CONTINUED.)



ANCIENT CORNISH FISHERY.

By E. W. RASHLEIGH.

COMPASSES.

The following account of ancient Cornish fishing requirements may interest the readers of the *Western Antiquary* at this time :—

The oldest fashioned compass known in Cornwall is one that cannot now be obtained. It was very rude in construction, consisting of a stone or earthenware bowl with water or spirit placed inside it, and in the liquid a needle piercing a piece of straw. The bowl was roughly marked with the four points of the compass, and covered with a piece of talc puttied to the top. This was in use until near Elizabeth's time. This compass, the earliest known, although not existing now, has still a record of it left, in the earthenware bowls, which I hear were used during the last century for lighting purposes in the Penzance district. The old compass was swung only on two pivots. This was improved on by degrees. The next compass was one used about 150 years ago, in which wood took the place of cloam, and the needle, instead of being in water, was pivotted, and the compass swung as they do now. Of this class of compass, I have shown one in the late Fisheries Exhibition. The next improvement was bringing the light into the same box with the compass. The compass was then put into a box with a division and talc window, through which a halfpenny rushlight shone on the compass, the lights being kept in other divisions.

The wooden compass was then improved to a metal one. I have exhibited a compass of this class also. Afterwards the flare-up and match division was added to the other side of the light.

This addition produced the modern binnacle as used at Polperro and Looe, and in Cornwall generally. Of these binnacles there are two kinds—one for deck work and one for cabin work; the difference between them being the shape of the roof; slanting for deck work, as it can be looked into better; and square for cabin use. An example of the square roof was exhibited by Olver, of Polperro. Soon after the metal compass was invented, the bottom of it was made of talc, for ships with cabins, and the talc painted with the points of the compass, so that the captain from his bed could see his compass without going on deck. I have exhibited one of this kind, with the talc bottom, in use about eighty years ago.

LIGHTS.

About ship lights. The oldest kind was probably that now found in Penzance district with the bowl—the relic of the old compass-box. In East Cornwall, for the last 200 years, a brick was all that held the light, the light being a ½d. rushlight. The difficulty experienced in lighting this in a gale of wind can be imagined, for the brick had to be taken into a sheltered place and a light struck with flint, steel, and tinder-box, and then the rushlight lighted and carried to the compass box again. After using this simple cheap form of light for a hundred years or more, it occurred to some clever fisherman that he was in danger of being run down, as he was without a light till he could relight his candle, and then ten to one if it were not blown out before it reached the deck. His invention was having two holes instead of one in his brick or wood, and lighting these by pushing a straw through one of the ventilation holes of the lamp case and thus lighting the second rushlight from the one already alight, without opening the case. This was again improved to three holes bored in the wood, as no brick was large enough for it. I have shown these brick and wood lights in the exhibition. The light was then still further improved by a fisherman discovering that a tin candlestick would be better than a piece of wood. When the light was not joined to the compass, it was of the shape of our common stable-lamp—square with horn sides, as the talc was never large enough. Horn had one advantage, for when a hole was burnt in it, they could heat another piece and stick it to the old piece. I have a lamp treated in this way. The lamp-case was then fitted into a division in the compass-box. This movable lantern was of use when the light was required for pulling up the nets at night; then it had a horn bottom made for that purpose, and when the flare division was also added, it formed the modern binnacle. The advantage of the modern binnacle is great, as in case of sudden danger you can show your light without any trouble.

When it was discovered that pilchard oil would burn, a great revolution took place fifty years ago in the method of lighting. The fisherman invented a lamp with a spout through which he could pour in the oil when extracted from the pilchards. This lamp had a top with a hole for a piece of wick to burn in the lid of the oil box. In East Cornwall the chief manufactory was at Liskeard. This lamp was made of tin, and constantly improved. I have shown the latest improvements just before it ceased being used six years ago at Polperro. The lamp was, however, used chiefly in cottages, for the oil was always oozing out and making it dangerous on board ship. It was in common use twenty years ago at Polperro and Fowey. Then moderators, with a spout to pour the oil in, took their place, and then the lamp now in common use. A patent rushlight candle lamp was made for beach work and cottage use out of old tumblers, with metal tops and handles added. It was the patent of a man at Polperro. I only know of two of these lamps existing now; I have exhibited one. A rushlight is now used only by Cornish miners.

CRAB-POT KNIFE.

Cornish people used formerly, and even now, a curved knife for withe splitting. In other parts of England the knife is straight, but in Cornwall curved. The Cornish people split their wood by working the knife upwards in an exactly opposite direction to the generality of English people, who cut downwards.

ROPE MAKING.

With regard to twine-making in olden days, the plan used in rope-yards was carried out on a small scale in what is called a nossil-cock. I was much amused to see one exhibitor in the exhibition advertise the old nossil-cock as his new invention. I saw the proprietor of this novelty, and, thinking to see a man over one hundred years old, I was astonished to find he was not more than forty. The nossil-cock is naturally of very ancient date. It originated, as far as I can see, from the old spindles,

which, no doubt, were used by the original twine-makers. The plan is somewhat similar: a weight was attached at one end of twine or tow and spun on a man's leg, and kept twisting by his hand being rubbed on his leg. This was so rough a way of making twine that often it was unevenly twisted. This was improved an hundred years ago, at least, by hanging from the roof of a cottage a nestle-taker or nossil-cock. It is still in use at Polperro by one Minars, who, I think, is almost the only nestle-taker maker left in Cornwall, and is well worth a visit by fishermen interested in it. The weight is still attached to the bottom as in the spindle, but instead of twine being rubbed by the hand, reels with hooks at the bottom are fastened into a frame. The frame is fastened to the roof of the cottage, and around these reels a piece of endless string is attached, which makes them revolve. I have seen four reels, but Minars has told me that the fourth reel is useless, as never more than three reels can work it. He can twist twine of three or four strands without any more than three. I have exhibited his work. It is as good as machine-made nestles. Whoever invented the nossil-cock was very ingenious, for great knowledge is required not only in fixing the twine on the reels, but also in fixing the tow or twine on the hooks at the bottom of the reels, for there is only one way to make the twine twist right. Out of the three reels there are only two which will in any case twist the twine, and it is the two reels placed angleways in a four-reeled machine—the other reel is only necessary for making all the reels revolve properly. It is a great pity that the fishermen do not still use these nestle-takers.

Pieces of rope were made at sea by a number of these nestles put together. I have exhibited an old rope-making machine with wooden cog wheels. The machine is very old, as also is the nestle-taker. The rope-making machine is exactly on the same principle as rope-walk machines, only on a small scale for special use on the deck of a vessel.

HORNS.

Fog horns were not known until recent years—the only horn used was a cow horn, with the point cut off, and a piece of wood or cork put in its place; this was the horn used by the huers, and as a fog or danger horn.

PIER BUILDING.

In Polperro is a sight that can be seen nowhere else. There are three piers. I tried to get a model made of them for the exhibition, but could not get it made properly. The first pier is now 200 years old. It is built on wooden piles driven in after the manner of houses built in Venice, and the stone pier built on the top. The stones immediately on the piles are very large and without any mortar or cement, so the sea plays right through the pier. It is built with a perfectly upright side facing the sea. The next pier was built about 1740. The side next the sea is on a slant; it is on a rock foundation and built with mortar, no rubbish being used inside it.

The modern pier, which is the outside one, is built with a curved face to the sea and filled in with rubbish, with a cement end to it in the bottom.

HOOKS.

The oldest kind of hooks were evidently imported from Norway, Holland, or Germany. These were bone hooks. They were used in Mevagissey within the memory of man. Metal hooks were used only for large fish. The hake hook was one about 1½ feet or two feet long. It was a piece of iron bent, pointed, and barbed at one end, and curved into a ring shape the other end to hold the rope. The next improvement for hake hooks only, was the invention of a kind of swivel for these large hooks. Then for small hooks a certain Captain Barber, or Barker, of Polperro, invented and patented a small swivel hook, one of which is exhibited. It is like a modern swivel, except that it is twice or three times as long. After many years of fishing with these kinds of hooks, an improved hook came out, which was that the barb was bent a little on one side, in order to hold the fish better. Of these ancient hooks all the modern ones are variations, and not always improvements. All the old-fashioned hooks always had the stock-end nobbed to hold the nestle or gut. When no hook-making machine existed, all hooks were made by the fishermen themselves; they always took with them some iron wire, a file, and a hook bender, with which they made their own hooks. This consisted of a piece of wood, with a nail bent near the top of the stick. Now hooks are so cheap, it is abolished.

FISHING LINES.

With regard to fishing-lines, the modern way differs considerably from that of 25 years ago.

The splicing of rope was quite different, and any one that examines the two can see it. The old fashioned method of fixing hooks to a long line was peculiar. There never were more than four hooks on a line orignally, and these were all of different sizes, all placed facing the same side of the line, and so arranged that the largest hook was at the end of the line.

Then came the invention of putting hooks alternately, first on one side and then on the other side of the line, the largest at the end. These alternate hooks were often catching, and so, to prevent this, a piece of wood was used to tie every two hooks, to keep them clear. Now long lines are used holding 100 or more hooks.

LEAD.

The old method of lead-making was by getting some sand, wetting and shaping it, and then pouring the lead into the wet sand-shape, then boring a hole to strap it by. Owing to water often making the lead fly, a stone or loam mould was used—some of these still exist in Penzance. The old-fashioned way of strapping is quite different to the new. The lead was always strapped with twine. This entailed a little more labour; so then, fishermen invented a metal rod, which was passed through the lead when hot in the mould to save themselves the trouble of strapping. This new way is very objectionable, since holes can, by the iron rod, be easily bored into the boat's side when hauling up the line. The shape of the lead is considered to be of great importance, although I do not know why. The old-fashioned shape was like half an egg-shell divided longways.

The modern shape is angular, and narrower than the old. It is supposed to prevent the twine or rope kinking, but I do not see how.

REELS.

The reels for the fishing lines were like the modern, only not dove-tailed together as now, being merely four pieces of wood placed across each other in a square shape, and wood-pinned together.

ANCHORS.

The most important part of the vessel's gear was its anchor. In olden days, when metal was scarce, they had to invent an anchor of wood—the cheapest material; it was called a killick. There was a bottom piece of wood curved and barbed like a fish-hook at each end. From near the centre of this, two upright pieces of wood were pegged, leaving a space between for a stone to be tied to weight it. These two pieces of wood were passed through a small piece at the top.

When metal became cheaper, iron anchors were bought, and new inventions have improved them so much, that there are at least five kinds of anchors used in Cornwall.

The grapnel is the outcome of the anchor proper. A grapnel is a four-clawed anchor. There is an improved grapnel anchor, which is used only in the Fowey River, and at Polperro, which has two out of its four claws movable, shutting up on the immovable ones for stowing away. It has been in use in the Fowey River for more than twenty years, but I cannot find out the inventor. Out of

the shape of grapnels, many fishing things seem to have been invented; for instance, the mussel dredge used in the Isle of Man; as also the jig for catching squid, exhibited by Spain, and I believe by Mr. Hearder, of Plymouth. The good old days of smuggling caused the fishermen to invent a creeper for fishing up kegs from the sea, where they were hidden from the excise officers. This creeper is very ancient, and is called a centipede creeper, owing to its having any number of claws all round the anchor stock to lay hold of anything within its reach. One difficulty that many fishermen had with an anchor was, that if it were caught on a rock, it was sometimes almost impossible to free it; a ring was therefore made at the anchor-head and a line fastened to it, so that it could be pulled up the reverse way, in cases of difficulty. Mr. Dunn, of Polruan, has again improved the anchor, by having only one claw, and that made to shut up in the stock. He calls it "non-fouling," and its name bespeaks its value.

TORMENTOR.

When the fishing trade became large, many merchants bought fish bulked in casks, and as it was difficult to test the quality of the fish in the centre of these barrels, the merchants in Italy invented a plan for lifting up the fish, and seeing the quality of it in the middle of the cask. It was two semi-circular hoops of iron, fastened together at one end and with two handles the other end. Teeth were arranged all round the inside of the hoop, so that they could, by pressing the sides of it together, lift up the fish in bulk whenever the merchant wished. There is a tormentor existing still in Mevagissey Sardine Manufactory. Owing to telegrams, the use of these things is unnecessary, because if the fish are bad, the purchaser soon tells the bulkers of their cheating, by telegram.

I hope that this account of ancient Cornish fishing may induce others to study it more.

Kilmarth, Par Station.

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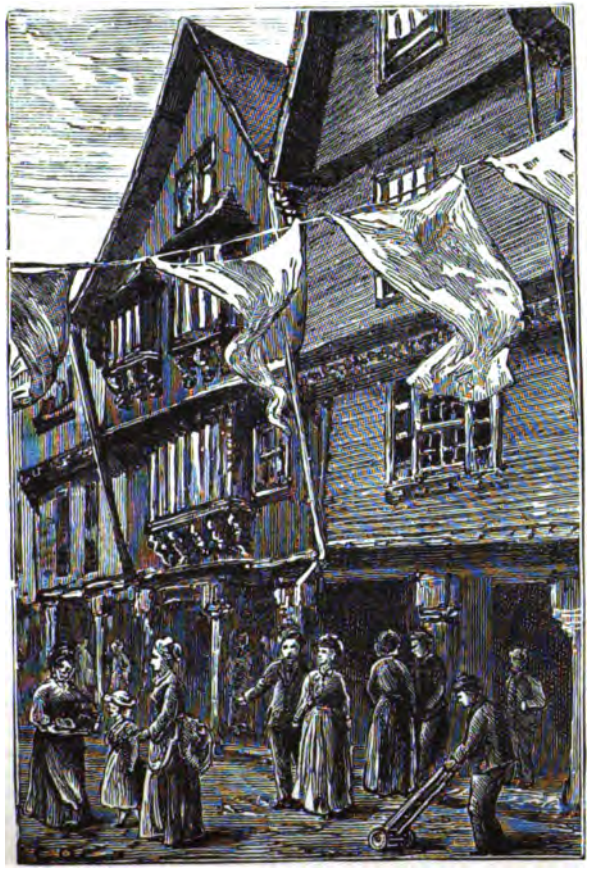


The Butterwalk, Dartmouth, 1642.

Fosse Street, Dartmouth.

THE

WESTERN ANTIQUARY;

OR,

Devon and Cornwall Note-Book,

Being a medium of intercommunication for Antiquaries and others interested in the History, Literature, and Legendary Lore of the Western Counties.

Reprinted, after Revision and Correction, from the "Weekly Mercury."

Edited by W. H. K. WRIGHT, F.R. Hist. Soc., Public Librarian, Plymouth, &c., &c.

No. 9.] MONTHLY ISSUE—Annual Subscription : Six Shillings. [Vol. 3.

"Weekly Mercury," December 1st, 1883.

Notes.

DARTMOOR BIBLIOGRAPHY.

We have received numerous additions to the interesting list of works relating to Dartmoor, recently compiled by Mr. W. Crossing. We hope to publish them as an appendix to the number now in the press, or in connection with his paper on "Dartmoor Crosses." Any further additions will be welcomed.

EDITOR.

RELICS OF A PAST GENERATION.

GLEANINGS FROM THE ALBERT MUSEUM COLLECTIONS.

This letter from Mr. George Townsend, of Exeter, appeared in the *Gazette* a few days since, and I think it is quite worth your reproducing.

Colyton. W. H. H. ROGERS.

Gradually, additions are being made to the collection of local drawings, prints, and pictures which hang on the walls of the Museum Reading-room. Two recent contributions claim a passing notice. One is a very interesting picture in oil, of the north side of High-street, above and below the Guildhall, with its old houses and shops, and with a market or fair in the street. The scene is of the date of 1797, and was painted by John White Abbott, of Cowick, honorary R.A., born in Exeter in 1763, died 1851. The picture was presented to the Museum by Miss Abbott, of Exmouth. Another contribution, by D. Radford, Esq., is a coloured engraving of the south view of Exeter. In this view, the Shilhay appears covered with racks, in connexion with the old woollen trade of Exeter. This print was published by J. Penny, November 24th, 1810. Penny was a well-known bookseller at that period, whose shop was in Fore-street, the second door below North-street. Penny was succeeded by Mr. Wheaton, but the shop was unfortunately destroyed by fire in 1882. Among other interesting additions to the Museum, are two numbers of the "*The Exeter Gazette, or Universal Advertiser for the West of England*, printed and published by S. Woolmer, Guildhall, Exeter; also published in Plymouth, by P. Nettleton, printer, Market-street." These papers were presented by Miss Croker, Bovey Tracey. There is no price mentioned for a single copy, but 4s. per quarter, postage free, and it will be remembered, that these were only weekly papers, and a very small quantity for the money. The titles are decorated with a wood-cut of the Star of the Order of the Garter, and the respective dates and numbers are, No. 1,085, Thursday, August 15th, 1793, and No. 1,091, September 26th, 1793. The paper consists of four pages, each page being about half the size of the present *Gazette Daily Telegram*, so easily were our forefathers satisfied with a modicum of news and general intelligence. The papers now under review, were published during the "Reign of Terror," of the French Revolution, and contain particulars of the English Army's operation under the Duke of York, and of the Fleet under Lord Hood. Connected with the French Revolution, a correspondent, Mr. Frederic Desprez, writing to the Curator, sends "two bank-notes of the Reign of Terror," two assignats; respectively, "de quinze sols" and "de dix sous." The number of August 15th, contains an advertisement of a meeting at Cullompton, headed "Grand Western Canal." This was an age of canal-carriage, and the issue has also an advertisement of shares for sale "of the Grand Western Canal, ten shares, at ten guineas each share; Tavistock and Tamar Canal, one sett, price ten guineas; Public Devon Canal, one sett, price twenty-five guineas. Apply to the printer." There is an advertisement also for the sale of the Exeter Water Works by private contract. A portion of the ruins of these ancient Water Works, established in 1694, may now be seen at Engine-bridge, with an inscription on the wall facing the bridge thus:—"This Water Work was contriv'd by Amb. Crowley and Dan. Dannell, A.D. 1694; improved and rebuilt by James Golsworthy, A.D. 1811." There is no regular list of births, marriages, and deaths in these papers, but an occasional notice among "locals" as:—"Birth, Saturday at Tun-

bridge Wells, the lady of Sir Thomas Dyke Acland, Bart., of a son," in the paper of September 26th. In the same paper there is a brief account of the celebration of the Prince of Wales's birthday with "a splendid dinner" at the London Inn.

At this period, Mayor-choosing did not excite so much attention, as in more modern times. The following paragraph dismisses the matter briefly :—"Exeter, September 25th, Monday.—Richard Chamberlain, Esq., was elected Mayor of this city for the year ensuing; Charles Upham, gent., succeeds to the Receivership; Mr. Tothill (merchant), Mr. Jonathan Worthy (fuller), and Mr. John Gibbons (baker) were appointed the three annual stewards or assistants." There is also a notice of the appointment of provincial Mayors, so that we may conclude, that September was the favourite month for Mayor-choosing. The assize of bread this week was as follows :—

	s.	d.
Price of wheat per bushel.....	6	0
The allowance for baking per bushel	1	0

Our esteemed friend Mr. W. H. H. Rogers, of Colyton, sends a torn copy of the *Times* of February, 1788, out of which we gather the following advertisements. The first is a large sale of spirits at the Custom House, Topsham, comprising 2,553 gallons, and 3cwt. 2qr. 10lb. of salt. This was an important article of trade at the time, bearing a heavy duty, which duty was entirely abolished in 1825. Another advertisement of the sale of 117 puncheons of old Jamaica Rum, in London, is headed, "Sales by Candle." It was the custom, on an inch of candle being lighted, for the last bidder to be declared the buyer, as the wick went out. Another large and seasonable sale is advertised in London, of furs of all descriptions, described as "Skins." The fragment of the *Times* also contains an advertisement of "An accurate list of Blanks and Prizes in the State Lottery," a legalised gambling mania rife at the time. On the walls of towns and in newspapers and periodicals, startling announcements appeared of lucky numbers drawn out of certain lottery offices. Little handbills, with comic or sentimental illustrations on them, were freely circulated, in order to stimulate this mania. These are now rare, and specimens may be occasionally met with, in old scrap-books. "The Book of Days," on this subject says, in reference to the abolition of lotteries, "it was wisely felt, that the inducement to gambling held out by them, was a great moral evil, helping to impoverish many, and diverting attention from the more legitimate industrial modes of money-making." The abolition took place in 1826.

Exeter, November, 1883. G. T.

GEORGE TROSSE.

Mr. Trosse was not an ejected minister. He went to Oxford in May, 1657, and was there in 1660. Although he preached and laboured with good acceptance, he was not ordained until 1666, in Somersetshire; six Nonconformist ministers conducting the service, one of whom was the worthy Joseph Alleine, of Taunton.

In King James II.'s reign he was, with others, apprehended at a Conventicle, and sent to gaol for refusing to take the oath, that it was unlawful, on any pretence whatever, to take up arms against the King, or any commissioned by him, and not to endeavour any alteration of Government either in Church or State. He offered to take it, if the word "unlawfully" might be inserted before "endeavour," but was required to take it according to the Act. He says in his autobiography:—"I pleaded that the Act did not extend to me, neither were they obliged to propose the oath to me, because the law expressly says, 'that he must either be a Nonconformist turned out for Nonconformity, or one convicted of keeping conventicles;' now I was obnoxious upon neither of these accounts, for *I never had a Benefice to be turned out* of, neither was ever legally convicted of keeping conventicles." He, however, was imprisoned for six months.

Totnes. EDWARD WINDEATT.

A CURIOUS DOCUMENT.

Turning over the contents of the crude oaken coffer which stands against the eastern wall of North Lew church's southern aisle, I came across the following parochial agreement which I venture to copy.

Exeter. HARRY HEMS.

"We, the undersigned, being Parishioners of the Parish of Ashbury, do hereby declare that the Child of Mary Brock, a pauper of the said parish, which is now to be born, shall never become chargeable to the Parish of Northlew as the child, tho' it may hap pen to be born in the afore said Parish, We agree, shall belong to the parish of Ashbury, the mother, Mary Brock, being placed in the parish of Northlew by the direction of the poor-warden for the purpose of lying in, the Parish of Ashbury having no convenient place for the purpose.

M. Woolcombe. } Churchwardens.
William Mare. }

E. Glass, Junior.
Stephen Palmer.

Ashbury, 8th August. 1813.

Queries.

685.—NONCONFORMITY IN DEVON.—I am collecting particulars relative to the Nonconformist Churches of Devon, and should feel personally obliged to any readers of the *Western Antiquary*, who would favour me either personally, or through your columns, on this subject. The particulars to be found in Drs. Walker, Calamy, Palmer, &c., I am conversant with, but should be glad of any corrections of errors in those works, and, particularly, for notes of any local traditions as to the founders of the earlier Nonconformist Churches.

Totnes. EDWARD WINDEATT.

686.—A BIBLIOGRAPHICAL QUERY.—Portraits | of the | Spruggins | Family, | arranged by | Richard Sucklethumkin Spruggins, Esq. | 1829. 44 plates.

Privately printed.

The above is the title of a curious work "dedicated to the Aristocracy of Great Britain," dated from "Spruggins Hall, April 1st, 1829."

Lowndes says :—"A clever *jeu d'esprit* by the Countess Morley."

I would ask if any readers of the *Western Antiquary* can favour me with its origin, and a clue to the characters so humorously caricatured. It is a most remarkable work, but I see no mention of it in Davidson's *Bibliotheca Devoniensis.*

BIBLIOPHILE.

687.—"YOTINGE VAT" AND "GREAT YOTINGE STONE."—Elizabeth Slocombe, of Sampford Brett, in the county of Somerset, in her will, dated the 18th day of January, 1565, after enumerating her goods and chattels, and having previously referred to her brewing vat, includes likewise her "yotinge vat," and her "great yotinge stone." What were these domestic articles, which were doubtless of quite as much use at that time, and perhaps served for a far more practical purpose, than Mrs. Bardell's warming-pan did for Mr. Pickwick? The word "yotinge" occurring so often in Somersetshire wills, I should feel obliged if some correspondent would give an explanation.

Taunton. A. J. MONDAY.

688.—A CENTENARY OF THE INVENTION OF THE LOCOMOTIVE AT REDRUTH.—Is it true that the locomotive steam-engine was discovered at Redruth, and first set in motion there in 1784? If so, a centenary of one of the most important of human inventions would be due next year, in West Cornwall. The statement of Mr. Smiles implies this, in his *Lives of the Engineers.* vol. iii, p. 76, 77, he says:—"In 1784, William Symington, one of the early inventors of the steamboat, was similarly occupied in Scotland, in endeavouring to develop the latent powers of the steam-carriage. The very same year in which Symington was occupied upon his steam-carriage, William Murdoch, the friend and assistant of Watt, constructed his model of a locomotive at the opposite end of the island, at Redruth, in Cornwall." Murdoch's engine was small—a mere toy—and was taken once, on a dark night, for an evil spirit. But still it was a locomotive, and the parent apparently of Trevithick's locomotive.

W. S. LACH-SZYRMA.

689. — PLYMOUTH MUNICIPAL INSIGNIA. — Having recently been present at Charles' Church, when the Mayor attended in state, on the occasion of a charity sermon; I was struck, as a stranger, by the fact that three maces were borne before him. The word "mace," is defined in the dictionaries, as "an emblem of authority borne before magistrates." This is simple enough, but why are there *three* such emblems? Is there a triple authority or jurisdiction of any kind symbolized, or is any historical fact of interest commemorated by the custom? Everything connected with the history of an ancient borough like Plymouth is of interest, and I think many of your readers would be glad to have some light thrown upon that which appeared so singular to me, as a stranger.

Plymouth. A VISITOR.

[There is a no peculiar signification in the fact that the Borough of Plymouth possesses three maces, which are borne before the Mayor and Corporation on state occasions. It is simply owing to chance gifts, and nothing more. Mr. R. N. Worth, in his History of Plymouth, thus refers to this portion of the Municipal Insignia, p. 123:—"There are three maces belonging to the borough. They date from the reign of Queen Anne, about which time, some old, and with our present lights, much more valuable ones were sold for old metal. The largest was given by Colonel Jory, when one of the others was ordered to be carried before the mayoress."—EDITOR.]

690.—ABELL FAMILY OF DEVONSHIRE.—Can any reader of the *Western Antiquary* give me information on this family and of their ancestral lineage? I see in an old Directory and Gazetteer of Devon, by Billings, 1857, pp. 416-17, that they are largely represented at Hatherleigh, North Devon; and in the parish church burying-ground, the name of one family on a tomb-stone, is spelt in three different ways, viz.:—"Abell, Abel, and Able." Does this mean one and the same name, and what are the arms of the family?

Plymouth. J. M. WEBBER.

Replies.

EXETER NOTES.—The *Western Antiquary* of November 10, asks a question touching the house in which I have spent more than the half of my eighty years in health and comfort. The house was built A.D. 1717, by Sir Thomas Bury, a wealthy merchant of Exeter, when the old City was the chief seat of the woollen manufacture. He had his warehouses at the back, and (for a town) an extensive garden, with coach-house and stabling near at hand. I was told some fifty years ago, that men were had down from Bath, to make the sashes for the house. Exeter in 1717, had not yet reached the dignity of sash-windows. When I took the house, I was told by the old man-servant of Mr. James Blackmore, from whose trustees I afterwards purchased it, that I was the fourth occupant—Sir T. Bury, Sir John Duntze, Mr. James Blackmore — who had occupied it nearly fifty years. It may be that Sir John Duntze, the second baronet, occupied the house in succession to his father for a short time.

In 1833 or '34, I was engaged to take shorthand notes of the proceedings of the Commissioners of Torquay, touching the municipal Corporation. In their Court, held at Tiverton, Messrs. Roscoe and Rushton were the Commissioners. In the course of the proceedings, the Town Clerk, Mr. Wood, an aged man, produced a document of which the following is the substance:—

"The undersigned recommended Sir John Duntze to Mr. Pitt for the appointment of Receiver-General of taxes of the County of Devon; and the conditions of the recommendation are, that he shall render and keep his offices in the town of Tiverton, and pay the Corporation £80 a year and a pipe of wine annually."

I quote from memory, but am confident that the version of the memorial is substantially correct.

The Commissioners asked how it happened that if this note were sent to Mr. Pitt, it was still found in the archives of the Corporation. The answer of the Town Clerk, was to the effect that Mr. Pitt sent it back with an intimation, that he would have nothing to do with the conditions. Sir John Duntze did go to render at Tiverton,

but I believe that the Town Clerk and he did not keep the offices there. He continued the payment to the Corporation till Joseph Hume made a motion in the House of Commons, on the subject of these Receivers of Taxes, and so, the old Corporation of Tiverton lost their bonus and the pipe of wine. They were some thirty-six in number, and had the privilege of returning two members to Parliament. Besides the money they made out of members, they got some very good places for sons and nephews—the towns-people being of no account whatever.

I see you refer to a past question, "Had Exeter a fashionable season in the last century?"

In a conversation which I had with Mr. John Gidley, the late eminent Town Clerk of the old city, I gathered from him that Exeter had had such a season. We were speaking of a theatrical revival which had broken out in the city. Dr. Drury had found "old Kean" in Exeter. Samuel Phelps (a native of Devonport) came here "a stroller" about 1835 and left it "a star." Charles Kean followed next. In a conversation on these matters, Mr Gidley told me, that his father-in-law, Mr. Cornish, had told him that in his youth, the members of the theatrical company resided in Exeter—the leading actor (tragedy) being a master-butcher. County families were accustomed to winter in Exeter. Mr. Cornish was grandfather of Sir John Mowbray, who first saw the light of day in the sunny month of June, 1815. The grandsire was, for his station in life and age, well qualified to speak of what he knew of the latter part of the eighteenth century, and what was the knowledge of his parents as to the social winters of old Exeter. THOMAS LATIMER.

Exeter.

THE PHŒNICIANS AND THE TIN TRADE OF DEVON AND CORNWALL.—This is, I am fully aware, a vexed question, one which has occupied a great deal of space and time in the writings of many students of history. Lately, I have observed that the subject of the Phœnicians trading with Cornwall has cropped up again in the *Western Antiquary*. I have been reading a little book called "Early Britain, Celtic Britain," by Professor Rhys, professor of Celtic in the University of Oxford. London, 1882. In discussing the subject of the tin trade of these islands, with that of the Continent, the professor asks, "Was there then any trade in tin carried on directly between Cornwall and the Continent, continued from the time of the Carthaginians or Phœnicians? *There is not a scrap of evidence, linguistic or of the presence of Phœnicians in Britain at any time*, and the supposed proof (in the writings of Festus Avienus, a somewhat confused poet of the fourth century) that Himilco in the flourishing times of Carthage, carried his voyage of discovery as far as this country, is exceedingly unsatisfactory. Had there ever been Carthaginian commerce with the tin districts of West Britain, it would probably have been continued by the Veneti, in whose hands the trade with this country was in Cæsar's time," p. 47. The inhabitants of Devon and Cornwall appear to have been much behind the inhabitants of the more southern counties, or those lying directly opposite to Gaul. These southern peoples had a coinage of their own, which cannot very well be distinguished from those of the opposite side of the Channel, but so far as can be ascertained, the western peoples, although they were smelters of metals, had no coinage. In the way of trading, they seem to have parted with their ingots, or rather, as it is described, as "made into slabs, shaped like knuckle-bones, and carried to a certain island lying off the coast of Britain, called Ictis, during the ebb of the tide the intervening space was left dry, and to that place they carried over abundance of tin in their waggons." This Ictis, is by many writers considered to be the Isle of Wight, but this does not agree with the description, and it is now thought to be the Isle of Thanet. The description agrees better with St. Michael's Mount, but this is given up for the reason that that was probably not an island at this early time, besides, the Isle of Thanet appears to agree better with Cæsar's statement, "that British tin appeared to have been brought from the inland parts of the country." In earlier times, the tin seems to have been brought from the West in boats, if one may trust the somewhat obscure account given by Timæus The tin seems to have been brought along the coast in coracles to the place of shipment across the Channel, thence it was carried into Gaul, and Diodorus, then informs us, "that after travelling overland for thirty days, they finally brought their loads on pack-horses to the outlet of the Rhone, that is to say, to the meeting of the Rhone and the Sâone, where the wharves for the tin barges were erected. "Of the Goidelic branch, it appears that the Durotriges may have had a letterless coinage, that the Dunmonii, without actually excluding coins from their country, showed probably a marked preference for the knick-knacks of the Mediterranean workshops, while barter was the only way of doing business, understood by the Silures and the other Goidelic tribes of the remotest parts of the island." This is corroborated by what Strabo wrote, "that the imports included the following things in the order he gives them :—Pottery, salt, and articles of brass, or, more correctly, bronze; and, then he groups contemptuously together, ivory rings, necklaces, red amber, glass-ware, and such like trumpery." This, it must be admitted, is not very complimentary to the Danmonians. On referring to Professor Max Müller's "Chips," v. iii., for any reference to Phœnicians in Cornwall in his two learned articles on Cornish Antiquities, and "Are there Jews in Cornwall," I cannot find that there is a single tittle of evidence educed by this learned writer, in support of the commonly-stated assertion favour of the theory that in they were the principal traders for tin, in times before and after the Roman invasion of Britain. The notion which has prevailed with some writers, for comparing the Hebrew language with the Celtic-Cornish, seems to me to have originated from a few words which appear to correspond with Hebrew, but so far as I can see there is no comparison to make, and what *prima facie*, did appear to bear out the Hebrew theory, has, I think, been quietly disposed of by Prof. Max Müller, in his learned essay, on "Are there Jews in Cornwall."

Exeter. E. PARFITT.

"*Weekly Mercury*," *December 8th*, 1883.

Notes.

THE DRAKE STATUES.

Having heard that a replica of the Tavistock Drake Statue—by Mr. Boehm—is intended for the Plymouth memorial, I write to enquire whence that eminent sculptor derives his authority for his representation of our Devonian patriot and admiral.

I will say little of the costume of the statue, although it is so unlike what Drake usually wore, and in which he is usually if not invariably depicted. He is represented in the statue as wearing a courtier's dress, which seems very unfamiliar to those who, like myself, have been accustomed to see him portrayed in the ordinary costume of a soldier of the Elizabethan period—consisting of a very tightly fitting and closely-buttoned jacket, surmounted by a gorget of plain armour.

But it is when one comes to the face, that he is disappointed in the sculptor's conception of Drake. We miss the bullet head, and the honest and sturdy, if somewhat hard look of the demon of the sea. Drake was a plain-looking man, and of somewhat under-sized stature. In Lodge's engraved portraits, we have a portrait of Drake, copied from the original in the possession of the Marquis of Lothian, and which portrait is very unlike the statue. The latter represents a rather handsome man, more rasembling Sir John Hawkins, than his friend Sir Francis Drake. It would be interesting if Mr. Boehm would inform us from what sources he derived his conception of Drake's features. I have no doubt he has carefully studied the matter, but, inasmuch, as the statue does not closely represent—in features especially—the Drake with whose portrait the public is so familiar, it is due to them that some light should be thrown on the subject by the gifted artist himself.

Plymouth. W. C. WADE.

P.S.—I should like to add that, in a fine oil painting—the work of a distinguished artist—recently exhibited here, Drake's features are represented in strict accordance with the portraits with which we are so well acquainted. I refer to the picture of "Drake playing at Bowls on the Hoe, the Armada in sight," by Mr. Seymour Lucas. The Prince of Wales inspected the picture, and the two accompanying sea pieces.—W. C. W.

JASPER MAYNE.

There was one Jasper Mayne, born at Hatherleigh, in 1604, who was equally noted as a preacher and dramatist. He received his education at Westminster and Christ Church, where he took his degree of D.D., and entered Holy Orders. His attachment to the Royal cause exposed him to much suffering during the Civil Wars, but after the Restoration he rose to be Archdeacon of Chichester. His dramatic writings contain abundance of broad humour; and a remarkable instance of his fondness for a joke was found in his will, in bequeathing an old trunk to his man-servant, saying that in it "he would find something to make him *drink*." When the funeral was over, the poor fellow hastened to examine his treasure. To his great mortification, upon opening the trunk, a *red herring* was disclosed. Jasper Mayne died in 1672. Perhaps others may have read about him, and can furnish your readers with a few more eccentricities of this divine.

Plymouth. J. M. WEBBER.

A REMARKABLE STORY.

The fate of the unhappy man Gouldstone, whose too numerous family drove him to the murder of his five children some time ago, reminds me of a similar story which I have read in Izacke's "Memorials of the City of Exeter."

He relates that an inhabitant "of the city (for so the story goes, and it will hardly persuade credit), being a very poor man, and having many children, thought himself blest too much in that kind, wherefore to avoid the charge which was likely to grow upon him that way, absents himself seven years together from his wife; and then returning again, and accompanying her as formerly, she was, within the space of a year thereafter, delivered of seven small children at one birth, which made the poor man think himself utterly undone, and hereby despairing, put them all in a basket, with the full intent to have drowned them."

The man was, however, met by a lady, supposed to be the Countess of Devon, who enquired what it was he carried in the bag which he had in his hand. He replied that it contained "whelps," whereupon the Countess asked to see them, as she desired to make a purchase. It was then discovered that the contents of the bag were not whelps, but the "seven small children," and the father was compelled to "acquaint her with the whole circumstances." The good lady then administered to the man a sharp rebuke, and ordered the children to be taken from him. She took a charitable view of the case, and had the infants, who had so narrowly escaped a watery grave, "put to nurse, then to school, and to the university, and in process of time, having attained to man's estate, and being well qualified in learning, made means and procured benefices for every one of them."

Reading by the light of recent events, it is just probable that some portions, at least, of the above story may "persuade credit."

Exeter. T. J. NORTHY.

MAYORS, MACES, AND MACE-BEARERS.

In his "Echoes" of Saturday, December 1st, 1883, published in the *Illustrated London News*, "G.A.S." thus writes on the question of Mayors and Maces; and as the notes contain an allusion to a very curious episode which recently transpired at a Mayoral election in Cornwall (St. Ives), as well as some references to the origin of maces and mace-bearers, we think it worth while to reproduce them here.

"What is the matter with the Mayors? The Lord Mayor of London has damped the spirits of the preachers of charity sermons by declining to go to church on Sunday in state (another of our grand old institutions threatened with abrogation!); the Mayor of Dover does

not see his way towards standing treat to the Town Council at an immemorial luncheon; somewhere down in Cornwall there are two gentlemen, each of whom declares that he, and he alone, is Mayor; and the Mayor of Marlborough objects to a mace. Are these municipal aberrations to be considered as ominous or portentous of something dreadful which is about to happen? I remember reading that just prior to the passing of the Municipal Corporations Act, some fifty years ago, the silver oar, forming part of the regalia of some very ancient borough, mysteriously disappeared; a town crier, somewhere down in the Midlands, was suddenly seized with a total extinction of voice, and the beadle of a highly respectable ward in the city of London went clean out of his mind. Grim presages! Let Gog and Magog live, prosperous gentlemen.

"As for the Mayor of Marlborough's objection to maces, the dislike of his worship to the decorative kitchen pokers in question may rest on strictly logical grounds. What does a mace represent? What does the thing mean? Maces did really, once upon a time, signify something. In the middle ages, when the crimes of the assassins affiliated to the Old Man of the Mountain were scattering terror broadcast among the princes and potentates of Europe, the grandees who objected off-hand were accustomed to surround themselves with a body-guard of trusty adherents, armed with heavy iron clubs or maces, and their business was to keep a sharp look out for the special correspondents of the Old Man of the Mountain, (the predecessors of our Invincibles), and, if they saw reasonable cause for suspicion, to batter their brains out. In process of time these "massiers" came in England to be known as "Sergeants-at-Mace." The Old Man of the Mountain and his crew became extinct (for a time), and were forgotten; but the mace remained to degenerate into a "bauble," as it was vigorously but discourteously called by Oliver Cromwell when he favoured the Long Parliament with his own particular views on the clôture. The adornment of municipalities with a mace seems to have been pretty general throughout Europe. When Don Alfonso of Spain was newly come to his kingdom, and was making a progress from Madrid to Zaragoza, I remember that at least one town where his Majesty halted, the Alcalde who presented the loyal address was attended by a mace-bearer, who wore, besides, an astonishing periwig of spun tow."

We would ask, for the satisfaction of our correspondents generally, as well as for ourselves, for some information respecting the Municipal Insignia of the various cities and boroughs in Devon and Cornwall. How many maces does each town possess? Are there any historical facts or traditions relating to them? And what other items of "pomp and circumstance" do the various municipalities lay claim to?

EDITOR.

CORNISH SURNAMES.

The late Mr. William Bottrell (whose works on Cornish folk-lore are so well known) shortly before his death made me a present of his copy of Dr. Charnock's *Patronymica Cornu-Britannica*, with his own manuscript marginal notes in it, with permission to use them as I like. As the latter are of some little interest (not merely for the author's sake, but from their intrinsic importance), I hope you will find room for them, especially as the Cornish language is now attracting the attention of your readers.

Newlyn. W. S. LACH-SZYRMA.

NOTES.

In the preface at the explanation of the prefix *tre*, I find Mr. Bottrell wrote "*Tre*." A Dwelling and Homestead. A Townplace.

Drea.—A Farm-house.

Bos.—A large house—a Mansion.

Chy.—A small house—a Cottage.

This, I think, is a very fair definition.

He expressed doubt with a query (thus) at "dra, dre, fra, fre, free, frea" as forms of "tre." He added "oon, noon, un," as terms for "down." "Ince" he marked as "Island," and not peninsula. He added also "warra, wartha, garth" as signifying "upper," and "mellyn and vellyn" as "mill." Also "bear, beor," he added, as used for "great" in Cornish prefixes.

NAMES.

(A)—Alston.—Mr. Bottrell marked as "hill by the cliff."

Angear.—He added to Dr. Charnock's explanation as "the green or fruitful place." "*An caer* the castle."

Arwennack.—He derived as in original form Narwinick.

(B)—Bal is an open space such as tinworks are usually found in, hence Bal, a tinwork, a mine. In Devonshire, on Dartmoor, it still preserves its original force. Query. Is this now the case?

Baricot.—He marked as connected with *bar-bor* a hill.

Barnacot.—He truly marked as English if the derivation "barn cot" would be true. "Skebar" is a barn in Cornish.

Boswednack is given as "a manor in Zennor."

Bochym. — "Bosachym," Achym's house. But the owner translates it "the House of Mourning."

Boconnock.—"Cunnack's House."

Bodeworgy.—Dr. Charnock doubts this being a surname. Mr. Bottrell wrote "No" to it. Can your readers trace any person bearing it?

Boger is given as *Bo geare*, the green or flourishing dwelling. Mr. Bottrell marked that "g is soft in Boger, in geare it is hard."

Bohelland "also Beheathland."

Bolitho.—The derivation suggested is *Bol-ithy*, "the great hill." Mr. Bottrell wrote "Bolitho, the accent would fall on the antepenult. Leidh (el leidhow) is a tribe Bo (s) ladh and Bo (s) ludhow. The house of the tribe (or) tribes."

Bove.—"Probably Bossoon the House on the Downs."

Bospidnick.—"House of the Headland by the water or creek."

Botteaux.—Bottrell on his own name. Mr. Bottrell wrote:—"The oldest form is Botrall, "aux" and "eux" have nothing to do with sea or water, but are simply the plural forms. The name means Fairfort or defences. *Bo-Beau trallar* or *trell*, an old Norman-French military term. Botral is also "a load" in the old dialect of Normandy. "Barbe-blue" was one of their ancestors. Some of the tribe are still in Normandy.

Queries.

691.—EAR-TRUMPET OF REYNOLDS.—Does anyone know the whereabouts of that ear-trumpet of Sir Joshua Reynolds which he "shifted" when bores shouted to him about "Raphaels, Correggios, and stuff?" There is a portrait of Reynolds with this instrument in use, showing that it was a large affair, with a spiral, almost double, twist or convolution, quite as big as a tolerable cow's horn, and tapering, without a flange at the larger end.

F. G. S.

[The above from *Notes and Queries*, 6th S., viii., December 1, 1883.]

692.—RIVAL MAYORS AT ST. IVES, CORNWALL.—As there are rival claimants to the honour of sitting in the civic seat attached to this ancient borough, for the year 1883-4, would it not be well for one of your West Cornwall correspondents to briefly state the circumstances attending this unusual episode, for the sake of future readers of the *Western Antiquary*?

KEARLEY.

693.—SIR WALTER RALEIGH'S FLEET.—From whence did the Rev. Richard Hakluyt obtain his information, that he was enabled to inform Sir W. Raleigh as to the particulars of his fleet, and also of the preparation of Sir F. Drake's intentions against the Spaniards?

In 1585, April 7th, Richard Hakluyt writes to Secretary Walsingham: "Two days before my dispatch, the Queen on sight of two books of mine, 'Aristotle's Politics in Latin,' and 'Mr. Raleigh's Voyage in English,' promised me the next vacant Prebend in Bristol, but I hear that Mr. Saunders is resigning his to another. If such resignations are permitted, it may be many years before I am placed. I leave it to Sir Walter Raleigh to tell you how careful I have been to send him discourses, both MS. and print, about his voyage.

"P.S.—The rumour of Raleigh's fleet, and especially the preparation of Sir F. Drake, so vexes the Spaniard, that I wish, if Drake's voyage be stayed, the rumour of it may be continued."

It would appear from this, that Hakluyt was in communication with someone who knew the movements of the Spaniards, and that he was utilising this knowledge in endeavouring to obtain an appointment in the Bristol Cathedral. This is not very complimentary to a man who was seeking a somewhat high preferment in the Church. But I suppose we must fall back upon the old adage, "All is fair in love and war."

Exeter. E. PARFITT.

THE TILLY FAMILY.—Since my last note on the Tilly family I have carefully perused a copy of the *Liber Niger*, compiled in the reign of Henry II., and which contains a return made by the barons of all their retainers who held their lands under them by knight service, together with the extent of the holding of each, and have found that an Otho de Tilli held three knights' fees of Henry de Lacy in Yorkshire, and likewise that a Roger de Tilli held one knight's fee under the same baron. A knight's fee consisted, we are told, of twelve plough lands—a plough land being as much arable as a pair of oxen could plough in a year with sufficient pasture for the team. The following quotation from Sir William Pole's "Description of Devonshire" (page 233), written by him in the year 1635, may perhaps prove of interest to your correspondent:—"Woonford—The hundred and mannor of Woonford Kinge Henry I. gave unto Galfride de Magna Villa, whom also the Kinge appointed for the keepinge of the Castell of Exon. Maundevill gave the said hundred and mannor unto William Fitz John, in mariage with his daughter; from this William descended Henry Tylly, which fell from the English obedience to the French," &c., and at the commencement of his collections, he describes Henry de Tilly as Lord of Woonford in the time of Richard I. Risdon in his "Survey of Devon," written about the same time, gives almost a similar account to that of Sir William Pole. Did a descendant of William Fitz John assume the name of Tilly? I think there is a good account of the Tilly family to be found in the "Russell Memoirs." Was Marshal Tilly, the Commander-in-Chief of the Imperial Army during a greater part of the Thirty Years' War, a descendant?

Taunton. A. J. MONDAY.

LIDWELL CHAPEL, NEAR DAWLISH. — A correspondent, when writing about these ruins on the Aller Water twelve months ago (*Western Antiquary*, vol. ii., p. 107) did not draw attention to a very clever poetical version of the legend of the wicked monk St. Simon, which appeared in *Temple Bar*, July, 1867. The poem I refer to is "The Monk of Haldon," by the Rev. R. H. D. Barham, worthy of Ingoldsby himself; so far as I can ascertain it has never been re-published. While staying at Dawlish for a week or two last summer, I started one day to visit Lidwell (variously written "Ludwell," "Lythewell," and, in the ordnance map, "Lidswell"), and from the difficulty I had in finding it, conclude that the Dawlish people do not make the most of those local historical associations that help to attract visitors to a watering place. The chapel is said to have belonged to the distant parish of Sidmouth. I cannot find any mention of it in Dr. Oliver's "Historic Collections of the Monasteries of Devon," 8vo., 1820, but I think this work was afterwards incorporated in the *Monasticon*. The chapel and the well were both dedicated to "Our Ladye": hence has arisen the corrupt term "Lidwell," by which it was known.

Exeter. C. ELKIN MATHEWS.

Replies.

SHOULDER OF MUTTON CLUB AT PLYMOUTH.—This society is said to have been originated in the mayoralty of Thomas Cleather (1801-2), and the following statement respecting it appears in the Harris MS. (1809):—"The Freemen began all at once to think about their dormant privileges, and to stop the current of usurpation on the part of aldermen: and it is natural when any engage in a cause to meet frequent to consult for welfare. There being no innkeeper a Freeman (for it seems they were denied the use of the Guildhall) but a Mr. McKeever, who kept a small house which had formerly been an eating-house and tipling one, known by the name of the Shoulder of Mutton; hence arose the name. In their meetings,

which were at the first frequent, they seem to have had the good of the town at heart, and after they had gained the memorable contest at Exeter, in which the rights of Freemen were established beyond the shadow of a doubt, they met but seldom, unless they had business in hand, as elections, mayor choosings, &c. They established an annual meeting to be held on St. Patrick's Day, in commemoration of the above event, being the day on which it was settled. At their feasts they place the shoulder of mutton, the largest and finest that can be got, in the first or chiefest place. In the dispute (1807) between the Freemen and Freeholders, many bills and electioneering squibs were let off here on the Freeholders, with the Society's name signed, which name they openly avowed for the first time. Some one wrote to the Prime Minister of State respecting them, an official letter was sent down to the Commissioner of the Navy and Agent Victualler, whose answer was so satisfactory that they were not troubled any more."

EDITOR.

TRURO A CITY.—Theories are very valuable as far as they go, but I much prefer to have facts. There is a very simple reply to "F.W.P.J." Truro was created a city by her Most Gracious Majesty, as may be seen by referring to *The London Gazette, 7th September, 1877, page 5151.*

London. GEORGE C. BOASE.

PHŒNICIANS AND CORNISH.—It has been well observed that errors once put into print die very hard. I am much amused at seeing our very old friends the Hebrews in Cornwall again being trotted out, and again apparently commencing to take a new lease of life. The names mentioned by H. R. Shaw in the *Banner of Israel* have nothing whatever to do with the Hebrew language, as has been well shown by Professor Max Müller and other good authorities, and there is not the least proof that there ever were Jews in Cornwall until a comparatively recent period. I have read all that has been written on the matter for many years, and it has been the same thing over and over again—theory without any facts. What is the use of this; let the facts, if any there be, be produced.

London. GEORGE C. BOASE.

ADMIRAL BROOKING.—In the *Western Antiquary* of Nov. 17th, a "Young Plymouthian" asks where Admiral Brooking is buried? I may tell him that a few weeks back, I was commissioned by a gentleman to take a photograph of a grave or rather graves at Newton churchyard, up the river Yealm, one name of which was Admiral Samuel Brooking, which I have no doubt is the notability whom he wishes to discover the resting-place of. Tall trees wave over the spot, which is enclosed with railings. I should think the vicar, who seemed to me a very courteous gentleman, would furnish the inscription which looks up to the sky from a flat stone, and is somewhat indistinguishable in consequence.

Plymouth JAMES GOARD

[Mr. Winter, of Elliott Farm, Newton Ferrers, writes to say that he knew the Brooking family, and that the remains of Admiral Brooking lie in Newton Ferrers churchyard, as stated by Mr. Goard.—EDITOR].

"*Weekly Mercury*," *December* 15*th*, 1883.

Notes.

WASSAIL.

Several years ago, we had on Twelfth Night, the visit of poor old Tommy Climo, nicknamed Pretty Tommy, *lucus a non lucendo.* Tommy was dressed in a *blanketting* coat, such as the Cornish tinners wear. Hanging from his neck, by a collar of listing, was his tin wassail bowl, holding some not very alluring-looking drink; made, I was told, of boiled ale, roast apples, sugar, and spice. My "goodwill" never allowed me to "taste here, once or twice of our good wassail," as the song invited me. The song was superior to the one following. I only remember one accurately the first verse, though I have lingering echoes of the others

"A jolly Wassail-bowl,
A Wassail of good ale;
Well fare the butler's soul,
That setteth this to sale,
Our jolly Wassail!"

It is probably the song printed in Ellis's Brand (Bohn), vol. i., p. 5.

At night-time through all Christmas-tide, we have the visits of boys, and even men, who bring an empty wassail bowl, and sing this ruder song:—

WAS-HAEL.

Come, Maister and Missus; Was-hael doth begin,
Pray open your doors and let us come in,
For singing Was-hael, Was-hael,
And joy come to our jolly Was-hael.

The Missus at the door she cannot be mute,
For 'tis an old custom you cannot dispute,
For singing Was-hael, &c.

There's Missus and Maister sitting down by the fire,
While we poor Wassailers are out in the mire,
A-singing Was-hael, &c.

O Missus and Maister, sitting down at your ease,
Put your hands in your pockets, and give what you please,
For singing Was-hael, &c.

Come hither, you servant, come hither, my dear,
Come fill up our bowl-dish with cider or beer,
For singing Was-hael, &c.

Come hither, you servant, wherever you be,
Come fill up our bowl-dish with coffee or tea,
For singing Was-hael, &c.

Sometimes it is laurel, sometimes it is bay,
Come fill up our bowl-dish and we'll drink away,
For singing Was-hael, &c.

The roads they are dirty, our shoes are got thin,
And we've got a bowl-dish to put money in,
For singing Was-hael, &c.

If Missus is sleepy, I hope she will wake,
To give we Was-haelers a piece of good cake
For singing Was-hael, &c.

Come knock at the knocker, and ring the door-bell,
And give us some money for singing so well,
Was-hael, &c.

We wish you Merry Christmas, and Happy New Year,
A pocket of money, and cellar of beer;
Was-hael, Was-hael, Was-hael,
And joy come to our jolly Was-hael!

Bodmin. T. Q. C.

CHRISTMAS PASTIMES IN EXETER SIXTY YEARS AGO.

Railways, penny newspapers, telegrams, and the "wondrous brain-power" of political leaders in these days have annihilated most of the old customs indulged in by our forefathers. "The Mummers" * were an institution recognised at Christmas time. A few lads occupied their spare time after leaving work, towards Christmas, in preparing for the heroic drama of St. George. The "getting up" was not such as Mr. Planché would approve of, or the dialogue such as would pass muster before even the humblest critic of the modern drama. "The Mummers" did not seek criticism so much as coppers.

"If unmelodious was their song,
It was a hearty note and strong.
Who liste may in their mumming see
Traces of ancient mysterie;
White shirts supplied the masquerade,
And smutted cheeks the visors made."

The septuagenarian of Exeter will well remember these old "mummers" traversing the streets at Christmas time, in all their finery of white shirts, white trowsers, ribbons, swords, and buckles, performing, as they did, in the various public-houses, and in such private houses as they could command attention from; and in the country also, from the baronial hall to the farm-house kitchen, they always had a cordial welcome, commencing at Christmas-eve, the ashen-faggot saturnalia,

"When old Christmas brought his sports again."

The exploits of the favourite patron saint of England St. George, and his destruction of the mighty Turk, formed the prominent feature of this household drama.

Probably it was a remnant of the old Miracle plays of the Middle ages, and represented the triumph of Christianity over Paganism. The principal characters were St. George, the Turkish Knight, old Father Christmas, old Dol Dorothy, and the Doctor. Latterly, some rather incongruous additions were made — as the Duke of Wellington, Blucher, and Napoleon, probably arising out of a patriotic feeling after the battle of Waterloo.

In the performance, Father Christmas thus introduced the party:—

"Here come I, old Father Christmas, welcome, or welcome not,
I hope old Father Christmas will never be forgot.
Room, room, brave gallants, give us room!
We've come to show our acting on this Christmas time.'

Then St. George comes forward with the following bouncing announcement:—

"Here comes I, St. George the valiant Knight,
To slay the Turkish Knight I'm come to fight.
'Twas I that brought the Dragon to the slaughter,
And won the King of Egypt's fairest daughter."

This is followed by the response of the Turkish Knight, who says:—

"Here come I, the Turkish Knight,
From the Turkish land to fight,
I'll fight St. George, with courage bold,
And if his blood be hot, I'll make it cold."

A fight ensues, after stage-fighting fashion, and the Turkish Knight falls. Sometimes Buonaparte also attacks St. George, and of course also falls. St. George then ruefully contemplates his fallen foes and says:—

"These men have had some deep and deadly wounds,
I fear they'll never rise to fight again;"

and then compassionately enquires for a doctor:—

"Is there a doctor to be found,
Who can cure these men of their deep and deadly wound?

The doctor steps forward—a quack of superlative skill and excellence--who looks upon the prostrate men and replies:--

"Yes, St. George, there is a doctor to be found,
Able to cure these men of their deep and deadly wound."

ST. GEORGE. "What are thy travels, Doctor?"

DOCTOR. "Sir, I've travelled through Italy, Ireland, Germany, and Spain,
And if these champions' heads are off, I'll put them on again."

ST. GEORGE. "Try thy skill, Doctor."

Doctor feels pulse, looks grave, administers a celebrated pill, and gradually the patients rise, recover their feet, and retire, accompanied by other by-play, speeches, and rhymes, followed by the necessary routine of the collecting-box. The dialogue and acting of this Christmas piece appears to have varied from time to time, and it would be difficult to obtain a correct rendering of the original story. Like our old favourite "Punch," additions and improvements have been made from time to time, which find acceptance by a not too critical audience. A spirited sketch by Stockdale of the "Mummer" performance in an old farm-house kitchen is given in the *Illustrated London News* of Christmas, 1850, of which the descriptive letter-press runs thus:— "Hark! What shout is that?—on which confusion seizes all— men, women, and children rushing pell-mell, scrambling to the highest bench "The Mummers are coming, hurrah?" And then entered six or seven youths fantastically bedecked with ribbons, and gay, antiquated garments, ransacked from the bureaus of the grand dames; here and there a bright silken bow, worn as a favour from their own dear Marys. Space being cleared, the play representing the unconquerable of old England partially attracts the attention of the noisy audience. A warrior, lip corked *à la moustache*, personating the ambitious Napoleon, is brought to encounter St. George, who after a fierce combat lays the vaunting Gallic dead upon the earth, the wall echoing the boisterous applause that greets his downfall. However, by the interposition of old Father Christmas, he is restored to partake again of the season's blessings."

The *Illustrated News* for December, 1866, in an article on "Christmas Mummers in the Olden Time" thus alludes to the Exeter Mummers—quoting from a scarce work of 1737:—"England's Hero—St. George for England.'

At Christmas Eve, or at least very lately, were fellows wont to go about from house to house in Exeter, a-mumming, one of whom, in a (borrowed) Holland shirt, most gorgeously be-ribboned, over his waistcoat, &c., flourishing a faulchion very valiantly, entertains the admiring spectators thus:—

* "In the middle ages, mummings were very common. *Mumm* is said to be derived from the Danish word *mumme*, or *momme* in Dutch, and signifies to disguise oneself with a mask: hence a mummer. . . . The mummeries practised by the lower classes of the people usually took place at the Christmas holidays; and such persons as could not procure masks, rubbed their faces over with soot, or painted them."—*Strutt's Sports and Pastimes.*

Oh ! here comes I, St. George, a man of courage bold,
And with my spear I winn'd three crowns of gold,
I slew the Dragon, and brought him to the slaughter,
And by that very means I married Sabra, the beauteous King of Egypt's daughter."

The old "Mummers" disguising seems now to be transferred to the Fifth of November night, but our old "Mummers" were satisfied with their own rendering of the costume of the renowned individuals they attempted to resuscitate. Our modern Fifth of November gallants are more pronounced, and give us, in tinsel and cardboard, brilliant representations of the Knights of old, or the proud Turk in his gorgeous finery.

The country "Mummers" had their code of laws:—Anything verging upon intoxication was punished by a fine. A Turkey fig was used to keep the voice in order, and after a week or ten days' "outing," the performers would share £3 or £4 each.

"The Waits," or "Singers," on Christmas morning were almost universal in the Exeter parishes, sixty years ago! nor are they quite fossilized now, as during a wakeful, still Christmas night, we catch that pleasant echo of old memories and bygone days?—

"Awake, awake, it is the happy morn ;"

or,

"Hark, the herald angels sing
Glory to the new-born King,"

accompanied as of old with violin, bass, and flute. The musical portion was concluded with the cheerful "Good night, or good morning, Mr. so and so—a Merry Christmas and Happy New Year!" to be followed by a pecuniary appeal on Boxing Day. The late Mr. David Gilbert, the Cornish antiquary, thus refers to this pleasing custom, in a publication of his on Ancient Christmas Carols :—"Just before Christmas-day, I was awakened in London, at the dead of night, by the playing of the waits. On the conclusion of their solemn tunes, one of the performers exclaimed aloud:— "God bless you, my masters and mistresses, a Merry Christmas to you, and a Happy New Year."

Another of the incidents of this time was the gathering of the night-stragglers and early risers, to listen to the famous "Old Hundredth Psalm" in the nave of the Cathedral. The singers were placed on the western side of the organ screen, and subsequently in the minstrels' gallery on the north side of the nave. This was a picturesque and impressive scene in the dim twilight of a winter's morning, illuminated by a few candles, the red glare from which strongly contrasted with the faint rays of returning daylight from the eastern windows. But there was a needs-be for discontinuing this service, and since the year 1858 it has ceased to be one of the specialities of Exeter Cathedral.† Some from among 'the night-stragglers and early risers,"- on emerging from the Cathedral, after the singing, would find their way across the yard towards St. Martin's Church, outside whose porch "curds and whey" were sold—a harmless, warming and acceptable beverage on a winter's morning.

Exeter. G. T.

† A print of this scene will be found in the *Illustrated London News* of December, 1852.

A REMARKABLE STORY.

The tradition quoted by Mr. Northy from Izacke's *Exeter*, will be found also in Risdon's *Devon* applied to Chulmleigh. A story of the same kind is told of Tiverton. The legend appears to be of Welsh origin, with a St. Teilo, Bishop of Llandaff, ten or twelve centuries ago, figuring as interponent.

Bideford. N. D.

Queries.

694.—Edward Hancocke, the representative of the Coombe Martin family of that name, was Recorder of Exeter at the beginning of the 17th century. He dwelt at Mount Radford, and married a daughter of Sir Amyas Bampfylde. This lady survived him and afterwards married Sir John Doddridge, Kt., and lies by the side of that worthy in the Lady Chapel of Exeter Cathedral. This E. Hancocke had a son who was about twelve years old in 1646. I am writing without proof at hand, but believe the above facts to be correct. Can you or any of your readers tell me any more of this family, what became of the son, if he left issue, and if the family is represented by the family of Hancock, who have long held the manor of Lydeard St. Lawrence, Co. Somerset, and who bear the same arms as the Coombe Martin family.

M.

695.—A Devonshire Book.—Can any of your correspondents interested in local bibliography tell me anything of the authorship of the following book :—"Reflections on Names and Places in Devonshire." London : Simpkin, Marshall, and Co. 1845 ?

Chester. T. Cann Hughes.

696.—Archdeacon Froude.—Can any of your readers give me any information about the ancestors of Archdeacon Froude, Prebend of Exeter Cathedral, who and what were his parents and grand-parents, or where I could refer for the particulars ? I believe he died in 1859.

Birmingham. E. A. F.

697.—Parr Family of Devonshire and Shropshire.—Through the kindness of the Rev. Henry Parr, the Vicar of Yoxford, Suffolk, I am enabled to give the following notes from the *Gentleman's Magazine*, 1800, which notices the death of Bartholomew Parr, Surgeon of Exeter, who died 25th September, aged 87. This called forth a letter from a correspondent, "Antiquariolus," in the next volume, who writes : "The father of the gentleman whose death you record I knew well. He was a Dissenting minister and a literary man, &c., &c. From his youngest son Mr. William Parr, I heard that the family came from Shropshire. I found from his papers which he showed me that Robert Parr, from whom the genealogy was regularly deduced, was a merchant in Exeter about 1585, born in 1567." Can anyone give me the Christian name of Bartholomew Parr's father (and what sect did he belong to), or a copy of the papers referred to above ? Any further information relating to the above will be esteemed a favour.

BOOKS WRITTEN BY THE PARR FAMILY OF EXETER.

Through the kindness of Mr. G. Townsend, Deanery-square, Exeter, I am enabled to give the following from Davidson's "Bibliothica Devonensis :"—

"Svsanna's apologie against the Elders ; or a vindication of Svsanna Parr, one of those two women lately excommunicated by Mr. Lewis Stvcley and his church in Exeter. Composed and published by herselfe for the clearing of her own innocency, and the satisfaction of all others who desire to know the true reason of their so rigorous proceeding against her." 4to., 1659, British Museum.

A slight sketch of the life of the late Rev. Richard Hole, LL.B., Rector of Faringdon and Inwardleigh, &c.—By Bartholomew Parr. Exeter, 1803.

I shall esteem it a favour if any readers of the *Western Antiquary* can inform me if the above two books can be purchased, and where obtained. Also I shall be glad to know of any other works written by the Parr family of Devonshire, also copies of any old wills relating to the Parr or Parre family of Devon, especially the will of Henry Parre, of Alphington, near Exeter, August, 1615, to be seen in the Archdeaconry of Exeter. See *Western Antiquary*, 23rd June, 1883.

Ledbury, Herefordshire. JOHN FRANK PARR.

Replies.

BISHOP BONIFACE.—As a contribution to the discussion with regard to the right spelling of St. Boniface's English name, may I mention that Butler in his "Lives of the Saints" calls him Winfrid, whereas Camden gives his name as Winifride? But in the Isle of Wight, nearly at the foot of St. Boniface Down, stands a Roman Catholic Chapel called St. Wilfrid's, and which I, on a visit to the Isle of Wight, took to be intended for the same saint who gave his name to the Downs.

St. Saviour's, London. CHARLOTTE G. BOGER

TWEENYMAID.—This term is by no means confined to Cornwall and Devon. It is well known, indeed as common as housemaid or cook, in this part of Gloucestershire, in the sense used by "M." in reply to the query. It probably has a more extended use.

Bicknor Court, Coleford, Glouc. JOHN MACLEAN.

PAR OR PARR—ITS ORIGIN AND NAME.—On October 13, last, inquiry was made in the *Western Antiquary* as to the origin and name of the place called Par, near St. Blazey, Cornwall. Also as to Par-street in Plymouth, Exeter, and other towns in the West of England. I will only say something about Par, near St Blazey, and leave the remainder of the question to someone else. On going by rail from Lostwithiel to Par, it will be observed that, after emerging from the west end of the tunnel, the train passes along a narrow and very marshy valley, just before Par Station is reached. An alluvial deposit also extends towards St. Blazey bridge, and southwards to the sea shore. Between the sea and this alluvial ground, there was formerly a low tract of land of some width, the western end of which pointed to the village of Par, then situated on the western side only of the St. Blazey river Where the river flows, was anciently a broad, tidal inlet, widening as it stretched inland, then dividing into two arms, one northwards to St. Blazey Bridge, the other up the valley by the side of what is now the Cornwall Railway, in a north-easterly direction. "The sea, says Lake (*Paroch. Hist. of Cornwall*), has been driven back from St. Blazey Bridge for at least two miles within living memory. This inlet of the sea and its two branches have, during the long course of time, become silted up, and, where there was water deep enough for navigation, is now the site of railways and their stations. The estuary, as above described, was narrowed at its mouth by the low ground above mentioned, and like a bar, it kept back the detritus washed down from the mines, &c. Camden's and Speed's Maps of Cornwall, A.D. 1610, contain no name of Par, but the inlet of the sea is shown with its *two* arms. About 114 years later we find that Moll's map, A.D. 1724, gives only a *single* arm to the inlet, viz., that one extending from the bar at the mouth up to St. Blazey Bridge ; and up to this date this map has no name of Par : but this name may perhaps be found in old writings. In Kitchin's map of Cornwall, A.D. 1750, there is more information. Par is given as the name of a village west of and near to the mouth of the St. Blazey river, and the spit of land at the mouth of the ancient estuary is called "The Parr," and it reaches from the east side of the river to the mainland. The origin of the name Par for the village would thus appear to be derived from "The Parr," or bar, which lay transversely across two-thirds of the space where was the mouth of the inlet of the sea. This bar must have acted as a natural breakwater to the navigable water inside, and it may be noticed here that, in ancient maps of Cornwall, there is a point of land near the south-west angle of Par docks called *Port* Point. Now that the old inlet is silted up, it is called in the Ordnance map, Spit Point. *Port* Point is very significant of the former state. From "The Parr" it would seem sprung up the little village of Par, by which a road to Fowey led (and still leads) across the mouth of the St. Blazey river, which was, when I was a child, passable for vehicles at low water. There was a long, ricketty, wooden foot-bridge, which I have seen and crossed in my childhood. This road also appears to have given origin to the village of Par, because of its being a crossing-place of the river over to "The Parr," along which the Fowey road laid. So "The Parr" gave the name Par to the village, and the village a name to Par Consols, to Par Docks, to Par River (but this was formerly called St. Blazey River), to Par Railway Station, and to Par Stack, a huge and lofty chimney, which last name is locally used of a man who is said, from being so tall, to be "like Par Stack." Whether the history of Par-street, Plymouth, Exeter, and other places in the West of England, will explain the term Par or Parr, I do not know. Probably in these places some account of a bar, or barrier, whether artificial or natural, may be found. As to the origin of the name Par, it may be explained as a simple mutation of Bar for Par. In Celtic-Cornish there is the word *barri*, to part, to divide.

We may compare *bar* with *barri*, and *par* may be compared with *parri*. Now, in Celtic-Cornish, *barri* and *parri* mean the same thing. A mutation of *b* to *p* was not very uncommon among the ancient Cornish people. Thus Par and Bar (as of sand) would be synonymous words, and a special locality, as "The Parr," would give the name to a village near it.

Plymouth. FRED. W. P. JAGO.

"*Weekly Mercury*," *December 22nd*, 1883.

Notes.

THE CHRISTMAS PLAY OF ST. GEORGE.

Two years ago, a party of young men at Ashburton carefully sought out, among the old people, the parts of the play of St. George, as acted by the old mummers. They threw the fragments together and got up the play. Probably, in other places, more may be recovered by the readers of the *Western Antiquary*, and this valuable piece of folk-lore saved from oblivion. The play is as follows:—

PLAY OF ST. GEORGE.

Enter TURKISH KNIGHT.

Open your doors and let me in,
I hope your favours I shall win;
Whether I rise or whether I fall,
I'll do my best to please you all.
St. George is here and swears he will come in,
And, if he does, I know he'll pierce my skin;
If you will not believe what I do say,
Let Father Christmas come in—clear the way!

[Retires.

Enter FATHER CHRISTMAS.

Here come I, the dear old Father Christmas,
Welcome, or welcome not,
I hope old Father Christmas
Will never be forgot.
A room, make room here, gallant boys,
And give us room to rhyme.
We are come to show activity,
Upon a Christmas time;
Acting youth or acting age,
The like was never acted on the stage.
Not, however, for a laugh and a jeer,
But for a pocketful of money and a skinful of beer.
If you will not believe what I do say,
Let the King come in—clear the way!

Enter the KING OF EGYPT.

Here I, the King of Egypt, boldly do appear,
St. George! St. George! walk in, my only son and heir;
Walk in, my son St. George, and boldly act thy part,
That all the people here may see thy wondrous art.

Enter ST. GEORGE.

Here come I, St. George, from Britain did I spring,
I'll fight the Russian Bear, my wonders to begin.
I'll pierce him through, he shall not fly;
I'll cut him down, or else I die.

Enter the BEAR.

Who's he who seeks the Bear's blood,
And calls so angry and so loud?
That English dog, will he before me stand?
I'll cut him down with my courageous hand,
With my long teeth and scurvy jaw:
Of such I'd break up half a score,
And stay my stomach, till I'd more.

[St. George and the Bear fight: the latter is killed.

FATHER CHRISTMAS.

Is there a doctor to be found,
All ready near at hand,
To cure a deep and deadly wound,
And make the champion stand?

Enter DOCTOR.

Oh! yes, there is a doctor to be found
All ready near at hand,
To cure a deep and deadly wound,
And make the champion stand.

FATHER CHRISTMAS.

What can you cure?

DOCTOR.

All sorts of diseases,
Whatever you pleases,
The phthisic, the palsy, and the gout
If the Devil's in, I'll blow him out.

FATHER CHRISTMAS.

What is your fee?

DOCTOR.

Fifteen pound it is my fee,
The money to lay down;
But, as 'tis such a rogue as he,
I'll cure him for ten pound.
I carry a little bottle of alicampane,
Here, Jack, take a little of my flip-flap,
Pour it down thy tip-tap,
Rise up and fight again.

[The Doctor performs his cure, the fight is renewed, and the Bear again killed.

ST. GEORGE.

Here am I, St. George,
That worthy champion bold!
And with my sword and spear
I won three crowns of gold;
I fought the Russian Bear,
And brought him to the slaughter;
By that I won fair Sabra,
The King of Egypt's daughter.
Where is the man that now will me defy?
I'll cut his giblets full of holes, and make his buttons fly.

SONG.

Don't you see the Turk is coming,
With his pockets lined with blue?
And his heart is never, never true,
As boldly he comes marching along.

Re-enter TURKISH KNIGHT.

Here come I, the Turkish Knight,
Come from the Turkish land to fight!
I'll fight St. George, who is my foe,
I'll make him yield before I go;
He brags to such a high degree,
He thinks there's none can do the like of he.

ST. GEORGE.

Where is the Turk that will before me stand?
I'll cut him down with my courageous hand.

[They fight, the Knight is overcome, and falls on one knee.

TURKISH KNIGHT.

Oh! pardon me, St. George, pardon of thee I crave,
Oh! pardon me, this night, and I will be thy slave.

ST. GEORGE.
No pardon shalt thou have, while I have foot to stand,
So rise thee up again, and fight out, sword in hand.
[They fight again, and the Knight is killed.

FATHER CHRISTMAS.
Lords and ladies, you see what he's done,
He has cut the Turk down like the evening sun:
Is there any doctor that can be found
To cure the Knight of his deadly wound?

Re-enter DOCTOR.
Here come I, a doctor,
A ten pound doctor,
I've a little bottle in my pocket
Called hokum skokum alicampane.
I'll touch his eyes, nose, mouth and chin,
And say "Rise, dead man," and he'll fight again.
[The cure is performed. St. George and the Knight again fight, and the latter is again killed.

ST. GEORGE.
Here am I, St. George, with shining answer bright,
I am a famous champion, also a worthy knight;
For seven long years in a cave was kept,
And out of that into a prison leapt,
And out of that into a rock of stone,
Where long was heard my dismal moan.
Many a giant did I subdue,
I ran the Bear through and through;
I fought them all courageously,
And still will gain the victory.
First I fought in France,
Second I fought in Spain,
Third I am come to to Ashburton
To fight the Giant again.

GIANT (behind scenes).
Fee—fi—fo—fum!
I smell the blood of an Englishman:
Let him be live or let him be dead,
I'll crush his bones to make my bread.

Enter GIANT.
Here come I, the Giant, bold Turpin is my name,
And all the nations round do tremble at my fame.
Where'er I go, they tremble at my sight:
No lord or champion long with me would fight.

ST. GEORGE.
Here's one that dares to look thee in the face,
And soon will send thee to another place.
[St. George and the Giant fight. The latter is killed.

FATHER CHRISTMAS.
Is there a doctor to be found,
All ready near at hand,
To cure a deep and deadly wound,
And make the champion stand.

Re-enter DOCTOR.
Oh! yes there is a doctor to be found
All ready near at hand,
To cure a deep and deadly wound,
And make the champion stand.

FATHER CHRISTMAS.
What can you cure?

DOCTOR.
All kinds of diseases,
Whatever you pleases,
The phthisic, the palsy, and the gout;
And if the Devil's in, I'll blow him out.

FATHER CHRISTMAS.
What is your fee?

DOCTOR.
Fifteen pounds it is my fee,
The money to lay down;
But, as 'tis such a rogue as he,
I'll cure him for ten pound.
I carry a little bottle of alicampane,
Here, Jack, take a little of my flip-flap,
Pour it down thy tip-tap.
Rise up and fight again.
[Cure having been performed, the fight is renewed and the Giant again killed.

Enter FRENCH EAGLE.
Here come I, the Eagle of France:
I am come to make St. George dance.
His blood I'll draw with my big claw,
With my long beak his bones I'll pick,
And he shall not go over the water
To marry the King of Egypt's daughter.

ST. GEORGE.
Where is that French bird, who so doth speak?
With this sword I'll cross his beak;
I'll clip his wings, he shall not fly,
I'll cut him down or else I die.
[St. George and the Eagle fight; the latter is killed.

Enter MOTHER DOROTHY.
Here come I, old Mother Dorothy,
Fat, fair, plump, and commodity.
My head is big, my body is bigger:
Don't you think I look a handsome old figure?
[Chastises Father Christmas.

Re-enter FATHER CHRISTMAS and MOTHER DOROTHY lovingly embracing.

FATHER CHRISTMAS.
Now, ladies and gentlemen, your sport is most ended,
So prepare for the hat which is highly commended;
The hat it would speak, if it had but a tongue.
Come throw in your money, and think it no wrong.

MOTHER DOROTHY.
Instead of passing round ye hat, ye mummers will give a dance on this occasion.

DANCE.
Last figure in Lancers.
Father Christmas and Mother Dorothy.
St. George and Turkish Knight.
King and Giant.
Bear and Eagle.

Ashburton. P. F. S. A.

[We gladly insert the above, as desired by our correspondent, although a full description of the play was given in our last issue, in the article headed "Old Christmas in Exeter." It is interesting to place on record these old customs, which are fast dying out, as well as to note any instances in which a revival has been attempted or carried out.—EDITOR.]

YULE-TIDE IN CORNWALL.

CHRISTMAS PLAYS.

I have not seen the old Christmas play of St. George and the Turkish Knight since 1866, when the miners acted it at Pensilva. Is it still common anywhere in the country? It is curiously like the play acted in Dorsetshire and elsewhere, and evidently springs from crusading days.

CHRISTMAS MUMMERS.

Guise-dancers, or geese-dancers as they are called, are common enough at Newlyn West, but they do not perform, but only dress up, and play with one another.

DANCING ROUND THE CANDLES.

This custom is still in vogue in Penwith, but not, I think, throughout Cornwall. A basket is filled with sand, and candles painted over are stuck in it. The basket is put on the floor and the candles lighted, when the children dance around it—the girls first, then the boys—all singing. This is possibly a vestige of the ancient fire rites of the winter solstice.

CHRISTMAS BUNCHES.

These seem a Cornish custom, but I suspect not ancient. Can any of your readers enlighten me? I suspect they are a popularization of the German Christmas tree.

CHRISTMAS CAROLS.

Probably this beautiful Christmas custom was never more prevalent than at present.

W. S. LACH-SZYRMA.

DEVONSHIRE EPITAPHS.

The entertaining collection of epitaphs made by our contributor, Mr. J. Potter Briscoe, F.R.H.S., public librarian, of Nottingham, and published under the happy title of "Gleanings from God's Acre," by Messrs. Hamilton, Adams, and Co. (at two shillings), contains examples of graveyard literature from Aliscombe, Barnstaple, Bideford, Chittlehampton, Dawlish, Ilfracombe, Kingsbridge, Plymouth, and Torbay. We reproduce here one from Bideford, which is on Captain Henry Clark, who died in 1836:—

Our worthy friend who lies beneath this stone
Was master of a vessel all his own.
House and lands had he, and gold in store;
He spent the whole, and would if ten times more.

For twenty years he scarce slept in a bed;
Linhays and limekilns lull'd his weary head
Because he would not to the poor-house go,
For his proud spirit would not let him to.

The blackbird's whistling notes, at break of day,
Used to awake him from his bed of hay.
Unto the bridge and quay he then repaired
To see what shipping up the river steer'd.

Oft in the week he used to view the bay,
To see what ships were coming in from sea.
To captains' wives he brought the welcome news,
And to the relatives of all the crews.

At last poor Harry Clark was taken ill,
And carried to the workhouse 'gainst his will;
But being of this mortal life quite tired,
He lived about a month and then expired.

EDITOR, *W. A.*

Queries.

698.—THE DAWNEY OR DAWNAY FAMILY.—Can any one give me particulars of the above, beyond those to be found in heraldic books? "Marland," in the *North Devon Journal*, gave some items two or three years ago, but I cannot get a copy of the paper, it being out of print but I remember he mentioned the Dawneys of Sheviocke and Norton(? Devon or Cornwall). There seems a good deal of uncertainty as to the family traditions: commonly, it is said they came from Dawnay Castle, Normandy, with the Conqueror. Where did they settle? But Vivian derives them from Dandy of Llanreath. The direct ancestors of the present Lord Downe went from Cornwall, to Snaith, in Yorkshire; and other branches of the family seem to have been located in Somerset, Hants, and Bucks, (Aylesbury). The missing links of the earlier descents would doubtless be interesting to

ONE AND ALL.

699.—DEVONSHIRE AUTHORS.—In the interest of Devonshire Bibliography, I would ask if the popular author of "Lorna Doone," which is described by Mr. Francis George Heath as "one of the most charming creations among modern works of fiction," is a native of Devonshire? I believe that Mr. Heath, whose "Fern Paradise," "Fern World," and other kindred works have made his name famous, is a Devonshire man, but should be glad to be assured of the point. Mr. Heath contributed a charming and well-illustrated article to "The Century Magazine," for December, 1883, entitled "The Fairest County in England," by which, of course, Devon, the land of clouted cream, is meant. Will some friend of these authors kindly furnish the required information?

KEARLEY.

700.—DRAKE'S CHAIR.—Will you please give your readers some account of the chair made out of the timbers of Drake's ship, in which he sailed round the world? The chair is, I believe, preserved at Oxford.

GILDHELM.

[An illustration of this chair with descriptive notes appeared in our last monthly issue.—EDITOR.]

Replies.

BISHOP SHORT.—A reference to the *Bibliotheca Cornubiensis*, pp. 359, 647, 648, will show that Bishop Short was a Devonshire man, born at Bickham House, near Exeter, in 1803. At the above references, some account of himself and his parents will be found.

PENZANCE.

TWEENY-MAID.—A servant for odd jobs. Not peculiar to Cornwall, as I had a Yorkshire girl who used the word.

R. W. R.

PAR, PARR, OR THE PARR.—A place in Tywardreath Parish, on the sea-shore. It clearly means level place. The word certainly did not exist 300 years ago. It originated in the sea retreating, and the sandy shore left being called "The Parr," now Par.

E. W. R.

MACES.—In reply to your query, I would draw the attention of antiquaries to the interesting silver maces of Marazion. I believe they are among the most ancient of the kind in England. As to the origin of the mace, I suspect old Homer, the Father of Poetry, in the "Iliad" explains a good deal, where he describes Ulysses threatening to give Thersites a sound thrashing with his royal sceptre. The royal sceptre and the mayor's mace were, before they became merely ornamental, originally intended for use in chastising refractory persons, The rod was the ancient mode, and then the symbol of enforcing authority.

W. S. L. S.

THE TILLY FAMILY.—I stated in a previous query that believed the family who formerly owned Pentillie Castle, were not connected with the ancient family of Tilly. This may be somewhat presumptive on my part. However, as Mr. Monday states that an early connection existed between the Cannington branch of the Tilly family and Cornwall, I would ask, if any of your readers can tell me whether the celebrated Sir James Tillie, who founded the Pentillie family, was a descendant of the aforesaid family of Tilly. This gentleman (Sir James Tillie) was born at St. Keverne, of poor parentage, but was afterwards knighted by King James II., marrying respectively the daughters of Sir Harry Vane and Sir Richard Chiverton. The last-named lady was the widow of Sir John Corytcn, to whom Sir James Tilly had formerly acted in the capacity of steward. Sir James Tilly was said to have been an Atheist, and to have directed, in his will, that his body should be dressed in his best attire, and immured in a building exposed, at the top, to the four winds of heaven, while he there purposed to await the coming of the resurrection day. After remaining in this situation for four years, his body fell in pieces, and his statue was set up instead, where it still remains. The place is called Mount Ararat. Will any of your readers inform me why it is so called? Sir James Tilly died in the year A.D. 1712, and the estate passed into the hands, by marriage, of the Corytons, the former owners, and to whom it still belongs.

TILLY.

SALUTES IN PLYMOUTH SOUND.—In the *Naval Chronicle* vol ii., p. 2, under Biography of Lord Hood, occurs the following:—Commodore T. Smith, then commander-in-chief on the Newfoundland station, was the first officer with whom Mr. Samuel, afterwards Lord Hood, embarked in the Romney This spirited officer was known at that time in the navy by the appellation of "Tom of Ten Thousand." When a lieutenant on board the Gosport, a French frigate (with whose Government we were then at peace) in sailing from Plymouth, passed him without lowering her top-sails. The captain of the Gosport was on shore, and Mr. Smith, fearless of the consequences, fired into the French ship, and obliged her to show the customary homage. Complaint was immediately made; Lieutenant Smith was tried by court-martial and broke. His conduct, however, was so acceptable to the nation at large, that on the following day he was promoted post-captain, without passing through the gradation of commander. Captain Smith was afterwards advanced to the rank of Admiral of the Blue, and died respected by everyone, on the 28th of August, 1762. In vol. iv. of the *Naval Chronicle*, pp. 308—316, in an article on "Rights of the British Flag," the origin is deduced from the time of Cæsar, and in the reign of King John is, "carefully recorded in the Ordinances of Hastings, the duty of salutation, which anciently had been paid by foreign vessels, as well as natural born subjects to the Royal British Flag. . . . . *Item* — If a Lieutenant in any voyage, being ordained by Common Council of the Kingdom, do encounter upon the sea any ships or vessels, laden or unladen, that will not strike and veil their colours (bonnets) at the commandment of the Lieutenant of the King, but will fight against them of the fleet, that if they can be taken they shall be reputed as enemies, and their ships, vessels, and goods taken and forfeited as the goods of enemies, although the masters or possessors of the same should come afterwards and allege that they are the ships, vessels, and goods of those persons who are friends to our Lord the King, and that the common people in the same ships be chastised by imprisonment of their bodies, at discretion of the King for their rebellion." During the reign of Edward I., a document appears, containing a solemn adjudication, in which all the maritime and commercial nations in Europe confirm the ancient rights of the British flag over the narrow seas. The nations were France, Genoa, Catalonia, Spain, Almaign, Zealand, Holland, Friesland, Denmark, and Norway, and other states of less note. The extent of this right is the four seas from Cape Finisterre in the west, to the middle point of the land Van Staten, in Norway. In 40th Eliz., June 30, 1598, the Hanseatic Towns solicited her Majesty's permission to transport corn into Spain, which was refused, and when, notwithstanding the refusal, the Protestant fleet of the Hanseatic towns presumed to do so, she ordered her fleet to seize, take, burn, and destroy them, which was executed within sight of Lisbon. This Queen justified her conduct in a manifesto, stating "that they had not only relieved her enemy with provisions, but had presumptuously made use of *her* seas, without obtaining *her Royal permission*."

Southampton. G. T. WINDYER MORRIS.

"*Weekly Mercury*," *December 29th*, 1883.

Notes.

INTERESTING FIND AT KINGSWEAR.

Every Dartmouthian will remember the familiar old houses at Kingswear, situated at the point by the Ferry, with their small windows, quaint high-pitched roofs, and low arched doorways. The two now in course of removal formed a portion of a street, doubtless one of the earliest in the entire neighbourhood, and not more than twenty years since remarkable for its quaint and foreign character, some of them being built over the roadway which passed underneath. Of Kingswear—or, as it was differently written, "Kingsweir," "Kingsware," "Kingswere," "the way of the King,"—we find but little mention in early history. There is no doubt, from its naturally sheltered position on the banks of a navigable river, within easy reach of the sea, it was occupied by "they that go down to the sea in ships, and that do business in great waters," probably from very early times, even of the Roman occupation, as traces of a Roman road, leading to Mount Ridley, have been found. It was doubtless from this point that Richard I. embarked with his fleet for the Crusades in the 12th century, and that, two centuries later, Kingswear joined her quota of the thirty ships and men sent from Dartmouth to the battle of Sluys—the first great naval fight of modern history—for which service a charter and arms were granted to Dartmouth by

Edward III. We know that vessels sailed from Kingswear in the 15th and 16th centuries; and it was the quarters of some of the Free Lances of the channel, who amused them selves with periodical descents on the coast of Brittany and in fact had a reputation as sea-rovers, in keeping with the spirit of those times. Whether this fact has any connection with the *sobriquet* "Turks," by which the natives of Kingswear are still known, we leave for the curious to decide.

But to return to the old houses. They were evidently the residences of men of substance, and they date from the early part of the 16th century. A local legend associates them with some monastic establishment; and strange stories are told of a nunnery which once flourished at Kingswear, but we are not aware of any reliable evidence of its existence. Strange freaks have been played with the arrangements of these houses by successive generations of occupiers, the last being Mr. J. Avis, for many years lessee of the ferry, and who carried on the business of a boat-builder. He purchased the property, a few years since, on the dispersion of the Luttrell estate, by which family it had been held for two centuries. At Mr. Avis's death, it was purchased by Mr. F. C. Wilkins, of Brookhill, by whose direction the site is now being cleared by Messrs. Short, builders. It is to one of these freaks of a former occupier, of doubtless three generations ago, that we are indebted for the preservation of a most interesting carved oak partition, which was discovered on Saturday last. The house contained a good deal of oak panelling, of the well-known linen-pattern, most of which, however, had been daubed with successive coats of paint and whitewash. One room contained twelve large carved figures of the Apostles, which were removed by Mr. Luttrell, to his seat at Dunster Castle, before the sale of the property, where they are doubtless carefully preserved. The partition in question had been plastered on one side and boarded up on the other, and on this being taken down, an oak partition was discovered — 11ft. 6in. by 7ft., containing carved panelling in the finest preservation, some of the panels being as fresh and sharp as when first from the chisel of the workman. There are thirty panels, two rows of the linen-pattern referred to, and the upper row—consisting of ten heads--nine female, and one a jester, with his cap. From the costume, we should say they belong to the early part of the 16th century, probably the time of Edward VI., or Mary, as underneath the heads is carved tracery, in which the pomegranate and the Tudor rose are introduced. The wood is of that fine rich colour which only time can give, and, for its age, is in a good state of preservation, due to its protection from wear and casualties. There was also a doorway, which had been blocked up; the door itself is gone, possibly used as firewood; but there are three panels which formed a head-piece, in splendid condition, the work of which is even better than the partition itself. The central panel has a finely carved and ingenious monogram, consisting of what appears to be the initials "T.G. F.," possibly those of a member of the Fownes family, one of whom married an heiress of the Luttrells. The right panel contains a figure of a pomegranate, full size, and the left a double rose, one overlapping the other, all as perfect as possible.

Mr. Short, builder, of Kingswear, will be happy to show the oak to any persons interested in work of this character.

Dartmouth. R. CRANFORD.

THE ANCIENT CASTLE OF PLYMOUTH.

BY R. N. WORTH.

Reprinted from Trans. British Archæological Association; Plymouth, 1882.

Before the last vestiges of the ancient castle of Plymouth are removed, it may be of some interest to put upon record the little that is known of a building which played an important part in the history of Plymouth and, therefore, in the history of the nation. The fortifications of Plymouth date from the latter part of the fourteenth century, under orders made by Edward III. (1374), and Richard II. (1378). The last-named monarch granted one hundred marks yearly for twenty years and six years' customs duties for the purpose, and walls of some kind were erected under the oversight of the Prior of Plympton, as lord of the town. These defences did not, however, prevent the spoiling of the place by the Bretons in the opening years of the fifteenth century, when six hundred houses were burnt, and the inhabitants then, under patent from Henry IV., erected a wall with towers and other defences. This was the date of the construction of the castle.

The site was well chosen—a rocky spur at the eastern end of the Hoe, immediately overlooking and commanding the narrow entrance to the ancient harbour of Plymouth, which still retains its ancient name of Sutton Pool. As beseemed a town under ecclesiastical proprietorship, the church authorities gave their powerful aid to the work. Bishop Stafford, in 1416, granted an indulgence towards the erection of two towers and the repair of a causeway or quay, which probably occupied the site in part of the present Barbican Pier. That he was an effective helper in the undertaking, the fact mentioned by Risdon that his "armories" had been "engraven in the work," sufficiently indicates. Other bishops followed Stafford's lead. Lacy, in 1449, granted another indulgence to all true penitents contributing *ad novam fabricacionem fosse vie juxta castrum infra villam de Plymouth*. Seventy years afterwards, Veysey also assisted in strengthening the defences.

The earliest description of the castle is that of Leland, who calls it "a strong Castel quadrate, having at eche corner a great round tower," and adds, "it seemeth to be no very old peece of work." This description corresponds very closely with the drawing in the well-known map of the southern and western coasts, *temp.* Henry VIII., preserved in the British Museum; and also with Risdon statement, "A castle they have garreted with turrets at every corner." From this 'castel quadrate" the present arms of the town, a saltire for St. Andrew, the patron saint, between four castles, are believed to be derived. There was an earlier coat, a ship on the waves, with three masts surmounted by fire beacons, and this has been curiously embodied in the modern seal.

The municipal records of Plymouth contain many references to the castle, and show that it was maintained by the appropriation of one of the towers or castles to each of the then four wards of the town, by the names of which the towers were occasionally known. Moreover, as the Mayor of the town in those early days was Commander-in Chief of the borough forces, and all the inhabitants had to take their part in the "watch and ward," or else to find a substitute, so the heads of the little community—the "twelve and twenty-four"—were supposed to act as the castle garrison. The text of an order is extant, made by Humphrey Fownes, Mayor in 1588-9 and 1596-7, setting forth who should inhabit the castle "in time of warre." Three aldermen and six councillors were set apart for each tower, the Mayor taking his station in the north-eastern, which would be that more immediately overlooking the entrance to Sutton Pool.

Work was done upon the castle in 1508-9, when, after it had been made clean, at a cost of iiiis., for "mete and drynke for the beggers that laboured aboute" its cleansing for a day, stone was brought from Prince Rock for its reparation or improvement. At another date we read of the pulling down of the ivy that grew on the castle walls, and the clearing of the ditch; but as time went on, the castle became comparatively of less importance, in consequence of the erection of various "gun platforms" and bulwarks, partly by individual patriotism and liberality, on the sea face of the Hoe, which after the defeat of the Armada were "methodised into a fort regular," and which were the small beginnings of the present citadel.

Unfortunately, very few of the entries afford any clue to the real character of the building, beyond what we have already seen; but it is evident that each of the towers consisted of an upper and a lower floor with a platform roof. Under Elizabeth, the platforms were covered with lead; and in 1590 "seven brass pieces were playnted uppon the iiij castells." In all probability the castle was allowed to fall into decay after the conclusion of the siege, in which it played its part in the defence of the town against the Cavaliers; and it is quite certain the town would not be allowed to maintain it after the citadel was built.

Still, within the past hundred years, there must have been very considerable remains of this venerable structure. The last portions of importance left, were the north-eastern tower, and the foundations of the south-eastern, with the gateway. To the MS. recollections of an old townsman, named Harris, we are indebted for the only particulars that can be gleaned of the appearance of the fabric early in the present century. In 1807, he says, there only remained one castle, and that "brought down almost to the internal base, there being on the inside about five feet serving for a breastwork, and a garden wall, the area being let for a garden. The diameter of this castle was about 30 feet—200 feet to the south, there were the remains of one with a diameter of only ten feet; finally removed about 1804." The tower which Harris describes, disappeared only within very recent years; and he evidently overlooked the existence of other relics of the castle, some of which have continued to the present day, including those of the gateway in Lambhay-street. The preservation until the visit of the British Archæological Association of this most interesting relic of old Plymouth, is clearly due to the utilization of the eastern flanking turret as a dwelling.

The barbican of the castle has long existed but in the name it has given to the pier at the entrance of Sutton Pool; and Harris has preserved the only description which we have. It was of small extent, not quite the breadth of the present pier, and had a breastwork. In the enclosure there was an old one-roomed building with a porch, having the town arms on the front, and the date 1528. "In the pavement was the figure of a gunner in the act of firing a cannon, said by tradition to record the bravery of one man who, when Plymouth was besieged, and only one charge of powder left, fired the canon, which had been crammed to the muzzle, and placed in a lane by which the besiegers approached, scattering death around and losing his own life!" Believe it who list. The ground of the barbican was dug away for the pier, and four square subterranean chambers, discoved outside the wall, and below high water-mark. Stone shot have been found in the castle remains.

NOTES ON THE LIST OF THE 17TH. CENTURY TOKENS, SENT TO THE "WESTERN ANTIQUARY."

[The following notes were addressed to the Rev. Beaver H. Blacker, editor of "Gloucestershire Notes and Queries," in reply to his description of Devonshire Tokens recently published in these columns.—EDITOR.]

1. I have this token, it reads as in your list.
2. This I have in *good* condition, it reads thus, ob. IONAS HAVWKWELL=The *Weavers'* Arms rev. OF BARNSTABLE. 68=I.K.H.
3. My specimen of this reads thus, but mine is a var. of yours, ob. IOHN BOWRING. ⊕F=HIS | HALF | PENY | BM REV. CHVLMLEIGH. 1670—A Wool comb.
4. This I have, reads just as yours given.
5. My "John Slade" is the same as you give it.
6. My specimen as your list, except it is CHALLWELL.
7. One letter wrong in this, mine reads TAMLING (rest as yours).
8. Mine reads on ob. IVNIOR *(sic)* not TVRNOR (the rest as yours).
9. Mine is very perfect, and the smoker stands on both legs.
10. My specimen reads as you have sent it.
11. Your reading is right, except mine is DOWNES.
12. Mine reads exactly as your list has it, except the town is SOVTH. MOVLTON (not MOOLTON).
13. I have this, the only Devon rhyming token known mine on obv. reads MOVLTON (not MOLTON) rev. outer circle has ILE (not I'LL) inner do., has CHAINGE not CHANGE.
14. I think there are two varieties of this, mine reads obv. IAMES. IRIESH. AT. YE 3=fishhooks. (in a circle) rev. OF. PLYMOVTH. 1667.=1. E. 1 and a flower.
15. Mine is on obv. SILFERTON.=1660 (rev. as yours).
16. I have this, as yours, only on obv.=(diamond you left out).

17. My specimen reads just as you have it.

18. "George Tucker=1666" is the only description in your list I never heard of.

19. My specimen reads same as your description.

20. *ante.* By comparison of the Pewterers' and Weavers' Arms (see Boyne, Plate 2) you will see a similarity between them, but my token is so perfect, the arms are certainly those of the latter company, and the date 68 is also plain.

Tiverton. H. S. GILL.

AN ODD EXONIAN

Under the heading of "Swallowing a Writ," in the issue of "Tit Bits," for December 8th, the following story is told:—"Mr. Serjeant Davy, who lies buried in Newington Church, Surrey, was a most eccentric character. He was originally a chemist at Exeter; when a sheriff's officer coming to serve on him a process from the Court of Common Pleas, he very civilly asked him to drink some beer. While the man was drinking, Davy contrived to heat a poker, and then asking what the parchment process was made of, and being answered, of sheepskin, he told the officer it must eat as well as mutton, and recommended him to try it. The bailiff said it was his business to serve processes, and not to eat them; upon which Davy told him that if he would not eat that, he should swallow the poker. The man preferred the parchment. But the Court of Common Pleas, not then accustomed to Mr. Davy's jokes, sent for him to Westminster Hall, read him a serious lecture on contempt of their process, and locked him up in the Fleet Prison. From this circumstance, and some unfortunate men whom he met there, Davy acquired that taste for the law which the eating of a process had not given the bailiff; and when he was discharged from the Fleet he applied to the study of the law in earnest, was called to the bar, made a serjeant, and was for a long time in considerable practice. He died in 1780."

I believe this curious gentleman belonged to the family which originally settled upon the Devonshire coast about A.D. 1616—residing there on their own estate. Unfortunately, they took an active part against the King in the Monmouth Rebellion, and when Judge Jeffreys commenced his "Bloody Assize," they found it both convenient and politic to migrate to Devonshire.

At the end of the last century, Thomas Davy, a surgeon, practised with some success at Ottery St. Mary. He married the daughter of a Mr. Boutflower, a man o letters, in Exeter. His eldest son was Edward Davy, a chemist, who is asserted to be the inventor of the system of telegraphy, and is still alive. He is seventy-seven years of age and living in Australia. Dr. Davy, D.D., is the present representative of that branch of the family at Exeter.

Fair Park, Exeter. HARRY HEMS.

Queries.

701.—WILLIAMS FAMILY.—In the County Armory of Lake's "History of Cornwall" is given for one family of Williams—sable a lion ramp. argent. Can any reader of the *Western Antiquary* tell me who they were and where they lived, and also what is their crest and motto?

London. KENWYN.

702.—BUCKLAND MONACHORUM CROSS.—Will some of your correspondents who write on the crosses of Devonshire furnish particulars of a cross which did exist in Buckland church town? The stone steps on the summit of which it stood are still to be seen, but all tumbled about, as if an earthquake had visited that part of England. The cross itself was, I am told, broken, and allowed to be taken as waste stone, in very recent times. The church of Buckland has been beautifully restored at a great expense, but there is a very interesting sun-dial going to ruin in the churchyard, if not already destroyed by damp and rust. One of the few remaining stocks is also to be seen here, but it is placed outside the church, under the drip of the roof, and is falling to pieces. It has been used in quite modern times for drunkards, who were, if possible, confined in it on a Sunday morning, at the entrance to the churchyard, as a warning to the inhabitants of the parish.

London. GEORGE C. BOASE.

703.—RESIDENCES OF EMINENT PLYMOUTHIANS.—In "Notes and Queries" a few weeks ago, one of your frequent correspondents (Rev. W. S. Lach-Szyrma) makes an earnest appeal that memorial tablets should be affixed to the houses in provincial towns where eminent men were born or erstwhile resided. In order to localize the suggestion, which I have made on more than one occasion, I would ask that you would, in the columns of the *Western Antiquary*, give your readers some information respecting the habitations of the most eminent Plymouthians, as far as possible, fixing their locality, and giving such other particulars as may be of interest. A series of notes or articles, with this object would perhaps so far influence public opinion as to induce the present owners or occupiers of these noteworthy houses to follow the example of Messrs. Pitts, Son and King, who have placed, on their new malt-house in Stillman-street, a tablet with an inscription recording the birth and death of Dr. John Kitto, who was born in a house which until lately stood on the very site. In this connection the names of Eastlake, Haydon, Prout, Cook, and other eminent artists may be mentioned, as well as of Drake, Hawkins, Captain Cook, and other noted seamen, and many others whom I need not particularize.

KEARLEY.

704.—ORIGIN OF THE ARMS AND NAME OF PARR OR PARRE, OF DEVONSHIRE.—Can any reader of the *Western Antiquary* give me any information relating to the above?

Ledbury, Herefordshire. J. F. PARR.

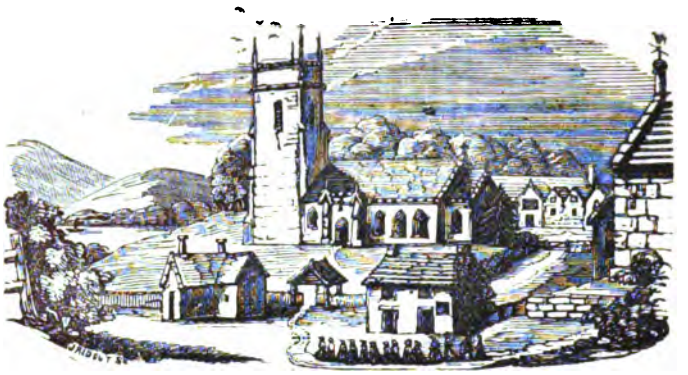
Replies.

DEVONSHIRE BOOK.—In answer to T. Cann Hughes, the book "Reflections on Names and Places in Devonshire," was written by C. M. Yonge.

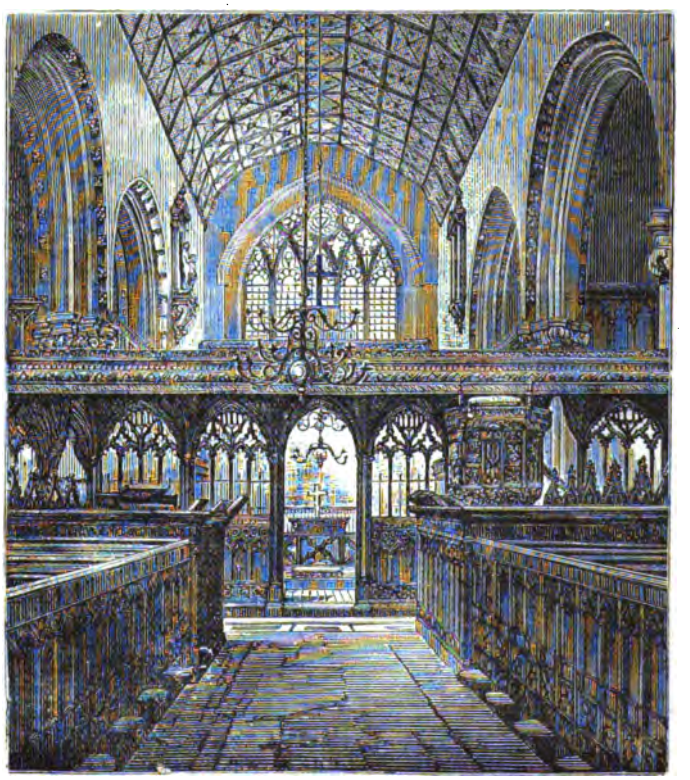
Exeter. E. PARFITT.

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS.



Church of St. George, Pittisham, on the Dart



St. Saviour's Church, Dartmouth.

PHŒNICIANS AND CORNISH.—I think Mr. Boase is right. What is wanted, is a collection of facts on this matter, and facts which will bear scientific scrutiny. Cornish was an Aryan language. The question is, what evidences are there of its borrowing words from Semitic sources? Its grammar is not Semitic in form.

Newlyn. W. S. L. S.

Mr. Jago says "it would take a great deal of time if one were to produce all the evidence that the Phœnicians traded with Cornwall." But he produces no evidence whatever that they ever went there by sea, which is the chief point at issue. He asks me for evidence in support of the statement "that probably they never went to Cornwall at all." That is, he asks me to prove a negative, but it is for him to prove his positive. Mr. Jago is sarcastic on my use of the modern name Southampton, to indicate a locality, while he uses the name of Cornwall himself. If the Phœnicians were in the habit of passing the Pillars of Hercules, how was it that the end of the world was supposed to be there, or thereabouts, and why should the ancient traders have a caravan route through France? The amber of Prussia, and the other goods which he mentions, as centred in their emporiums, hardly proves that they sailed to Cornwall. I refer him and your readers to Mr. A. Taylor on "Iktis" in *Nature*, of 22nd November last, published since my note to you. Mr. Jago's sarcasms are also bestowed on my saying "The Cornish language was *probably* a variation of the Celtic tongues." As Mr. Jago finds Phœnician and Hebrew words in Cornish, my "*probably*" was but respectful to him. The Ten Commandments having been translated from English into Cornish some time ago, Mr. Jago has now taken the trouble to translate them back again, but that proves nothing. No one who has not gone deeply into several languages, is entitled to any opinion on etymology, yet I hear and read the most random and fantastic guesses at words, from persons who can hardly be said to know one language.

W. F. C.

Notes to the Illustrations, &c.

Our illustrations this month relate to Old Dartmouth, the street scenes giving a fair idea of the bits of Elizabethan architecture still preserved. The Butter-walk has already been noticed in the *Western Antiquary*, and we need not therefore reproduce the remarks which have been made respecting it. Fosse-street contains one or two houses of the old type, but as far as we know, they have no pretension to distinction, except in the matter of antiquity and picturesqueness. St. Saviour's Church, Dartmouth, contains one of the finest wood-screens in the West of England, and is well worthy of a full description, which we hope to give in a subsequent number. It is beautifully carved and illuminated, and presents a very effective appearance. There is also a stone pulpit, carved in an elaborate manner. The church contains a fine painting by Brockedon, a native of Totnes, representing "Christ raising the Widow's Son." This was presented to the church by the late Governor Holdsworth. In the middle of the chancel is a brass, with effigies of John Hawley and his two wives, dating from 1408; he is remembered as a wealthy ship-owner, and is reported to have fitted out a fleet, which, in 1389, took 33 ships laden with wine from Rochelle. The tower contains a fine peal of eight bells some of which date from 1732.

The church of St. George, Dittisham, on the Dart is an ancient building, chiefly in the perpendicular style, consisting of chancel, nave, aisles, and a tower containing six bells. The registers date from the year 1650. We are indebted to Mr. R. Cranford, publisher of Dartmouth, for the blocks of these illustrations.

SUPPLEMENT
TO THE
WESTERN ANTIQUARY;
OR,
Devon and Cornwall Note-Book,
THIRD SERIES, PART IX.

THE

ANCIENT CROSSES OF DARTMOOR.

By WILLIAM CROSSING.

PART II.

A LINE of crosses which extends from Walkhampton Common on the western side of Dartmoor to Holne Moor on the east will now claim our attention, and, in order to examine them, it will be necessary to make our way to Lowery, a farm on the borders of the moor, and not very far from the northern end of Yennadon Down, as we shall there find a road which will take us to the first of these interesting objects.

The scenery which surrounds us here is of a remarkably romantic character, and is not surpassed in any part of the border-land of Dartmoor. There is a grand assemblage of tors, their rugged peaks towering high above the partially cultivated combes, which here run up into the moor. Sheepstor, that giant of the hills, is the conspicuous feature in the view, and its huge dimensions are very strikingly presented.

On our left as we advance is Lether Tor, the summit of which we observed from Merchant's Cross, and which was also to be seen, with the other tors which now surround us, in our view from Yennadon Down. We see h rtor to great advantage as we pass along its foot, under the clatter which here covers the whole hill-side. Just before nearing the farm which is called after it, the two principal peaks are observed, one rising high behind the other, amid a wilderness of boulders, and if beheld, as I have sometimes seen them, with the mist-wreaths resting on their summits and ever and anon hiding them from view, the effect is weird and picturesque.

The rocks composing the clatter are heaped in the utmost confusion, and the whole surroundings are wild in the extreme.

After passing the farm we shall cross one of the branches of the Mew at Lether Tor Bridge, the construction of which is similar to that of the ancient clapper bridges on the moor, the roadway being formed of stones laid across from buttress to pier. A moment's pause here to look once more upon the tor, as another fine view of it is obtained from this spot, and we shall proceed up the road, on each side of which there are numerous enclosures belonging to the hill-farms around us. On gaining the top of a slight ascent, another fine tor lies immediately in front of us on the opposite side of the combe, which we shall have observed before, but have not seen to such an advantage as is derived from beholding it from the point we have now reached. This is Down Tor, and the scattered masses of granite on its summit lie amid patches of green turf and heather, its appearance thus presenting quite a contrast to Lether Tor, which is composed entirely of piles of rock.

Passing a farm called Kingsett on our right-hand, we leave the enclosures and enter on the common, and shall find that our road has now degenerated into a very rough track indeed, suitable only for a bridle-path, or for peat carts. Close to it, on our left-hand, is Crazy Well Pool, and as it will take us but a few minutes to reach it, we will turn aside in order to gratify ourselves with a view of it, as it is a fine sheet of water, and the only instance of anything approaching a lake on Dartmoor. †

A kind of gully will be noticed on the left of the road, with a little brook issuing from it, and crossing our path. This gully we shall not pass, but shall keep along its verge, and shall be led directly to the pool.

Lying in a deep hollow, Crazy Well Pool bursts upon the view suddenly from whatever side it is approached, but the best effect is produced by sighting it first from the northern side, where the bank is highest, and where a few steps will bring to our view—as by the wand of an enchanter—a broad, deep tarn, where, but a moment before, a common covered with gorse and heather, with a few scattered hillocks, alone met the eye.

There is no doubt that this hollow is an artificial excavation, the remains, in all probability, of some mining operations, numerous old workings of a similar character being found all around this part of the common.

A belief has arisen among some of the country people that the pool ebbs and flows with the tide, and that it has no bottom, the old story being still related on the moor that the bell-ropes of Walkhampton church were once tied together, and let down into the pool, without finding any. According to Rowe, however, the pool was drained nearly dry, in the year 1844, in order to supply the deficiencies of the leat near by, and its depth was then ascertained.

There is a ballad, from the pen of the son of Mr. A. B. Johns, the artist, founded on a tradition that Piers Gaveston was concealed on the moor, during one of his banishments, and the scene of it is laid at Crazy Well

† The name of this pool is sometimes written Clacey Well, or Classenwell, but on the moor it is pronounced as here spelled This pool is said to cover an acre of ground.

Pool. Here, at early dawn, clothed in a peasant's dress, Gaveston awaits the coming of the Witch of Sheepstor :—

" 'Where lags the witch? she willed me wait
Beside this mere at daybreak hour,
When mingling in the distance sate
The forms of cloud and tor.

'She comes not yet; 'tis a wild place—
The turf is dank, the air is cold;
Sweeter, I ween, on kingly dais,
To kiss the circling gold;

'Sweeter in courtly dance to tell
Love tales in lovely ears;
Or hear, high placed in knightly selle,
The crash of knightly spears.

'What would they say, who knew me then,
Teacher of that gay school,
To see me guest of savage men
Beside this Dartmoor pool?"

The witch comes not, but Gaveston sees her face grow out of his own, as he peers into the pool; and, letters formed by a rush moving over the surface of the water, enable him to read his fate,—

" *Fear not, thou favourite of a king,*
That humbled head shall soon be high."

Alas! A double meaning was contained in these words, as Gaveston learned too late. He returned to court, and once more basked in the sunshine of the royal favour, but a cruel fate at last overtook him,—

"Beside the block his thoughts recall
That scene of mountain sorcery—
Too late! for high on Warwick wall
In one brief hour his head must be."

CROSS ON WALKHAMPTON COMMON.

Regaining the road, near the little stream which flows from below the pool, we shall continue our way, and shortly come in sight of a ravine sloping down to the southern branch of the Mew. When about a half a mile from this ravine, we shall leave the road a little on our left, and at the distance of a few score yards from it, come upon the first of the crosses which compose the line extending from this common to Holne Moor. It is, unfortunately, broken, and the lower part of the shaft is gone. We cannot but lament that this is so, and deplore the spirit of wanton spoliation which has raised its hand, here in the wilds, to strike this old relic low.

The portion which remains, lies on the ground by the side of the socket stone, in which it was once fixed, and measures one foot ten and a half inches across the arms, which are eleven inches deep; the shaft, or what is left of it, being two feet four inches in height. It is eight and a half inches wide below the arms, and the same immediately above them, but gradually widens upwards, being nine and a half inches at the top. The stone in which the socket is cut is very nearly square, measuring two feet eight inches, by two feet ten inches, and is one foot nine inches in thickness. The socket measures thirteen inches by eleven and a half, and is six inches deep. The stone, which has been carefully shaped, has been moved from its place, the earth around it having been cleared away, and it is now tilted up on one side.

We find the socket-stones of several crosses on the moor in this condition, and a moor-man once told me it was generally considered that they had been moved from their beds by people who thought they might perhaps find under them "a crock of gold" †. That treasure-seekers have in many instances overthrown these crosses, and displaced the stones in which they were fixed, seems from the absence of any other apparent motive for their disturbance, to be not at all unlikely.

Looking down the valley of the Mew in a direction west by south, we get a good view of Down Tor, with Sheepstor beyond it. West-north-west is seen Lether Tor, and a little to the right of it Sharp Tor, which is situated not far off the Plymouth and Princetown Road.

CHILDE'S TOMB.

Proceeding once more along the old road in an easterly direction, we shall soon reach the ravine already observed, and here, near its head, our track crosses the Devonport leat at Older Bridge. Making our way up the rising ground in front of us, the path will soon bring us once more very near to Siward's Cross, from which, as I have already stated, Fox Tor is visible, and towards that spot we shall now direct our steps.

The road goes on to the White Works, an abandoned mine, where are several cottages, but we shall leave it on our left hand, and proceed direct to the cross. This, we shall now perceive, doubtless served to point out the direction, not only of the Abbots' Way, but also of the path which we are pursuing.

Not far to the eastward is a very extensive piece of boggy ground known as Fox Tor Mire, but we shall keep along on the slope of the hill to the right of it, and thus avoid it.

On nearing Fox Tor, a fairly hard tract, free from heather, will be seen stretching from the foot of it towards the bog. Our path lies across this, and when nearly opposite the tor, and about a quarter of a mile to the northward of it, we shall discover an object which cannot fail to be regarded with interest by all who find an attraction in the legendary lore of Dartmoor.

This is Childe's Tomb, and it is on this spot the hunter of the old tradition is supposed to have perished.

We first meet with the story of Childe in the pages of Risdon, whose *Survey* was completed in 1630, and the tale is still frequently related by the dwellers on the moor.

" And when the Christmas tale goes round
By many a peat fire-side,
The children list, and shrink to hear
How Childe of Plymstoke died!" *

Risdon says, "It is left us by tradition that one Childe, of Plimstoke, a man of fair possessions, having no issue, ordained, by his will, that wheresoever he should happen to be buried, to that church his lands should belong. It so fortuned, that he riding to hunt in the forest of Dartmore, being in pursuit of his game, casually lost his company, and his way likewise. The season then being so cold, and he so benumed therewith, as he was enforced to kill his horse, and embowelled him, to creep into his belly to get heat: which not able to preserve him, was there frozen to death; and so found, was carried by Tavistoke men to be buried in the church of that abbey; which was not so secretly done but the inhabitants of Plimstoke had knowledge thereof; which to prevent, they resorted to defend the carriage of the corpse over the bridge, where, they conceived, necessity compelled them to pass. But they were deceived by a guile; for the Tavistoke men forthwith built a slight bridge, and passed over at another place without resistance, buried the body, and enjoyed the lands; in memory whereof the bridge beareth the name of *Guilebridge* to this day."†

Further on, in his mention of Dartmoor, Risdon speaks of "three remarkable things" existing there, and says "The second is Childe's, of Plimstock's tomb . . . . . which is to be seen in the moor, where he was frozen to death, whereon these verses were once to be read:

" They fyrste that fyndes and bringes mee to my grave,
The priorie of Plimstoke they shall, have!" *

The tomb continued perfect until about the year 1812, when it was nearly destroyed by the workmen of a Mr. Windeatt, who was building a farmhouse near by. In the notes to Carrington's *Dartmoor*, published in 1826, it is said to have consisted of a pedestal formed by three steps. The lower one was composed of four stones, six feet long by twelve inches square, and the upper ones of eight stones more, which, of course, were smaller. On this was an octagonal basement about three feet high, with a cross fixed upon it. The writer of the notes also states that "a socket and groove for the cross, and the cross itself, with its shaft broken, are the only remains of the tomb," and further says that no one recollected any traces of an inscription on it.

We shall first of all examine the tomb, and I shall then point out where most of the stones which composed

† On Dartmoor they call these stones *troughs*, to which they bear a close resemblance.

* *Survey of Devon*, p. 223. Edit. 1811.

† *Survey of Devon*. pp. 198, 199. Edit. 1811.

it may now be found; and when it is seen that no difficulty stands in the way of restoring this old relic to something like its ancient appearance, I will venture to express a hope that among our *Western Antiquaries* there will be found the necessary aid towards effecting such a desirable object.

The tomb itself is simply a large kistvaen, of which one of the end-stones, and the cover-stone have been removed. It is situated on a little mound, and there are appearances which seem to indicate that this was surrounded by a circle of upright stones, in the same manner as the other kistvaens on the moor. This mound must have been about fifteen feet in diameter, but it is not possible to take a correct measurement, as it is so dilapidated, several heaps of sod lying on one side of it—doubtless thrown up by the despoilers of the tomb.

One side and one end of the kistvaen remain in their primitive condition. The side consists of a large block, five feet six inches long by two feet five inches in depth, and having a thickness of about ten inches. The stone which formed the other side is lying at the bottom of the kist, and is not quite so long as its fellow. The end-stone measures two feet eight inches in length, the depth of it being about the same as the large one.

These stones appear to have been artificially shaped, the kistvaen not being of such rude construction as the examples generally found. The plan of it, however, is precisely similar, but it is evidently of less antiquity.

There are several versions of the couplet which Risdon says was once engraven on the tomb, but in them no mention of a priory is made. Instead of this, "lands" are spoken of, an alteration that later writers probably considered necessary when they saw that the retention of the word "priorie" would cause the story to be looked upon with suspicion, as we have no knowledge of the existence of any Priory of Plymstock. It is, of course, possible that lands in that parish may have been left to Tavistock Abbey in the manner mentioned in the tradition, but if so, it was probably at an early period, for the manor was already in the possession of that house at the time of the Domesday Survey.

Risdon does not give us any hint as to the date of the occurrence, but Prince states that Childe is supposed to have lived in the reign of Edward III. but for what reason such a supposition existed, we do not know.

Although Risdon tells us that Childe was buried at Tavistock, yet he calls this monument on the moor, a tomb, and such it undoubtedly was. If, however, we are to believe that Childe found a grave at the abbey, for what purpose was this tomb on Dartmoor constructed? We might imagine that the "luckless hunter" being found frozen to death, was interred on the spot by those who discovered him, in ignorance of who he was; and that afterwards, on his identity becoming known, the monks of Tavistock opened the tomb, and seized his body, having first invented the story of his will, in order to obtain possession of his lands, and that they then raised the monument over the grave where he had first been buried. The fact, however, of the stones of the kistvaen having had a certain amount of labour expended on them, seems to preclude the idea of a hasty burial, such as we should imagine would have taken place on the body of a stranger found on the moor.

It is possible that some confusion respecting the name may have arisen, Childe, doubtless, being the same as the Saxon Cild, a not uncommon appellation. Risdon only relates the story as a tradition, and as there is not the slightest evidence forthcoming in confirmation of it, we can only look upon it as a version of some old legend.

As to the name of Guile Bridge, Mr. A. J. Kempe suggests that by this nothing more is implied than the *Guild* bridge, "particularly as it leads immediatly to the guildhall of Tavistock,"*f* and there is much more probability of the correctness of this derivation, than of the punning origin of the name as recorded by Risdon.

f. Notices of Tavistock and its Abbey, p. 17.

Lying near the mound on which the kistvaen is situated, are three stones which have been hewn into shape, and one of them is rudely sculptured. Unfortunately it is broken, only about one-half of it now remaining. It is the base in which the cross was fixed, the socket sunk in it still remaining in part. There is much more design about it than appears from the vignette in Carrington's *Dartmoor*, which, however, in its main features is, doubtless, a correct representation of the tomb. The stone measures two feet three inches across its base, which was probably square. At the distance of thirteen inches from the bottom, the corners are bevelled, which must here have given the stone an octagonal shape, and five inches higher the whole of the sides are chamfered. This is continued to the top af the stone, the slope measuring five inches.

The socket on the top has one entire side remaining, which is eleven inches across, and the greatest part of another, measuring nine inches, while what is left of a third side is not very much. In depth it is five inches.

Not far from this stone is another, with smoothed surfaces, measuring three feet seven inches in length, and about thirteen inches square. On one side it is not smoothed throughout, a portion in the centre occupying about a third of its length being left in its natural state. This stone, I consider, to be one of those that formed the upper step of the pedestal, and this latter side was doubtless the inner one, which there was no need to square, as it would be out of sight. It could not, however, be left in its rough state entirely, it being necessary that it should be cut at the ends in order that the stones which ran at right angles to it, might fit closely against it. This upper step of the pedestal, this stone shows us to have been about three feet and a half square.

The third stone lying here is at the opposite side of the mound, and is a much smaller one. Its measurement is one foot five inches, by one foot six inches, and like the other it has been smoothed and squared. It has evidently been broken off from another piece, probably one of the larger stones that was used in the construction of the pedestal

Such, at the present time, is all that remains on the spot of the venerable old monument. Early in the present century it was standing in the solitude of the moor, the storms and wild buffetings of the hundreds of winters that had passed over it, having left it uninjured. But the rude spoliator came, and that which time had spared, speedily fell beneath his hand. The contemplation of the ruins to-day, cannot but cause regret and sorrow to the lover of our antiquities, and a feeling of indignation will not allow itself to be suppressed, when we reflect upon the wanton destruction of this ancient sepulchre.

The writer of the notes to Carrington's *Dartmoor* states that some of the stones of the tomb were appropriated for building and doorsteps, but from what I have been able to discover, I do not think many of them were taken to the farmhouse. The steps forming the pedestal consisted of twelve stones, as already stated, and of these we have seen one lying near the kistvaen. Three, I have been informed, did serve the purpose of steps at the farm, though I have not been fortunate enough to discover them, but the remaining eight, I am glad to be able to state, are still to be found, and are, happily, uninjured.

Between the farm-house, (which is now a ruin, having been abandoned for several years) and the tor, a small stream runs down to fall into the Swincombe river just below. Not far from the house a rude bridge spans this stream, composed of stones laid side by side, and reaching from one bank to the other, for the rivulet is here of no great width. These stones are eight in number, and without doubt, are those which formed the pedestal of the tomb of the "Nimrod of the moor."

On making enquiries about the tomb some time ago, a moor-man of the south quarter, whom I have known for several years, and who was born at Fox Tor farmhouse about sixty years since, informed me that these stones were always pointed out to him as having belonged to the tomb, and he said he had heard that there were letters on the under side of them.

This, of course, greatly interested me, and I was in hopes that I should find traces of the couplet which Ris-

don says was once to be seen on the monument on the moor.

A careful examination of these stones, made by raising them from their bed and minutely scrutinizing all their surfaces, satisfied me, certainly, that they once belonged to the tomb, but at the same time, convinced me that they had never borene any inscription whatever.

The longest of these stones measures seven feet and a half; two are seven feet, one is six feet ten inches, and another is six feet four inches in length, while the three shortest are about five feet three inches each. The largest are about twenty inches in width, but not quite so much in thickness, and the smaller ones are about fourteen or fifteen inches wide.

Three of these stones have the surface which is now uppermost squared at the ends, leaving a roughness in the middle of them in precisely the same manner as the single stone we have examined lying by the kistvaen. The rest are rough and rugged on the surface now exposed, but underneath they are all squared, and some have the sides so treated.

The reason for placing the plain surfaces under, by the constructors of the bridge, was, I presume, to get them to bear better on the buttresses, and the rough upper surface it was doubtless intended to cover with soil and gravel so as to form a roadway. The bridge is about twelve feet wide.

There cannot be a doubt that we have nine stones out of the twelve which formed the lower part of this old monument, and the three which were used for steps at the farmhouse may not be beyond recovery. From what I can gather they were about the same size as the single one now at the tomb. The stones laid across the stream might easily be taken back again; and the tomb be re-constructed from the vignette, fresh ones being substituted for the three that are missing, in the event of further search for them proving fruitless. ff A piece might be made to replace the missing portion of the socket-stone, and the whole would then be complete with the exception of the cross.

ff The bridge is now of no service, the stream having washed away a portion of the bank just above it, and formed a fresh channel for itself. A new one, if such were neccessary, could easily be constructed, as there are plenty of stones lying all around the spot.

Where is this cross? In the notes to Carrington's *Dartmoor*, as we have seen, it is stated that it was lying by the tomb, with its shaft broken, but the moor-man I have alluded to, tells me that he never remembers seeing anything of the kind there, so it must have been removed long ago. A mutilated cross we shall presently examine, and which is about half a mile from the tomb, may be possibly the remains of that which formerly stood on the top of it; at all events, I would suggest that it be set upon a shaft, and fixed in the socket-stone, so as to complete the restoration of this ancient tomb without importing more new work into it than is absolutely necessary.

The Rev. J. P. Jones in his *Observations on the Antiquities in the neighbourhood of Moreton-Hampstead*, published in 1823, says that a gentleman lately informed him that a cairn three miles south of the prison had been pointed out to him as Childe of Plymstock's tomb. A cross formerly stood on it, but was lying near the cairn, a great part of which was destroyed.

Three miles south of the prison would be somewhere about Down Tor, which we noticed near the bank of the Mew above Kingsett, but I cannot learn of any cross there. Childe's Tomb is really about three miles, or rather more, to the south-east of the prison, and I think it probable that the Rev. J. P. Jones's informant must have given the situation of the place incorrectly, and that the tomb under Fox Tor was what was shown him. At that time—about 1823—the cross probably lay beside the mound on which the kistvaen is formed, and it might have been covered with rubbish thrown up by the spoilers, so that what he saw would seem to be nothing more than a dilapidated cairn.

Some of the moor-men speak of Cater's Beam as being the spot where Childe perished, and will tell you that he endeavoured to cross the dangerous morass which extends from that hill all over the high ground of the south quarter of the forest, and having spurred his horse into the bog could not extricate himself. This story, however, is only a distortion of the legend, for the tomb was erected according to tradition on the spot where the hunter lost his life.

Whatever may be the truth of the legendary tale of Childe of Plymstock, it is certain that something of importance was attached to this old tomb, or we should not have found such a monument erected over it.

As we stand beside the wreck that now remains, we shall feel a melancholy pleasure in giving the rein to our imagination, and looking round upon the lonely spot, endeavour to picture it as the "highland hunter" beheld it in the gloom of that winter evening, when the furious storm beat over him, and, exhausted and weary, he halted beneath the tor, and felt he would never reach his home,—

"For far and wide the highland lay
One pathless waste of snow;—
He paused!—the angry heaven above,
The faithless bog below." *

No shelter is at hand, and death stares the bold hunter in the face. But love of life is strong within him, and it flashes into his mind that he may slay his horse, and by creeping within its disembowelled body, shield himself from the wintry blast. He gazes upon the trusty steed, and the hand which clasps his hunting knife falls powerless by his side. He cannot take the life of that noble animal which has so often borne him over the wide moor. With his head bent low before the raging storm he is pressing close to his master's side, as if for protection, and Childe feels a choking sensation in his throat as he regards him. But the snow is now deep around them, and further hesitation will involve the hunter's death. Turning away his face that he may not meet the animal's eye as he strikes the blow, Childe plunges his blade into the heart of the faithful brute,—

"And on the ensanguined snow that steed
Soon stretched his noble form;—
A shelter from the biting blast—
A bulwark to the storm:—
In vain—for swift the bleak wind piled
The snow-drift round the corse;
And Death his victim struck within
The disembowell'd horse."

CROSSES IN FOX TOR NEW-TAKE.

Bidding adieu to this spot, we shall cross the brook which flows down in front of the ruined farm-house, and mount the hill on the opposite side. An old path runs near here, which, coming up from Fox Tor Mire, goes by way of Avon Head to Holne, and is a shorter route to that place than the one we find marked out by the crosses. We leave the farmhouse on our left, and soon reach the eastern corner of the new-take, where close beside the boundary of it we shall find a very perfect cross.

I took the dimensions of it in the summer of 1878, when it was lying on the ground, in an opening in the wall of the enclosure. It is six feet in height, and two feet four inches across the arms. From the upper surface of these to the top of the shaft the distance is nine inches. One of the top corners of the shaft is not square, but there is no appearance of a fracture, so that this want of uniformity seems to be owing to the natural shape of the stone. The corners of the shaft on one side are chamfered at a distance of one foot six inches from the bottom. The angles of this cross are not sharply cut, and it has rather a rude appearance. A few yards from it, fixed firmly in the ground with which it was level, was the stone on which it had been set up, with a socket of sufficient size to receive the shaft, and of a depth of five inches.

On again visiting the spot in 1879, I was greatly pleased at finding this cross erect, but what was my regret when on passing it again in May, 1881, I found it was once more prostrate, and now lay beside the socket-stone. It is sad to see the neglected state in which the antiquities of the moor are suffered to remain; at the present time

* Carrington. *Ballad of Childe the Hunter.*
A. Carrington. Ballad of Childe the Hunter.

this cross still lies on the ground, but, happily, is uninjured. The socket-stone is still in its place.

We can see the spot where Siward's Cross stands, and shall notice that it bears almost due west from this cross; a line drawn from one to the other would pass nearly close to Childe's Tomb.

Being on this spot in May, 1881, as I have just mentioned, I found the opening in the wall had been built up, and the workmen in obtaining stones for the purpose had unearthed the remains of another cross. It consists of the top part of the shaft, with one complete arm, and a portion of the other, and it had evidently been buried for some time. It does not appear to have been quite so large as the one just described. From the top of the shaft to the point of fracture it measures one foot nine inches, and from the extremity of the uninjured arm to the end of the remaining portion of the other, it is two feet one inch. It is this cross which I suggest should be furnished with a shaft, and set up on the tomb, for, as I have observed, there is a possibility that it may be the very one that once was reared on the grave in the plain below, for there is nothing improbable in supposing that in forming the enclosures of Fox Tor farm it may have been conveyed to the spot where we now find it.

GROSSES ON TERHILL.

We shall now mount the slope in front of us, still pursuing an easterly direction, and soon reach a grassy track, not very plainly marked, except for a short distance, but yet discernible in its course among the heather, and near this we shall find two crosses lying close together, with a socket stone between them.

One of these crosses is broken, but the other fortunately remains in a complete state, with the exception of having had a small piece broken off from the corner of the shaft. This one measures six feet six inches in height, with a breadth across the arms of two feet two inches. The depth of these being nine inches, and from their upper surface to the top of the shaft it is thirteen inches. The width of the shaft is about ten inches, and the thickness of it about eight inches.

The farmer at Sherburton, an estate situated on the tongue of land which is peninsulated by the Swincombe river and the West Dart, a few years ago removed this cross, and set it up in the court-yard of his farm. The Duchy authorities, however, caused him to carry it back again to this spot, but instead of having it placed erect, allowed it to be cast on the ground, in which ignoble position it has ever since remained. The injury to the shaft, which fortunately is only trifling, was probably done in removing it, the fracture being evidently of recent date.

The cross lying beside it has its shaft broken, and a part of this, though perhaps not much, is missing from the middle of it. It appears to have been about the same size as its fellow, the width across the arms being precisely the same. The upper portion of the shaft measures about three feet, and the lower portion two feet six inches. Immediately under the arms it is eleven inches wide, and above them it narrows a little towards the top.

It is, of course, impossible to say to which of these crosses the socket-stone belonged, as the hollow, which measures eleven inches by nine, would have received either shaft. Four inches is the depth of the socket, and the stone in which it is sunk, is three feet three inches by two feet five inches. It is certainly a matter of regret that these two fine crosses should be suffered to remain in their present neglected state.

A fine view of the central parts of the moor is presented from the high ground on which we now stand, and which is known in the vicinity as Terhill. Numerous hills and tors, which, as yet, we have not seen in our rambles, now meet our gaze, with many other objects of interest. Princetown lies about north-west, and Prince Hall, the former residence of Judge Buller, with its plantations of fir, is seen nearer to us, in a northerly direction. Away to the right Bellaford Tor forms a striking object, and near it is seen Lough Tor, below which Dunnabridge Pound will be discerned, the enclosure to which all cattle in this quarter of the moor are driven, when found straying at the time of the forest drifts.

Numerous scattered moor-farms, with here and there a clump of firs, and long lines of grey walls meet the eye, for, from this spot we look upon the cultivated portion of Dartmoor. Surrounding this are lofty hills, barren and rocky. Hameldon looks huge and majestic, and as we turn towards the north-east, Yar Tor, Sharp Tor and Mill Tor, three eminences which rise above the left bank of the Dart, strike us with their fine appearance. The rising ground does not permit us to extend our view towards the south, but even if this were otherwise, we should see nothing in that direction but one dreary expanse of boggy land untrodden in many places by the foot of man or animal.

CROSS ON DOWN RIDGE.

Turning towards the east we shall observe a hollow, which is known as Skir Gut, down which flows a small stream. This is the Wobrook, which rising not very far from Avon Head, runs in the opposite direction to that river, and after a course of no great length, passes under Saddle Bridge, and empties itself into the West Dart at a short distance below the hamlet of Hexworthy.

We shall notice that the stream makes an abrupt turn towards the east, as we descend the eastern side of Terhill. Below the bend the rising ground on the left bank is known as Down Ridge, and it is towards this we must now make our way.

On gaining the bottom of the descent, a path will be observed pursuing a course at right angles to the direction which we are following, and crossing the Wobrook at a place called Skir Ford, immediately where the stream turns so abruptly. This old path runs from Hexworthy to Avon Head, and is used by the farmers to bring in their peat.

Leaving the stream a little to the right, we shall notice several small heaps of stones, placed at intervals along the slope. These little mounds which are met with in various parts of Dartmoor are called by the moor-men *stannaburrows*, which name is probably derived from the same root as the word *stannary*, and they were probably tin bounds set up by the miners. After passing several of these mounds, we shall reach one on which is the upper portion of a cross, having the arms complete. This cross lay for years beside the mound, but a short time since I asked a farmer who lives at Hexworthy to set it up, and I am glad to say it is now fixed in the ground in an upright position. I measured it when it was lying on the turf, and found the upper portion of the shaft to be three feet high, and the arms were two feet five inches across, and ten inches deep. The lower portion of it is about three feet long, and lies near by. In width it is rather more than one foot, and the thickness is nearly eight inches. The fracture runs in an oblique direction across the middle of the shaft. The top of this cross rises about seven or eight inches above the arms, and it is worn away a good deal, in fact, the cross has altogether a very weather-beaten look.

The hill on the southern side of the stream is known as Skir, and here the remains of extensive mining operations are observed near the right bank of the little river. One old working is of considerable depth, and is called in the neighbourhood the Henroost. Opposite us a gully will be seen running up the side of the hill, the bottom of which is covered with the works of the tinners, and is known as Hooten Wheals; more to the left, in a direction south-south-east, we shall observe another known as Dry Lakes.

An opening between the hills towards the east enables us to see Buckland Beacon above Holne Chase, with the downs gradually rising behind it, and Rippon Tor lifting its lofty crest above them. A little beyond is seen Saddle Tor, and further distant still the conspicuous piles of Haytor.

Looking in a direction nearly due east we shall observe

on the brow of the hill, on the further side of the Wobrook, a small mound, and it is within a few score yards of this that we shall find the next cross. We shall therefore pursue a straight course towards it, and shall soon reach the stream which at the foot of Dry Lakes makes another abrupt turn, and shall find here a crossing place, which is known by the name of Horse Ford. This ford is paved with flat stones, which would seem to indicate that a considerable amount of traffic at one time passed this way.

On one of the stones forming the pavement, on the east side of the ford, is cut a large letter H, denoting the boundary of the parish of Holne, which we have now reached, for on passing over the Wobrook we are no longer in the forest, that stream forming its limits in this part of its course.

Mr. Spence Bate in a paper on the *Etymology of Dartmoor Names*, in the fourth volume of the *Transactions of the Devonshire Association*, where he contends for an early Scandinavian occupation of Dartmoor, traces by means of the names of places in the quarter of the moor we have now reached, a path from Skir Gut to the enclosed country at Dean, by way of the hill marked on the Ordnance map as Fieldfare, Rider's Hill, and Walliford Down.

HORN'S CROSS.

Leaving Horse Ford and mounting a steep acclivity we shall very soon find ourselves near the mound which we have taken as a land-mark, and within a short distance of this, on our right as we proceed, we shall find a socket-stone, and the remains of a cross known in the neighbourhood as Horn's Cross. It has been very sadly mutilated, nothing but a small portion of the upper part of the shaft, with one complete arm, and what appears to be a piece of the other, now remaining. It is, however, uncertain whether what looks like an arm may not really be the top of the shaft. This piece is one foot ten inches across, and the other is but one foot four inches. The width of the former is ten inches, and of the latter piece nine inches, the thickness of it being eight inches. A small fragment of stone, probably a portion of the shaft, lies near it.

The socket-stone is two feet eleven inches by two feet nine inches, the socket itself measuring one foot two and a half inches, by ten and a half inches, the depth of it being nine inches. From the size of this socket it is evident that the shaft of the cross must have been a great deal wider at the base than at the arms. The stone has been disturbed, being now in a slanting position, and only partly buried in the ground.

Our way is here seen as a distinctly-marked path, and is crossed by another, which is now used by the moor farmers in going from the neighbourhood of Hexworthy to Brent. This latter track runs from Cumston or Cumsdon Tor, to the higher part of the old working connected with Ringleshutts Mine, and crossing the path which goes to Avon Head and Fox Tor Mire, makes for the little stream which flows down to Scoriton. This it crosses at a place called Apstead Ford, and from thence trending along the side of the hill, passes the bottom of a rocky gully known to the moor-men as Snowdon Hole, and so onward by Puppers to very near the enclosure of Walliford Down. Here the Abbots' Way must have passed, although it is not traceable across the turf at this particular spot, but is plainly to be seen at the ford below Brock Hill Mire, as already mentioned, which is not very far on our right hand, and on the left a track pointing towards Dean Burn, and running close to the wall of the enclosures seems to be the remains of it. The path to Brent goes onward to the enclosed country at Dockwell Gate.

It is very probable that Horn's Cross was erected on the spot where we now find it lying in a shattered condition, to mark this path as well as the one which we have followed from Lowery, and which we shall be able to trace to a ford known as Workman's Ford, not far below Ringleshutts mine, from whence it doubtless went direct to Holne.

THE COFFIN STONE.

We shall now leave this path and follow that which leads from Horn's Cross to Cumston Tor, close to which we shall gain the high road from Ashburton to Tavistock.

Cumston Tor, though of no great size, is curious, the layers of granite resting upon one another in a very regular manner. The view from it of the valley at Dartmeet is exceedingly fine, but we shall not linger to admire it, as another opportunity of observing it will shortly present itself, so we shall descend the hill to Saddle Bridge, which spans the Wobrook, not far above its confluence with the West Dart. Here an old road may be seen passing down the right bank of the Wobrook, and crossing the Dart at a ford known as Week Ford, and from thence running onward through the enclosures of Huccaby Farm. It is not unlikely that a track led down from Horse Ford by the side of the Wobrook to Saddle Bridge, and that this road was a continuation of it.

Proceeding by the hamlet of Hexworthy to Hexworthy Bridge, we shall cross the West Dart, and follow the road, with Huccaby farm-house on one side of us, and on the other the little moorland sanctuary of St. Raphael's, close to which the old track coming up from Week Ford joins the present highway. From Huccaby our course will take us to Dartmeet, where after pausing on the bridge to admire the lovely surroundings, we shall commence the ascent of the hill before us.

When at some distance from the foot, the road makes a considerable sweep to the left but we shall follow a green path, which leading straight up the acclivity, greatly lessens the distance to the top. About mid-way up this velvety track we shall reach an object which is known in the neighbourhood as the Coffin Stone, and which I have included among the relics we are now investigating in consequence of its surface bearing several incised crosses.

It is situated immediately beside the path, and consists in reality of two stones, though these were evidently one at some period, having probably been rent asunder, by some convulsion of nature. †

One of the stones has six small crosses cut on it, and the letters S I. There are also appearances of other letters, but none plain enough to be now decipherable. The other stone has the letters T R and T P of somewhat larger size, and only one cross graven on it. The larger of these stones measures eight feet and a half long, by about three feet in width, the other being six feet long and about three and a half feet across at its widest part; this latter is triangular in shape.

The Coffin Stone is so called in consequence of its having long been customary to rest the coffin here, when a corpse is being carried to Widecombe-in-the-Moor for burial. The letters are supposed to be the initials of some of those whose remains have here been placed for a while when on the journey to the tomb. I have seen the mourners grouped around this stone, in the quiet stillness of a summer afternoon, while the bearers rested in their toilsome ascent. The blue sky clear and cloudless, the river below laughing in the sunshine, all nature looking bright and joyous, but failing to cheer those hearts saddened and filled with woe.

We shall obtain a fine view of the vale above Dartmeet, from this spot, and shall not fail to admire its beauties. Various kinds of trees fringe the opposite bank of the stream, and with the enclosures of Brimpts form a striking contrast to the rugged steep on this side of the river, where are numerous rude stone remains, scattered among the natural rocks which are thickly strewn around. The hill is crowned with the granite peak of Yar Tor, which towers high above the narrow vale.

CROSSES AT WIDECOMBE-IN-THE-MOOR.

A walk of a mile or more across the commons, will

† Numbers of stones are found in this state, on the moor. A superstition connected with them is noticed in an extremely interesting little work, entitled, *Dartmoor and its Borders*, by "Tickler":—"Our kind guide pointed out a stone, 'rent in twain,' which he said occurred, in all probability, when Jesus was crucified." Page 74.

bring us to the hamlet of Ponsworthy, and from thence we shall follow the lane to the village of Widecombe-in-the-Moor.

I have said that my account of these ancient crosses includes those only which are found on the moor itself, and not those of the border villages. But an exception must be made in the case of Widecombe, for although that village may now be reached without really entering on the moor, the valley in which it lies runs far up into it, and the place has always been so closely connected with it, that a description of the crosses of Dartmoor that did not include those of Widecombe, would certainly be incomplete.

Just before reaching the village we shall pass by the hamlet of Dunstone, where, on the green, is a large block of granite, from which it has been thought the place may possibly have taken its name. Here, in former times, the manor courts were held, and the chief rents were deposited in a hollow on this stone. Mr. Robert Dymond, of Exeter, the lord of this manor, resolved to revive this custom, and a short time ago an open air court was held here.

Close by the stone a cross formerly stood, but was removed some years since by the Rev. J. H. Mason, who was vicar of Widecombe from 1815 till his death in 1860, and placed by him for preservation in the vicarage garden. It is now fixed at the end of a low wall, and over the lower portion of the shaft some ivy has spread itself, as if to shelter the grey old relic from the rude blasts of the neighbouring hills.

The cross, which is rather rudely cut, measures three feet less an inch in height, and across the arms is about one foot eleven inches. In depth the arms are nine inches, on the face which now fronts the garden. The width of the shaft above the arms is thirteen inches, but below them is greater by two inches. The shaft rises nine inches above the arms, and is about five inches in thickness close to their upper surface, but grows less towards the top. Below the arms the thickness of the shaft is about seven inches.

On one face there is an incised cross measuring about ten inches in height by five inches across. It is not placed between the arms, but below them, and is not in the centre of the shaft.

It is probable that in the olden days, the dwellers in this tor-surrounded combe resorted to this cross to offer their devotions, many a prayer doubtless having been breathed, and thanksgiving poured forth before it—

"This was the scene :—the old man there,
More motionless than sculptured stone;
The moorland beacon wild and bare;
And, high upraised in stillest air,
The cross against the western glare,
'Mid glory all its own.

"And, like the seraph strains which flow
From million harps or golden lyre,
Such words as these, good angels know,
Fell from that old man, grave and slow,
Borne upward through the evening glow,
As incense, high and higher:—
* * * *

"'Thou art 'the same,' for ever One;
And Thy Great Sign shall never die,—
For when the circling years have run,
A Cross no human eye can shun
Shall e'en out-gleam both star and sun,
Bright on the eastern sky.'" *

Near the gate of Widecombe churchyard we shall find the base of a cross standing in the centre of the green. The cross itself is gone, and in its place a small yew tree is growing.

This base consists of two steps and is octagonal in shape. A plinth about six inches high runs round the bottom, the sides of it varying from about four feet three inches in length, to a few inches more than this. The sides of the first step measure about four feet long and those of the upper one average about three feet and a half. The steps are each one foot five inches in height, the measurement of the lower one being taken from the top of the plinth, and their edges project a little, after the manner of stairs in carpentry. The tread of the step is about one foot, and the diameter of the top of this basement is about eight feet and a half.

Around the plinth the ground is worn away, exposing the smaller stones which form the foundation of the structure.

Entering the churchyard we shall observe close to the south door of the church, a socket stone, with the lower part of the shaft of a cross fixed in it. This stone measures three feet six inches by three feet two inches, and at the bottom is quadrangular, but its upper edge is roughly formed into an octagon.

The broken shaft is about two feet seven inches in height, and at the top, measures eleven inches by nine and a half. The shape of it here is octagonal, as, at a short distance from the bottom, which is square, the corners are bevelled.

Built into the exterior of the east wall of the churchyard will be found two parts of a cross, one consisting of a piece of the shaft, and the other of the top of the same with the arms. These pieces are fixed one on the other, but the broken ends do not fit where placed together. Taking the measurement of them as one, I find the height to be three feet four inches, and the distance across the arms is two feet one inch, the depth of them being about ten inches, and the width of the shaft about the same.

The shape of these pieces is octagonal, like the shaft by the church door, but whether they were broken off from that, or are parts of the cross that formerly stood on the basement on the green, cannot, of course, be determined.

Mr. G. W. Ormerod has written a very interesting account of the *Wayside Crosses in the District bordering the East of Dartmoor*, in which he has given a description of these Widecombe crosses. This originally appeared in the *Transactions of the Devonshire Association*, and has since been reprinted in a collection of archæological memoirs by the same gentleman.

We have a good deal of information about matters pertaining to this village in a book entitled *Things New and Old Concerning the Parish of Widecombe-in-the-Moor*, edited by Mr. Robert Dymond, and it is there stated, that in January, 1876, in clearing some steps in the church which had formed the ascent to the rood-loft, but which for long years had been hidden from view behind a walled-up Gothic doorway, a piece of the shaft of the churchyard cross was discovered, measuring about twenty inches in length. At the same time three small granite crosses were found, each being twenty-nine inches high, one having an incised cross in the centre, between the arms.

The tower of the church of "Withycombe in the Dartmoores" will be sure to win our admiration, and on entering the fabric itself, the account which Prince has given of the great thunder-storm of 1638 will rush to our recollection. On a wooden tablet we may read the details of it, in rhyme, said to be written by one Hill, the village schoolmaster, who, it has been supposed, was related to Roger Hill, one of those who perished in the storm.

CROSSES ON HAMELDON.

Our investigations will next take us to Hameldon, a high and conspicuous hill which forms a barrier between this pleasant combe, and the open parts of the moor. We shall therefore leave the village by the road which leads to the head of the vale, but shall not follow it far. On our left we shall shortly perceive a very steep lane, and making our way up this shall reach a field, across which a path will take us to the commons.

Continuing our way up the ascent we shall observe, on gaining the summit, a wall extending along the lofty ridge, and carried at one part of its course over a barrow consisting of earth and stone. This barrow is known as

* T. Vernon Wollaston. *Stat Crux Dum Volvitur Orbis. Lyra Devoniensis.*

Hameldon Beacon, and from this point some land-marks will serve as a guide to enable us to find an old cross which is situated on this hill.

Keeping the wall on our left hand, and proceeding in a direction nearly due north, Two Barrows will soon be reached. Here the wall is carried down the side of the hill to the left, but we shall continue our course towards another barrow, which we shall remark at a short distance off. This is Single Barrow, and from here we shall pass on to Broad Barrow, from the top of which, looking nearly north we shall see what from here appears like an ordinary granite post, but which we shall presently find to be an ancient cross.

From the Beacon to Broad Barrow we have been able to feast our eyes at every step upon a view embracing the whole of the central parts of the moor, as well as of a number of prominent heights in both the northern and southern portions of it. To anyone wishing to gain some idea of the extent of Dartmoor, Hameldon offers the most advantageous point from which to obtain it. From Cosdon Beacon in the north-north-west, the eye ranges by a vast extent of moor round to Great Mistor in the west, and thence, taking in North Hessary Tor, we look to the south-west, to the dark hills of the southern quarter of the forest, and see in the far distance the Eastern Beacon on Ugborough Moor and near it the neighbouring peak of Brent Hill. Looking across the Widecombe valley we obtain a grand view of numerous rocky eminences, among which are, Haytor, Rippon Tor and Hound Tor, while nearer to us the noble heights of Honeybag, and Chinkwell Tors, and Bonehill Rocks lift their lofty heads above the combe. The view is truly magnificent, and in whichever direction the observer turns, he is sure to be impressed with the grandeur of the surroundings, and the wild aspect of the desert range—

"Where the grey Tor, as in ages of yore,
Mocks the mad war of the storm on the Moor,
Bravely exposing its huge granite crest,
Or wrapt in a cloud like an angel at rest." *

We shall soon reach the old cross which is situated on the hill, just at the point where we sight the house belonging to Headland Warren in the valley below.

We shall find it to be a very rudely-fashioned one, formed out of a slab four feet four inches in height, the width of it immediately below the arms being one foot eight inches, One of the arms—the southerly one—is broken off, and lies on the ground near by. The depth of the remaining one close to the shaft is thirteen inches, but it is not nearly so much as this at its extremity. The top part of the shaft has also been broken, but it does not appear that it ever rose very much above the arms. From the end of the arm which is now remaining, to the opposite side of the shaft the distance is two feet two inches. The thickness of this cross at the bottom is eight inches, but it is not much more than six inches higher up. It is leaning considerably towards the west

On the eastern face are the modern letters H.C., which I take to mean *Hameldon Cross*, and beneath them the letters D. S., while under them again is the date 1854. We shall have observed that on the four barrows, which we have passed on this hill, there were stones set up with the name of each barrow cut on them, and having also the letters D.S., and the same date as we find on the cross. These were placed here to mark the boundary of Natsworthy Manor, at the time it belongod to the Duke of Somerset, and the old cross being also a manor boundary, had the letters engraven on it as well. The original purpose of this cross was doubtless the same as that which it serves at present.

BENNETT'S CROSS.

Bidding adieu to this storm-beaten old stone, standing in loneliness on this lofty hill, we shall descend the north-western slope of Hameldon towards Headland Warren house. Some years ago this was a house of entertainment, and was called the Birch Tor Inn. Its position is certainly a very out-of-the-way one for a hostelry, but a number of miners were at one time employed close by here, and from them the landlord derived his custom.

A little on this side of it we shall reach a road which was cut a few years since, and which we shall follow for a short distance, with the house on our left hand and the fine circular enclosure of Grimspound on our right. This road joins the Princetown and Moreton highway some distance further on, but we shall not follow it so far, for, making our way over the hill on our left, we shall reach the latter road a good bit to the westward of the point of junction.

As we descend towards it we shall come in sight of a very fine cross, standing at the distance of a few yards from it, and known as Bennett's Cross. It is in a very perfect condition, but is leaning considerably out of the perpendicular. On the west-north-west side it measures six feet in height, but the ground being worn away on the opposite side of it, it is there nearly eight inches higher. The distance to the under surface of the arms is four feet ten inches, and on the side facing the road they are one foot nine inches across. The bottom part of the shaft is much greater in girth than the upper portion, and above the arms it tapers slightly, as also do the arms themselves, presenting in this feature a resemblance to the cross we have just examined on Hameldon.

In appearance it is very rugged, no pains having been taken in forming the shaft, this seeming to be little more than the stone left in its natural shape, the short, rudely-sculptured arms, and the small portion of shaft above them, being the only parts on which any attempt at fashioning is displayed.

On the west-north-west face, that which fronts the road, the modern letters W.B. are carved, and stand for "Warren Bounds," the cross forming one of the boundaries of Headland Warren. It is also a boundary mark of the parish of North Bovey, and of the ground over which the rights belonging to Vitifer Mine extend.

Between this cross and the forest bounds, which we shall presently reach, several stones having the same letters on them, and which mark the limits of the warren, may be noticed.

A few loose stones will also be observed near Bennett's Cross, the marks which are set up when the tin-bounds are renewed once a year. These stones are then placed, as the country people have it, "brandis-wise"; that is, in the form of a brandis, the name by which the triangular stands on which the kettles are set on the hearth are called.

It is not improbable that Bennett's Cross was originally erected to mark, as at present, the boundary of the parish of North Bovey, but it may also have been placed at this particular spot in order to serve the additional purpose of a guide to a track over the moor. It is close to the present road, and this may have been, and I think probably was, formed on the line of an older one. I shall presently notice two other crosses, now no longer existing, which formerly stood close to this road, and seem without doubt to have marked the path across this part of Dartmoor.

The parish of Chagford here joins that of North Bovey, and in both there are several crosses. As, however, none of them, with the exception of Bennett's Cross, are on the moor, they do not come within the scope of these investigations. They have all been noticed by Mr. Ormerod, who has included in his descriptive account, Bennett's Cross and the cross on Hameldon.

Following the Princetown Road we soon arrive at Newhouse, or, as it is now called, the Warren House Inn. This wayside hostelry is situated just within the forest, a small stream which we cross shortly before reaching it, forming the boundary. Before the present house was built, the old inn stood on the opposite side of the road, but has been pulled down for some years. It was kept at one time by John Roberts, the humorous verse on whose sign may be found in Mrs. Bray's *Borders of the Tamar and the Tavy*.

That writer relates a story of a traveller, who seeking a night's shelter at a cottage on the moor, was shewn to a chamber in which was a large chest. Curiosity prompting him to

* Capern. *Song of the Devonian.*

DARTMOOR CROSSES.

BENNETT'S CROSS

(Height, W.N.W. side, 6 feet; Breadth across the arms, 1 foot 9 inches).

open it, what was his horror at finding there the corpse of a man! Tales of murdered travellers rose to his mind, and all rest was banished. However, nothing occurred to disturb him, and in the morning as he was preparing to depart, he mentioned the matter to the old woman whose guest he had been, desiring an explanation of so singular a circumstance, when he was told by her son that it was *only faythe*r! "Further enquiry elicited the information that the young man's father had died some days before, and the snow which was only then disappearing had prevented the removal of the corpse for burial, so they had adopted the novel expedient of preserving the body in salt in the old chest.

Mrs. Bray does not state on what part of the moor the house was situtated where the traveller met with this singular adventure, only saying that he was journeying to Tavistock, but I have generally heard Newhouse spoken of as the spot, (for the story is still related on the moor,) although some say that it occurred at a house close by the Rundlestone, near Princetown. I have been told, that on the morning after the event, the traveller called at Prince Hall and gave an account of the circumstance.

The snow on the moor sometimes lies for a long time, and many instances are related of persons having been lost in it. The landlord at Widecombe told me that his father and mother were once "snowed up" at New-house for more than a week. They had gone there on the occasion of a christening, when the snow falling so heavily, it soon covered the ground to such a depth, that it became quite impossible to stir abroad.

It was at Newhouse also, I have been told, that a practical joke was once played upon a farmer by which he was induced to agree to the purchase of what he imagined to be a flock of sheep, but found he had made a bargain for something very different. The old ballad tells us how Robin Hood, disguised as a butcher, once decoyed the Sheriff of Nottingham to the glades of Sherwood Forest, under pretence of selling him some horned cattle, but which turned out to be the king's deer; in the present instance, however, the supposed sheep were found to be in reality nothing more than granite stones. Near Sittaford Tor, in this vicinity, are two circles known as the Grey Wethers, formed of upright stones, of which several have, unfortunately, been taken away. It seems that the victim of the joke, who was unacquainted with these circles, was offered so many grey wethers at such a price, being told that he might see them if he wished, for they were "up in the new-take, near Sittaford Tor." On the bargain being made he was filled with chagrin, at discovering what it was that he had engaged to purchase.

CROSS FOMERLY ON MERRIPIT HILL.

Leaving Newhouse, we shall resume our walk along the highway, and after passing Statsbrook Bridge, shall ascend Merripit Hill. In July, 1831, Mr. Bray observed a fallen cross here, lying near a circular pit, close to the road. It was nine feet and three quarters long, and its arms were very short, but it was of a regular shape, and better wrought than the crosses generally to be seen on the moor.

Jonas Coaker, who is known as the Dartmoor Poet, remembers when there was a cross on Merripit Hill—without doubt the one seen by Mr. Bray—and says it was removed to Post Bridge, which is about a mile distant, and used as a post for the toll-gate, when it was erected there. A few years since, on the abolition of this gate, the house was pulled down, and the posts removed, but I have not been able to discover the remains of the cross anywhere near.

This instance of wanton spoliation—one among the many which have taken place on the moor—is much to be regretted. Stone is here in abundance, but in order that a little labour might be spared, an ancient relic has been destroyed.

MAGGIE CROSS.

On arriving at the moorland settlement of Post Bridge, we shall notice on the right hand side of the road, a gateway, with a cottage, which was intended for a lodge to Stannon House, which building, however, was never finished in the manner originally contemplated, but was turned into a labourer's dwelling. Here, close to the lodge gate, Mr. Coaker says that he recollects a cross standing, and it was known as Maggie Cross, but what became of it he is unable to say.

I suspect this cross was also observed by Mr. Bray, on the same occasion that he saw the other on Merripit Hill, for he says he noticed one near the bridge, close beside the road.

I have not been able to learn anything further about it, although I have made many enquiries, and the memory of it, except with one or two of the oldest dwellers in the vicinity, seems to have passed away.

Jonas Coaker, who has lived and worked on the moor all his life, now resides at Ringhill, close to Post Bridge, and is of a very advanced age Within the last two or three years a terrible affliction has overtaken him, for he has become totally blind. He has written several pieces descriptive of the moor, as well as a collection of verses entitled *A Sketch of the Several Denominations of Religion in the Christian World*, which was printed at Tavistock in 1871.

Crossing the modern bridge, and noticing just below it the ancient clapper bridge—the finest specimen of these structures now existing on the moor—we shall proceed for a few score yards on the road, when we shall observe a turning on our right hand, where a rough track, traversed by the peat-carts of the farmers, runs up by the side of the river. There are traces of a path on the moor in a line with this road, which I think may, not unlikely, be the remains of an ancient way which it seems probable led from this neighbourhood, by way of Fur Tor, to the northern borders of the moor.

In 1260 Bishop Bronescombe transferred the villages of Balbeny and Pushyll from the parish of Lydford to that of Widecombe, for the convenience of the inhabitants, their parish church being at such a distance from them. Eight miles in fair, and fifteen in foul weather, was the distance it was reckoned to be; meaning, of course, that in fine weather the moor could be crossed, and a nearly direct route pursued. Eight miles, however, would hardly be correct, for Lydford Church is much farther from the places named than that, but, at all events, the journey would be considerably shortened by crossing the moor, and it is not improbable that this track which we see leading up into the northern quarter of the forest, by the side of the Dart, may have been that which the inhabitants of those villages traversed for a part of the distance, when visiting their mother church.

The old path, on the line of which, as I have observed, it seems to be not unlikely the present Princetown road was formed, very probably joined the Abbots' Way at Jobbers' Cross. In later times some of these tracks were marked by stones with the initial letter of the name of the town or village between which the road lay. Some of these are to be seen on Long Ash Hill above Merivale Bridge, having the letters A on one side of them, and T on the other, denoting that they pointed out the way from Ashburton to Tavistock, and between Morstonhampstead and the moor several others may be observed.

Mr. R. N. Worth in a paper on *Men and Manners in Stuart Plymouth*, * gives a number of extracts from the Municipal Records of that borough, among which occurs the following.

1699—1700.

Item paid towards defraying the charges of putting vpp Morrestones on Dartmoor in the way leading from Plymouth towards Exon for guideing of Travellers passing that way the sume of £2.

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*. *Trans Devon Assoc.* Vol. xv., p. 475.

INCISED STONE AT STICKLEPATH.

It will now be necessary to leave this part of the moor and proceed to its northern frontier, in order to pursue some investigations there, so we shall direct our steps to the village of Sticklepath, where we shall find an incised stone standing on the very verge of the common, close to the highway from Exeter to Okehampton.

This might almost be considered as belonging to the village rather than to the moor, but as the latter stretches down to the spot where it is situated, I have thought it well to include it among the Dartmoor Crosses.

Mr. Ormerod has noticed this stone, which, as he informs us, once fell down when a road was cut near it. It is about five and a half feet in height, and is about a foot square, but the sides of it are not quite of equal size. On one side there is a cross in low relief, and on another some rude tracery is to be observed. It is not easy to distinguish what this is, but I have been able to discern something which I may liken to the outline of the globe of a huge hour-glass. The stone has also been mentioned by Mr. Thomas Hughes in a paper entitled, *Notes on the Roadside Crosses and other remains in mid-Devonshire*, which appeared in the *Gentleman's Magazine* of September, 1862.

It stands at the entrance of the glen down which courses the river Taw—

"The long brook falling thro' the clov'n ravine,"

and close beside it is a well, over which is inscribed,

Lady Well. Drink Be Thankful.

CROSS AT FITZ'S WELL, OKEHAMPTON PARK.

We shall next proceed by the high road towards the town of Okehampton, for the purpose of examining an old cross at Fitz's Well, which is situated on that portion of the moor known as Okehampton Park.

Passing through the town we shall mount the hill, and gaining the commons once more, shall soon come in sight of the well, which is close to the road. A few yards beyond it the summit of the acclivity is reached, which commands a remarkably fine prospect, the range of country to the north being most extensive. Hatherleigh Moor is plainly discernible, and as our eye rests upon it we shall probably call to our recollection the local rhyme, which tells us that

"The people are poor, as Hatherleigh Moor,
And so they have been for ever and ever."

Whatever truth there may have been in this in times past, we shall, at all events, hope that the first part of the rhyme is no longer in accordance with the facts.

In the valley at our feet lies the town which we have just left, with its church on the hill-side at some little distance from it. We shall also observe on its outskirts the noble mansion of Oaklands embosomed in foliage.

The remains of the castle of Baldwin de Brioniis and the Courtenays, with its grey walls clasped by the creeping ivy, are seen amid the trees, to the left of the town, and though decayed and crumbling, is yet lovely in its loneliness, the charm of old age endowing it with an attractiveness which fully compensates it for the loss of its former grandeur.

As we turn our faces moorward we shall be struck with the fine appearance of three tors, at no great distance off, in a south-westerly direction. The farthest of these is Yes Tor, the highest peak in Devonshire, being no less than 2,050 feet above the sea level. The middle height is West Mil Tor, and the one nearest us, the lowest of the three, is Row Tor.

The forest boundary lies on the further side of these tors, and is there marked by the ruins of a wall, which was erected several years ago by a native of the Emerald Isle, who was bent on enclosing the commons around here. The workmen he employed were Irishmen, and the moor-men still relate how they used to work among the rocks with no covering whatever to their feet. This is what a Dartmoor man can scarcely understand, for he cannot have a boot too thick. The weight of them, too, he does not seem to mind, and it is very often considerable, for on leaving the shoemaker they are sent to the blacksmith in order that iron heels and plates may be put on, a process which is termed "tackling." The commoners of Okehampton and Belstone, seeing that their rights were being infringed, decided to destroy the wall which the Irishmen had erected, so they accordingly met one day and ranged themselves along by it, and at a given signal they all put their shoulders to it and toppled it over. The ruins of it extend for a considerable distance across this part of the moor.

A farm to the south of where we stand is known as Moorgate, and sometimes as Pothanger; this is in Okehampton parish, but the parish of Lydford runs up to the enclosures belonging to it. The Belstone tors look remarkably fine from this spot, with the grand old hill of Cosdon rising behind them.

Fitz's Well is a small circular pool, about six feet in diameter. It is made use of by the soldiers who encamp here during the summer for the purpose of artillery practice. A small heap of stones stands on the brink of it, and a ring of stones encircles it.

It is said that a practice formerly existed among the young persons of the neighbourhood of visiting this well on the morning of Easter Day. It probably had some wonderful powers ascribed to it, and those who gathered around its brink, doubtless did so with the idea of discovering their destiny, for which purpose we find springs visited at certain seasons.

There is another Fitz's Well on Dartmoor, a little to the northward of Princetown, which tradition affirms was erected by Sir John Fitz, in consequence of his having on an occasion of being "pixy-led" on Dartmoor, found that on tasting the water he was able to discover his way home. This Sir John, it is said, was also the erector of a small conduit over a spring at Fitz-ford, the ancient seat of the Fitz's at Tavistock, and there is little doubt that this well in Okehampton Park was connected in some way with that family.

A tradition which I have gathered in the neighbourhood states that a person named Spicer erected the cross which we shall find at this well, which is sometimes called by the moor-men here about, Spicer's Well. This, however, is doubtless only a corrupted form of "Fice's Well," the name Fitz being locally pronounced Fize, or Fice, and the tradition would thus point to the Fitz's as having here set up the cross.

We shall discover this relic close beside the well, lying on the ground, and shall feel regret that we do not see it standing erect, and marking the site of the spring, as in the old days.

Like so many of the Dartmoor examples it is broken, and the bottom part of the shaft is not to be found. That portion which remains of this old cross is very rudely cut, and consists of the upper part of the shaft, and the arms. The height of it is three feet two inches, and across the arms it is one foot eight inches, a small piece being broken off one of them. The shaft below the arms is thirteen inches in breadth, but above them is much narrower, and grows still more so towards the top. This portion rises only six inches above the arms. The depth of the arms is one foot, and from their under surface to what is now the bottom of the shaft it is one foot eight inches.

An incised cross on the centre of the shaft, where it is intersected by the arms, measures eight inches in height and six in width, being about one and a half inches broad. The thickness of this ancient cross varies, but averages about eight or nine inches. Its whole appearance is very rugged.

Our examination of these time-worn relics has now terminated, and we shall bid adieu to the wild steeps of Dartmoor.

I cannot ascertain the existence of any crosses on the moor beside those I have attempted to describe, but there may, of course, be fallen ones which have escaped my notice. As I have already observed, my design has been to include only those crosses which are actually on the moor, therefore those which are to be found in some of

the villages bordering on it, and commons near it, have been left unnoticed. An exception to this was made in the case of the one on Whitchurch Down, as, in addition to the reason which I have given for so doing, it was in a manner rendered necessary in order to trace the probable direction of the Abbots' Way.

The majority of these crosses, as will have been seen, were erected as marks to the paths which were trodden by travellers in the olden days, and as we pursue these paths now, we are carried back in imagination to the time when over them passed the lordly abbot, the knight with his body-guard of servitors, the merchant journeying with his commodities, or bands of pilgrims bound to the shrine of their patron saint. The grey cross on the heath would serve not only to point out their road, but also to keep them in remembrance of One who gave his life that mankind might not perish. Wynken de Worde in 1496 printed a treatise on the ten commandments, in which occurs the following:—

"For this reason ben Crosses by ye waye, that whan folke passynge see the Crosses, they sholde thynke on Hym that deyed on the Cross, and worshyppe Hym above all thynge."

Here was the emblem of his religion standing before the traveller, and bidding him, by the memories it would call forth, cling to it and shun evil. In ancient Egypt figures of Pascht, the avenger of crime, were set up at the junction of roads to remind the people that guilt would be punished; and while these old crosses would tell the same tale, they would also speak of the reward in store for those who "trust in the Lord, and do good" (Psalm xxxvii., 3).

There are many ancient paths on the moor beside those which I have noticed, of which the Lich Path is, perhaps, the most important. This was formerly used for the purpose of carrying the dead to the churchyard at Lydford. Lately an enclosure has been formed on Tavistock Common, and has completely blocked this old path. Attention is called to this by the Committee of the Dartmoor Preservation Association in their first report, and it is to be hoped that something will be done towards preventing the encroachments which are taking place on the moor.

There is a track across Staldon Moor, which is no doubt an ancient one. It runs out to Erme Pits, the remains of mining operations quite close to Erme Head, and we may therefore suppose it to be an old miners' path, but it probably also afforded a means of communication with the Abbots' Way, that road passing by Erme Head, as we have seen. Several paths are also shown on the old map of Dartmoor, one of them reaching across the forest, from Merivale Bridge to the neighbourhood of Throwleigh.

The crosses of Dartmoor are, generally speaking, rudely fashioned, and are, without exception, Latin crosses. It is true that a few of them, such as the one near Cadaford Bridge, and Pearl's Cross, now present the Greek form, but this, I think, is, without doubt, owing simply to the shaft having been broken off and lost. Most of them face east and west, but there are exceptions to this. Siward's Cross is the only one mentioned in any perambulation of the forest, and none but that and Hobajon's Cross are marked on the old map.

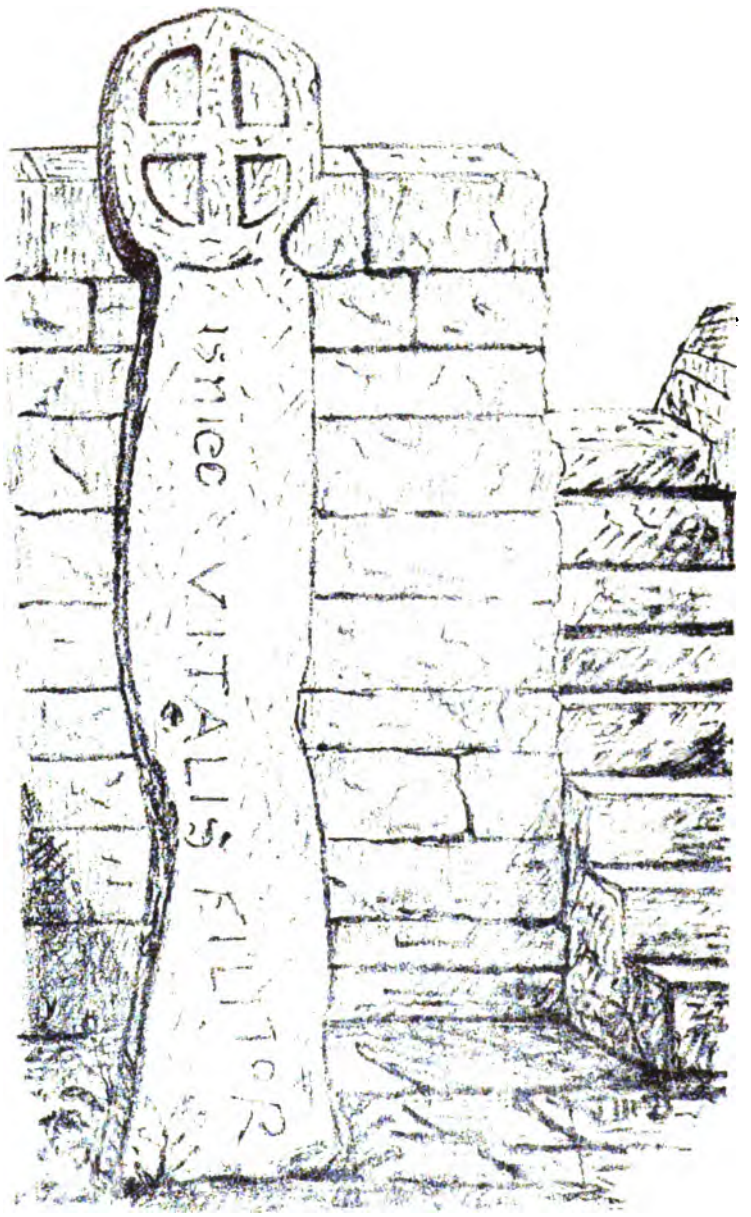
And now I would venture to ask whether something cannot be done to preserve these old memorials. It is indeed sad to see so many of them lying prostrate on the ground, when a very little trouble would suffice to set them up once more on the spot where our forefathers placed them. Not only as being symbols of our religion do we feel saddened at beholding them fallen and shattered, but we feel, too, that they connect us with a bygone age, and we cannot afford to lose them. They are here as a testimony to the belief of those who raised them, and we ought to respect that; and while there is yet time, let us listen to their silent pleadings, and hasten to aid in their preservation. *m*

The indifference with which our antiquities have been regarded in times past is now happily disappearing, and it is at length recognised that the grey stones of the heath have an interesting story to tell, and one which cannot be lightly passed over by the student of history. There is a charm, too, in antiquarian study, which cannot fail to interest and delight; as a writer in the *Builder* has well said, "Those who have once caught the true flavour of antiquity, and learned what it is to extract its essence of humanity from the heart of an old stone, can very well afford to laugh in turn at those who take it for an axiom that the dying present is infinitely of more value than 'the dead past.'"

The antiquary would rejoice at seeing these ancient crosses restored, and all true lovers of Dartmoor would be gratified at beholding them standing on the silent heath as in the days of yore. Their restoration, also, where they point out the direction of a pathway, would be of service; and to open up at the same time such old tracks as the Abbots' Way would certainly be most desirable.

If the description of these venerable memorials which I have given should have the effect of impressing the desirability of their restoration upon those who are interested in preserving the antiquities of our county, and be the means of rescuing them from total ruin, I shall have reason to feel glad indeed; and that such a result may follow I sincerely hope.

m The antiquities of Dartmoor have unfortunately suffered greatly at the hands of the spoliator. I called attention to several instances of destruction in the *Antiquary*, Vol. ii., p. 271, and also in the *Western Antiquary*, Vol. i., p. 94.



Inscribed Monumental Stone at St. Clement's, Cornwall.

THE

WESTERN ANTIQUARY;

OR,

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being a medium of intercommunication for Antiquaries and others interested in the History, Literature, and Legendary Lore of the Western Counties.

Reprinted, after Revision and Correction, from the "Weekly Mercury."

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Notes.

R. D. BLACKMORE'S "LORNA DOONE."

With reference to my note on this subject, which you published in your issue of July 21, a number of friends and myself have been eagerly awaiting the publication of the series of notes which you have been promised by one of your valued correspondents. I believe that nothing you have yet issued would be hailed with more interest by the reading public than a series of local and historic notes on this wonderfully interesting and highly popular novel. It has become one of the standard works of English fiction, and, therefore, any further information concerning its history and local scenery cannot fail to be of interest. If your information is too voluminous for the weekly issue, it might be given as a supplement. I observe that in the article on Exmoor, in Cassell's "Our Own Country," the writer seems to have been entirely filled with the "Lorna Doone" enthusiasm, while writing on "Exmoor," and refers to very little else beyond the incidents of this novel in his description and plates of the district. He states that the wild Doones were a party of disbanded royalist soldiers, who held their own for some time in the fastnesses of that romantic district. One feels a great desire to be put in possession of the whole of the facts forming the groundwork of Mr. Blackmore's bewitching romance.

Plymouth. W. C. WADE.

[We have received from our esteemed correspondent, Mr. J. R. Chanter, some interesting notes on this matter, which we propose to publish at an early date, either in our weekly issues, or as a special supplement to a monthly number.—EDITOR.]

OLD-FASHIONED ARTICLES.

In these days, when modern science is refashioning all our surroundings,—when the food we eat, the clothes we wear, the utensils we use, as well as the furniture of ou houses, our tools, vehicles, books, musical instruments, almost everything, is being re-modelled,—it is well sometimes to jot down such of the old-fashioned odds-and-ends which, though almost or altogether disused, are still fresh in our memories. The old tinder-box, of our parents, has been quite superseded by the modern lucifer matches, and even the match-boxes now in use are so far improved as to be capable of being seen in the dark by means of luminous paint. Lucifers, too, are threatened with extinction by the introduction of the electric gas lighter. But the tinder-box is now only to be found in our museums, or in the collections of the curious. The warming-pan is also a relic of the past, and seldom if ever used, being superseded by the more cleanly and comfortable hot water-bottles, jars, and tins. The introduction of gas into our houses has almost done away with snuffers: consequently, the snuffers and snuffer tray will soon be relegated to the old curiosity shops. But the time is not so far back when even in our churches, it was the duty of one of the attendants to make a circuit of the sacred edifice at stated times to snuff the candles. Now the use of oil, in small places where gas is not introduced, has entirely removed the necessity of this ceremony. Then, again, the pattens and clogs worn by our mothers thirty years ago have almost entirely disappeared, the improvement in the coverings of the feet being most remarkable, in this age of machine-made boots and shoes. In like manner, the glass rubber formerly used for polishing oaken floors is thrust into oblivion, and now it is no longer necessary to use elbow grease in polishing our floors, the prepared oak-stain and varnish having quite superseded this *chary* necessity. Hundreds of things might be mentioned, in the same connection, but I simply name a few to open up the subject, in the hope that others will follow, whose memories run further back than my own. Certainly there are some things that we should like to see banished from public use, if it were only possible; to wit, the chimney-pot hat, the absurd swallow-tail dress coat, and other conventionalities of our every-day costume. By the way, talking about hats reminds me that beaver-hats, once all

the rage, are entirely superseded by the silk and felt "tile"; and I question if a real old beaver would now be found covering the cranium of any of her Majesty's liege subjects. I wonder if any person has ever made a collection of hats of all ages? I commend this to my old friend Thomas, the noted "practical tiler." But these things, although generally railed at by those who are constrained to wear them, still hold their own, in spite of all. I, for one, certainly do not favour these old-fashioned items of our costume, but would willingly replace them for others, perhaps still more ancient, but decidedly more picturesque.

W. H. K. W.

OLD JEALOUSIES BETWEEN DEVONSHIRE TOWNS.

Perhaps the following note bearing on the above subject may be of interest to your readers, and elicit from some of them records of similar antipathies in other parts of the two counties:—

There is, says a writer in the January number of the *English Illustrated Magazine*, an ancient feud, half serious, half jocose, between Tavistock and the parts round about. It is said that a carrier of Tavistock was found on the moor by some Okehampton men struggling with a flooded stream, and that their comment on recognising him was, "Let en go, 'tis only a Tavistock man." It is a fact that a horse dealer has been known to abate a seller's price, by some pounds, with the remark that the pony would be a good one but for having "Tavy-stock legs." In this usage of the name the first syllable is pronounced with a contemptuous emphasis. Now, Tavistock has nothing visibly contemptible about it, being a town of fair site, of convenient habitation, of ancient good fame, the birthplace of Sir Francis Drake and other worthies, including "manly Peake," who, while a prisoner at "Sherries in Spaine," fought and beat single-handed, with quarter-staff, three Spaniards with rapier and dagger,—and to this day a dwelling-place of sufficient men. A certain man of Tavistock was asked if he could account for the general disparagement affected by the neighbours from Okehampton to Plymouth. His answer was concise and complete, and for my part shall take it to extend to whatever has been or may be said to the prejudice of Dartmoor: "They'm jealous."

Dec. 29, 1883. H. SHARROCK.

BENJAMIN GAYER: AN OKEHAMPTON LEGEND.

Some time since I made inquiry if any of your readers could give me information respecting the legend of the two iron letters fixed in the gable of a house in Okehampton, which I visited in my boyhood. The legend (always listened to with awe by me) is as follows:—

That the spirit of "Benjie Gear," as the townsfolk called him, from some cause troubled the inhabitants to such an extent that the aid of the archdeacon was called in, and the clergy were assembled in order that the troubled spirit might be "laid," and cease to trouble them. There were twenty-three of the clergy that invoked him in various classic languages, but the insubordinate spirit refused to listen to their request. At length one, more learned than the rest, addressed him in Arabic, to which he was forced to succumb, saying,—"Now thou art come, I must be gone." He was then compelled to take the form of a colt; a new bridle and bit, which had never been used, were procured, with a rider, to whom the Holy Sacrament of the Church was administered. The man was directed to ride the colt to Cranmere Pool on Dartmoor, the following instructions being given him:—He was to prevent the colt from turning its head towards the town until they were out of the park, and then make straight for the Pool, and when he got to the slope, to slip from the colt's back, pull the bridle off, and let him go. All this was dextrously performed, and the impetus thus gained by the animal with the intention of throwing the rider over its head into the Pool, accomplished its own fate. Lastly, an impossible task—that of making trusses of sand and binding them with ropes of the same, until the Day of Judgment—was imposed on the spirit, and so, tradition says, the matter remains unto this day.

Through the kindness of Mr. J. C. Harvey, I have been furnished with the subjoined extract, copied *verbatim* from a published note on the History of Okehampton. It is not improbable that Gayer was the almoner of the money collected from the charitable of his time, for the purpose therein mentioned, and that he appropriated it to his own use; hence, we may account for his unsettled condition in the spirit world:—

"Mr. B. Gayer, with the philanthropy of a good burgess, as shewn in his collections *for the releife of poore Protestant prisoners in Turkey*," would have been, but for these notable researches, a dead letter in the book of his little history: but tradition has preserved an ugly report of his own unquiet and imprisoned spirit. What child, or eke man or woman of our town but has, some time or other, been terrified or amused at the story of Gayer the *revenant*?

On the high gable end of his former dwelling, which abuts on an irregular triangle formed by the houses behind the chantry, the gigantic initials of his name, in italic capitals, are yet visible. They are noticed in a metrical version of the legend thus:—

"Behind the chantry mote be yred,
The initial scroll of the burgher dead.
Stout of heart they esteem the wight
Who reads these letters at dead of night;
Though the moon be glinted back the while
From the oriel light of the chantry aisle:
Never pass but breathe a prayer,
For the soul's best peace on Master Gayer,
Tædio vitæ quo confectus
Nunc ad æthera transvectus,
Socius fuit qui sanctorum,
Cœlu gaudeat angelorum!
Where life's troubled waters rest,
In the haven of the blest."

Plymouth. JAMES SPRY.

SIR FRANCIS DRAKE AND SIR WALTER RALEIGH.

THE CULTIVATION OF TOBACCO IN ENGLAND.

SIR,—Your notices of the old sea dogs who "singed the Spaniards' beard"—Sir Walter Raleigh and Sir Francis Drake—have attracted much attention in Cheltenham,

where many relics of both navigators exist. As your townsmen may feel interest in such notabilia as we possess, I have much pleasure in supplying them:—

Sir Walter Raleigh (here pronounced Raw-ley), though born in Devon, was by descent and property, a Gloucestershire man. Sir Walter had property at Hawkesbury, Boxwell, Leightesion, and Whitminster, forfeited to the Crown on his attainder. In writing his "History of the World," a copy of which I read at the Bristol Library, he was assisted by a learned Gloucester man, Robert Burhell, of Dimmock. Richard Pates, the founder of Cheltenham Grammar School, was a correspondent of Sir Humphrey Gilbert, brother-in-law of Sir Walter. It is probable that when the two knights introduced "the weed" from Virginia, a parcel of the seed was consigned to Pates; for Cheltenham was early famous for growth of tobacco, which, with corn, formed the staple commodity of the town previous to the Act of Charles II., which made the growing of tobacco an excisable offeuce. A neighbouring town, Winchcombe, can still show the "bacca barn" where "the weed" was warehoused. The Wesleyan Chapel there stands on the site of another such barn. Wetting and drying tobacco was carried on at Postlip Hill. On July 31st, 1658, Cornet Wakefield, with a party of horse, was sent from Gloucester to destroy the tobacco about Cheltenham and Winchcombe, but the countrymen did rise on them, about 500 or 600, threatening to kill them, horse and man, and so they were constrained to depart (Mercurius Politicus). Further, as regards later years, our worthy ex-Mayor Skillicorne, told the writer that, when he was a lad, Barys Hill, now the site of fashionable villas, was a tobacco plantation. Sir Walter Raleigh's weed thus proved as difficult to eradicate as weeds proverbially are, Sir Walter Raleigh, great grandson to the Admiral, married the heiress to Sir A. Lawrence, of Sandywell Park, Cheltenham.

Of Sir Francis Drake we have many interesting notices in local histaries. His family was allied to some of the country families, and he was a personal friend of the noble house of Berkeley, of Berkeley Castle. A large portion of his cabin furniture is shown to the visitors to the Castle. A beautiful old cabinet, inlaid with tortoise shell, and an ebony couch, the bedstead and chairs, together with several fine paintings, are shown as forming Sir Francis Drake's property. The last male descendant of this renowned Admiral was Sir Francis H. Drake, Bart., who resided at Cheltenham until his death in 1839. A tablet to his memory is erected in Leekhampton Church.

We may fitly conclude this "weedy" notice with two verses from "The Marrow of Compliments, in ye praise of Cheltenham tobacco, 1654":—

Much meat doth gluttony procure
To feed men fat as swine;
But he's a frugal man, indeed,
That on a leaf doth dine.

He needs no napkin for his hands,
His fingers' ends to wipe,
That hath his kitchen in a box,
His roast meat in a "pipe."

Trusting these notes will interest the good people of the Three Towns,—Yours, &c.,

W. B. STRUGNELL.

1, Cyprus-terrace, Cheltenham.

From the "*Devonport Independent*," October 27, 1883.

Queries.

705.—PIOUS DIRECTION POST.—In Hone's Table Book, p. 539, is the following:—"'Varia. Pious Direction Post.' Under this title, in a west-country paper of the present year (1827), there is the following statement:—On the highway near Bicton, in Devonshire, the seat of the Right Hon. Lord Rolle, in the centre of four cross-roads, is a directing post with the following inscriptions, by an attention to which the traveller learns the condition of the roads over which he has to pass, and at the same time is furnished with food for meditation:—

"To Woodbury, Topsham, Exeter.—Her ways are ways of pleasantness, and all her paths are peace.

"To Brixton, Ottery, Honiton.—O hold up our goings in Thy paths that our footsteps slip not.

"To Otterton, Sidmouth, Culliton, A.D. 1743.—O that our ways were made so direct that we might keep thy statutes.

"To Budleigh.—Make us to go in the paths of Thy commandments, for therein is our desire."

A few necessary corrections must now be made to Hone's account. Bicton is at present the residence of the Right Hon. Lady Rolle: in the second direction it should be Bicton instead of Brixton; in the third, Culliton is probably meant for Colaton Raleigh; and to the fourth, Budleigh (rendered on the pillar Budley), should be added Littleham, Exmouth. This quaint pillar, erected 140 years ago, is of brick, with stone tables and mouldings, and one would like to know who the designer was, and who suggested the instructive and suitable scriptures. Perhaps someone among your numerous contributors may be able to add the desired information.

Exeter. G. T.

706.—GIBBON-STREET, PLYMOUTH.—This street stands on part of the site of "Gibbon's Fields," a favourite resort for evening strolls in the last century. In 1824, when clearing a site for thirty houses in Gibbon's Fields, part of the old town wall had to be removed, and in doing this many human bones were discovered. How did the name of this locality originate? Sergeant Thomas Gibbon, Recorder, of Exeter, 1684-8, who was buried at St. Lawrence, in that city, 23rd September, 1715, left, by his wife, Grace, an only surviving son, George, who died Lieut.-Governor of Plymouth Town and Citadel, 1st February, 1746. Was there any connection between this officer and the fields which bore his name?

Exeter. R. D.

707.—WHY IS THE NIGHTINGALE NEVER HEARD IN DEVONSHIRE?—Is it a fact that this delightful songster is never heard in Devonshire? It is often so asserted, and the reason assigned is that the county is deficient in cowslips, the favourite food of the bird. I can scarcely credit the latter statement, but the former is vouched for

by those who study the feathered tribes. Doubtless some of the readers of the *Western Antiquary* can furnish a reason for the absence of this bird from "the fairest county in England."

KEARLEY.

708.—DRAKE'S OR ST. NICHOLAS' ISLAND.—In the controversy respecting the period when Drake's name became attached to this island, I have not seen it mentioned that, in one of the maps shown by the Rev. J. Erskine Risk, the island is called, not St. Nicholas, but "Trystrams ylande." What can be the explanation of this, when it was known by the name of St. Nicholas long prior to the presumed date of the map?

QUERENS.

709.—RELIC OF CROSS (?) NEAR CALLINGTON.—On the western side of the road, between Saltash and Callington about 1¾ miles out of the latter place, is a granite block, roughly square, and measuring about 3 feet across, out of the middle of which rises another piece about 10 inches by six, and something like a foot in height. It looks exactly as if it were the lower portion of the shaft of a cross, and I should like to know if there is any record of a wayside cross having occupied this situation.

H. SHARROCK.

710.—STONE-FRONTED HOUSES IN KING-STREET, PLYMOUTH.—Buildings of this kind are so rare in this region of stucco, that I am tempted to ask if they have any history, especially as there are so many together. Do any of your readers know when and by whom they were built? They cannot be very old, I suppose, as at one time ships used to come up from what is now Millbay to somewhere not far from Frankfort-street.

A YOUNG PLYMOUTHIAN.

Replies.

MUMMERS.—It may perhaps be interesting to readers of the *Western Antiquary* to learn that in Northants, mummers still go round at Christmas-tide. Masks are placed in the shop windows for sale as at Guy Fawkes-tide, and such persons as cannot procure masks rub their faces with soot or paint them, just as Strutt says. A young friend of mine was very much alarmed a few evenings ago on opening the door to find it surrounded by a party of mummers thus disguised.

Brackley. HILDERIC FRIEND.

DEVONSHIRE SNIPE.—The word Snipe was written "Snytte" or "snite" in former times, as we learn from the list of expenses published in these pages (iii., 83). In his "Health's Improvement," p. 96, Mr. Thomas Muffet tells us of "a kind of wood snite in Devonshire, greater than the common snite, which never comes into shallows nor springs of water: and in Holland I remember snites never living out of spring. As great almost as our woodcocks, called *heeren schneffs*, because they are in comparison the lords or chiefs of snites, or that they are only fit for lords' tables." This extract appears too apt to be omitted from the *Western Antiquary*.

H. FRIEND.

TEAL.—The publication of the list of household expenses in the time of Henry VIII. will prove of great service to the antiquary. In *Western Antiquary* iii., p. 83, we have "2 mallards 6d., 4 teals 6d." Miss Phipson remarks that "the teal does not appear to have been valued as an article of food. In the regulations of the *Northumberland Household Book*, 1512, teals are ordered to be brought only when no other wild fowl can be procured." (*The Animal Lore of Shak. Time*, 1883, p. 281). Now it is evident that teal were not regarded with disfavour in Devonshire, for the price paid was on an average with that entered for the other birds.

H. FRIEND.

LETTYS.—In "The Household Expenses of the Countess of Devon," *Western Antiquary* iii., 79, we find "4 lettys skin for her sloppe, 16d., powdering and mending the same, 12d., mending another furred with powdered ermines, 2s. 2d." In *Curialia Miscellanea*, by Pegge, we find (p. 313)— "Item, a gentleman's wife, she being a gentlewoman born, shall wear an ermine or lettice bonnet, having one powdering to the top, and if she be of honourable stock, to have two powderings," &c. Cotgrave takes lettys or lettice in the sense of the fur of a small animal of a whitish grey colour, resembling an ermine. The name frequently occurs in the time of Shakspere, and we learn that, in the reign of Henry VIII., the bishops who attended the opening of Parliament (1536) wore "robes of scarlet furred with white lettis with hoodes of the same," &c. "The Animal Lore of Shakespeare's Time," by Miss Phipson, may be recommended as supplying much valuable matter culled from out-of-the-way books bearing on this and kindred subjects.

Brackley. H. FRIEND

ANCIENT WARMING PANS.—The interesting cut in your June number, showing a warming pan cover of 1630, reminds me of a contest at a late auction in the Cotswolds of the furniture of an old farmhouse. Goods and chattels went "dog" cheap; and there was no active competition, till an ancient warming pan was put up, when a furious bidding commenced, and the bidders shouted themselves red in the face and hoarse in the throat, until the long-handled implement was knocked down to an antiquarian of Cheltenham, for several pounds—the exact figure I did not note. Immediately the fortunate possessor acquired the pan, his defeated rivals shouted, "How will you get it home?" Whereupon he twisted the lid or cover off, and throwing the handle and other metal portions on the ground, held up the cover. "So long," said he, "as I have the arms of the old Earls of Essex in my bosom, you may have the rest"; and buttoning his coat over the coveted copper plate, he rode off triumphantly. I lately missed securing similar "cover," offered to a friend, for half-a-crown.

Cheltenham W. B. S.

Notes.

"*Weekly Mercury*," *January* 12*th*, 1884.

THE POPULAR ANTIQUITIES OF CORNWALL.

I propose, dear Mr. Editor, by your leave, to send you periodically a record of the popular antiquities of Cornwall, as gleaned from others and noted by myself. In

this attempt to gather into a compact bundle all that can yet be picked up of this fast-fading folk-lore, I hope to be materially aided by the contributions of your readers in Devon and elsewhere. In these days, when things become antique and even obsolete within living memory, it is wise of us, who began life when steam was only thought about, when the wildest dreamer had no notion of telegraphy;—before School Board schools led youth to scorn the ancient follies of their fathers, and the ubiquitous policeman repressed all misrule and even exuberant merriment—to preserve some memorials of what our forefathers were like. It may lead, no doubt, to overweening pride in some hereafter, but the thoughtful will be thankful to us for the record. Having, first of all, consideration for the intelligence of your readers (which does not even call for these few prefatory remarks) and to the many other demands upon your space, I shall begin with the Cornish fasts and festivals of the year;—then for the elfin lore, witchcraft, charms, &c., to follow.

FASTS AND FESTIVALS.

"For sports and pageantries and plays,
Thou hast thy eves and holidays."

—HERRICK.

NEW YEAR'S DAY.—This day is ushered in at midnight by the church bells. The character of the coming year, for good or ill, is foretold by the general aspect of things in the morning. The most trivial mishap or the slightest instance of good luck has now more than its ordinary meaning. As usual, the prophet tries to influence prophecy beforehand. In Blisland it is prohibited to carry anything out of the house, but directed to bring as much as possible in. A servant of mine put a shilling on the outer window-sill over night and brought it in the next morning. Even the dust of the rooms is swept towards the fire-place. There are as we shall see hereafter, certain critical days in the vulgar calendar from which are predicted good or bad fortune, fair or foul weather, dearth or plenty in the future. The death of the old year and the birth of the new are told by a peal from the parish belfry. Some celebrate the time merrily; the serious and thoughtful keep it as "Watch-night," and spend it in meditation and prayer, in church or chapel. New Year's gifts, with congratulation and good wishes, are common here as elsewhere.

Our country folk, still, after a hundred and thirty odd years, in rural districts, faintly show that they are not entirely reconciled to the change of style, which ignorance and religious bigotry so long withstood; and old Christmas Day is now observed on the feast of Epiphany or Twelfth Night, the nearest Christian festival. On the day after Twelfth Day it is with us in East Cornwall, as old Herrick sings,—

"Down with the Rosemary and so
Down with the Baies and Mistletoe,
Down with the Holly, Ivie, all
Wherewith ye deck the Christmas Hall."

All Christmas greenery comes down on this day. Beware, however, of *burning* it, for this would be unlucky. I was once pulled back, as if I were doing some ruthless deed, when in ignorance I was about to put some Christmas holly in the fire.

PAUL'S TIDE, JANUARY 24.—From the aspect of the weather on this day is foretold the general character of the coming year. I have heard this prophetic verse from the mouth of a Bodmin man, who could not be supposed to have learnt it from books, though it occurs with sundry verbal variations all over England, and also in continental countries. At Bodmin we have a chartered fair on St. Paul's day:—

"If Paul's Fair be fair and clear,
We shall have a happy year;
But if it be both wind and rain,
Dear will be all kinds of grain;
If the winds do blow aloft,
Then wars will trouble this realm full oft;
If clouds or mist do dark the sky,
Great store of birds and beasts shall die."

The following account of the observances of St. Paul's Tide is taken from the 2nd volume of the "Journal of the Royal Institution of Cornwall:"—

* The tinner, dressed in "blanketting coat," and slouching in huge pachydermatous boots, is a being as strange as he is picturesque. At home, and by his fire of piled-up turves, he is no less interesting, for the peculiar manner of his life unchanged from ancient times, than from the stores of wild tradition, with which he will unreservedly entertain you, if long acquaintance has entitled you to his confidence. I have long known the tinners of the ancient district of Blackmoor, and here put on record a few of the special observances, with their meaning, which have been perpetuated from remote ages to our own times by those engaged in this old branch of Cornish industry.

The first red-letter day in the tinners' calendar is Paul's Pitcher Day, or the eve of Paul's Tide, January 24, which is marked by a very curious and inexplicable custom among tin streamers. On the day before the feast of St. Paul, a water-pitcher is set up at a convenient distance and pelted with stones until entirely demolished. The men then leave their work and adjourn to a neighbouring inn where a new pitcher, bought to replace the old one, is successively filled and emptied, and the evening is given up to merriment and misrule.

On inquiry whether some dim notion of the origin and meaning of this custom remained among those who still keep it up, I find it generally held to be an ancient festival intended to celebrate the day when tin was first turned into metal, in fact, the discovery of smelting. It is the occasion of a revel, in which, as an old tinner tells me, there is an open, violent, but short-lived rebellion against the water-drinking system enforced upon them while in active work.

This custom is not quite peculiar to tinners, but is observed with variations in the mixed mining and agricultural towns of Bodmin and Lostwithiel, as also among the seafaring people of Padstow. At Bodmin the boys of the town are accustomed on Paul's Eve to slink along the streets, and hurl a pitcher, commonly stolen, and filled with unsavoury contents, into any house, the door of which may be left incautiously open. Often on entering a house have I stumbled over the fragments of a Paul's pitcher. In *Notes and Queries* † is a description, by

* Tinners' Folk-lore, by T. Q. Couch.
Notes and Queries, 1 S., v. iii., p. 239.

the late esteemed Sir Hugh Molesworth, Bart., of the custom as kept at Padstow. Whilst asking for an explanation, he ventures one of his own, which seems to me far-fetched and improbable. He supposes it to have reference to an expression in St. Paul's epistle to the Romans, chapter ix., verse 21, as to the power of the potter to make one vessel unto honour and another to dishonour.

This has none of the claims for continuance that many of our old customs present to our sympathies; and in a short space of time its observance, which is now a mere tipsy frolic, or piece of boyish mischief, will have disappeared from us, except in record.

Bodmin. T. Q. C.

DRAKE FAMILY.

The following copy of a cutting from a London bookseller's catalogue recently issued is well worth recording, owing to its great local interest.

T. N. BRUSHFIELD, M.D.

Budleigh Salterton.

"DRAKE AND EDMONDS.—Deed between Thomas Edmonds of Plymouth in Co. Devon, Gentelman, and Wyllyam Edmonds his Son and Heir, and the Right Worshipful Sir Ffrancis Drake of Bucklande in the said county of Devon, Knight, relates to lands in Salteram within the Parish of Plymouthe, and County of Devon, Purchased by Sir Ffrancis (of the said Thomas and William), with the signatures of Thomas and William Edmonds, dated the laste daye of October in the three and twentieth yere of Queen Elizabeth, 1580. 60s.

I think there can be no doubt as to where the particular land was, and where to Erect the National Monument to the Bold and Good Man, the Virginian, Provider of our Tobacco and Potatoes, our dear but cruelly used Sir Francis."

STONE AVENUES ON DARTMOOR.

These are of two classes, some that lead to stone circles and others apparently leading to no place, and frequently with the ends of the parallels closed. For what purpose were the lines of stones, what is their meaning, or what do they represent? That they have a meaning there can be no two opinions. Perhaps some readers of the *Western Antiquary* may have given attention to this subject, and have formed opinions as to the uses of these parallel lines of stones, called by some "avenues."

Mr. Fergusson, in his interesting work, "Rude Stone Monuments," speaking of those near Merivale Bridge, on Dartmoor, says "they certainly do not form a temple, in any sense in which that word is understood by any other people, or in any age with which we are acquainted. They are not procession paths, inasmuch as both ends are blocked up; and though it is true the sides are all doors, we cannot conceive of any procession moving along this narrow gangway, hardly three feet in width. There is no place for an image, no sanctuary or cell, nothing, in fact, that can be connected with any religious ceremonial." . . Whoever the makers of the avenues were, "they went to a bare piece of moorland where there were no stones, and brought those we find there, and arranged them as shown on the plan; and for what purpose? The only answer to the question that occurs to me is, that these stones are intended to represent an army, or two armies drawn up in battle array; most probably the former, as we can hardly understand the victorious army representing the defeated as so nearly equal to themselves. But if we consider them as the first and second line drawn up to defend the village in their rear, which is an extensive settlement, the whole seems clear and intelligible; the circle in front would then represent the grave of the chief; the long stone forty yards in front, the grave of another of the 'Menu people,' and the circles, and Cromlech in front of the first line, the burying places of those that fell there." In Waring's Stone Monuments, the author says, "It is to be remembered that stone avenues often lead to stone monuments, just as covered passages lead to stone monuments under tumuli; As regards the use of stone avenues, as they are called, though the stones are often very small, we would suggest that they served to mark a pathway." This, it must be admitted, is not very satisfactory, especially as we have seen that these avenues are frequently blocked at the ends. There must be some other explanation of them.

In Mr. G. Squire's "Peru and Land of the Incas," at figured and described what is called a Temple. It is formed of two parallel rows of upright stones; it measures 588ft. long by 445; the stones are partly shaped by art, they are mostly red sandstone and of irregular size and height, those of the corners being more carefully squared and tallest; for the most part they are between 8 and 10 feet high and three to four feet broad, and from twenty to thirty inches in thickness. This corresponds, to a certain extent, with our Dartmoor avenues; but, on the other hand, ours are too narrow to hold any number of people supposing that the ground within the circumscribed area was regarded as sacred. Has anything in the way of weapons of defence, either in bronze or iron, stone arrow-heads or sling-stones, been found in the neighbourhood of these avenues that in any way tends to substantiate Mr. Fergusson's theory? Stone avenues are, or were plentiful enough on the Wiltshire Downs, as figured by Sir Richard Colt Hoare in his "Ancient Wiltshire," but these, as far as I can see, all lead to certain places, or to some object.

Exeter. E. PARFITT.

P.S.—In 1860, the Rev. W. J. Coppard, of Plympton, saved, by his timely warning and communication with the owner, the avenue at Trowlesworthy, as it was then being destroyed by some navvies who were working for the owner of the land on which the avenue stands. Admiral Woollcombe, on the intimation being given, immediately issued orders to stop the work of destruction. Let us hope that other owners will follow this gentleman's excellent example by preserving these "hoar antiquities," whether we can understand their uses and meaning, or not.

INSCRIPTIONS ON SUNDIALS.

The sundial on the porch of Callington church is curiously placed, being fastened in a sloping position on

the battlements at the south-east corner, portions of them being cut away to allow of its reclining at an angle of some twenty-five or thirty degrees. It is of slate, about fifteen inches square, the figures being disposed in a circle. Just above the gnomon are the words,

George Hay,
Churchwarden.

And at the bottom of the slab is the date—1795.

At St. Ive Church, near Liskeard, the sundial is in the more usual position, in the middle of the south face of the porch above the doorway. It is oblong in shape, with a semi-circular projection at the top. In the middle of this projection a serpent coil is engraved, on either side of which appear the figures of the date 1695, immediately followed by the motto,

"Quotidie Morior."

The figures follow the square side and bottom, and the only other ornamentation is a small Tudor rose incised just above the middle of the row of figures at the bottom of the dial.

The sundial at St. Germans has merely the date—1829, That at St. Budeaux bears the motto,—

"Ex hoc momento
Pendet æternitas."

Chagford sundial is large and of ornamental shape. with floriated border round the circular arrangement of figures. The gnomon rises out of a heart-shape shield It has no inscription. It is placed, not on the face of the south porch, but on the south-west angle of it.

W. S. B. H.

RICHMOND HILL, PLYMOUTH

In the lecture by Mr. Wright, at the Athenæum, on 1st November, 1883, it was said that "York-street, where it runs into Cobourg-street, was until recently called New Town, and York-street was known as Richmond-hill."

Richmond-street and York-street are of comparatively recent origin; and persons now living can remember the Horsepool where the Russell-street Mills, now Starch Works, stand, giving the old name of Horsepool-lane to what was, in 1829, Barrack-street, but now Russell-street and if York-street was originally Richmond-hill, there must have been two Richmond-hills in Plymouth, for a bill of an auction, in 1812, with reference to the effects of a lady who was interested in the two northern houses of Woodside, mentions "Richmond-hill opposite Green-lane" (presumably Prison-lane or now Greenbank-road) "on the road leading from Plymouth to Lipson."

New Town, it is submitted, was not only "York-street, where it runs into Cobourg-street," but all outside Old Town, the gate and conduit which stood just to the south of Tuckett's shop, at the junction of Saltash and Tavistock-streets.

Plymouth. E. G. B

[The mention of Richmond-hill, in the lecture above referred to, was a mere passing allusion, which the lecturer had no means of verifying, simply on the hearsay evidence of an ancient dame. The evidence of the document referred to by E. G. B. is therefore interesting.—EDITOR].

Queries.

711.—HAMOAZE—WHAT IS ITS DERIVATION?—In the copy of the siege map of Plymouth exhibited by Rev. J. E. Risk, at his lecture on Drake Rehabilitated, &c., the creek running up to Lipson Mill is named "Lipson Woose," and what we now call Hamoaze is called Ham Woose. Perhaps it may appear going a long way to connect the latter with the estate called Ham, to which a creek runs up from the Tamar, in a similar way to that in which Lipson creek used to run up from the Plym or Cattewater; but the distinct way in which the Wooze or Ooze is connected with Lipson, makes me hazard the suggestion that Ham Woose may, in course of time, have dropped further down the river than the part it originally was meant to designate.

QUERENS.

712.—CHARLES DICKENS AND DEVONSHIRE.—In *Notes and Queries* for August 29, 1865, it is stated that it was at that time currently reported in Devonshire that Dickens wrote *Pickwick* in the neighbourhood of Exeter; that many of the characters were taken from local celebrities, and that the Dickens family was of Devonshire extraction.

Can any of your correspondents favour the readers of the *Western Antiquary* with further particulars on this interesting point? It will be, indeed, a proud feather in Exeter's cap if this report can be substantiated.

Chester. T. CANN HUGHES.

Replies.

DEVONSHIRE AUTHORS.—The Rev. John Blackmore, of Charles, near Southmolton, was educated at Exeter College, Oxford, where he took his degree of B.A., 23rd Feb., 1786, and was appointed Rector of Oare, in Somerset, in 1809. His son was John Blackmore, who was born at Charles. and matriculated from Exeter College, 10th Oct., 1812, aged 18. His college elected him to a Petrean Fellowship 30th June, 1816, and he proceeded to B.A. 1816, M.A. 1819. He vacated his Fellowship by marriage 2nd Feb., 1822, and was curate of Culmstock and Ashford to his decease, which took place at Nottage Court, Glamorgan, 24th Sept., 1858. The son of the curate of Culmstock was Richard Doddridge Blackmore, who was not, as is sometimes supposed, born in Devonshire. He first saw the light at Langworthy, in the county of Berkshire, in the year 1825, and, after receiving his education at Blundell's School at Tiverton, matriculated from Exeter College 7th Dec., 1843, having obtained a Gifford Exhibition. After taking his B.A., 1847, and his M.A., 1852, he was called to the Bar at the Middle Temple on the 7th June in the latter year, and then practised as a conveyancer. He has since become eminent as a writer of fiction. He is the author of "Eric and Karina"; "Kupullia; the Bugle of the Black Sea"; and the following novels:—"Clara Vaughan" 1864; "Cradock Nowell, a Tale of the New Forest, 1866; "Lorna Doone, a Romance of Exmoor, 1869 "The Maid of Sker," 1872; "Alice Lorraine, a Tale of the

South Downs, 1875; Cripps the Carrier, a Woodland Tale, 1876; and "Erema or My Father's Sin," 1877. Mr. Blackmore has also published "The Tale of Franklin," a poem, 1860; "The Farm and Fruit of Old," a translation of the first and second Georgics of Virgil, 1862; and a translation of the Georgics of Virgil, 1871. One of the most recent productions of Mr. Blackmore's pen has been "Mary Annerley, a Yorkshire tale,"—in three volumes.

Francis George Heath, the youngest son of Edward Heath, is said to be the descendant of a Huguenot family, which took refuge in England. He was born at Totness, 15th January, 1843, and educated at Taunton. When a very young man he commenced writing the "Autobiographies of Animals." In 1862 he entered the Civil Service, and is now the Comptroller of the Accounts Office in the Tea and India department of H.M. Customs. As a promoter of the movement for the preservation of open spaces, he is well known; and it was partly through his exertions that the enlargement of Victoria Park, London, was effected, and Epping Forest preserved for the public use. The famous strike of the agricultural labourers in Warwickshire in 1872 caused Mr. Heath to undertake a tour of inquiry amongst the peasant population of the West of England, the result being the production of his first book, "The Romance of Peasant Life," a little volume giving a distressing account of the condition of the agricultural labourers. A larger and more comprehensive work called the "English Peasantry" came out in 1874, which was followed up by "The Fern Paradise," with the object of promoting the cultivation of "green life" in dreary town districts. The description of Devonshire scenery in the work was received with great favour, and the volume passed in a short time through four editions. An illustrated and improved edition of "The Fern Paradise" appeared in 1878. Mr. Heath has also written "Burnham Beeches," 1879; "Our Woodland Trees," 1878; "Sylvan Spring," 1880; and "Trees and Ferns," 1879.

GEORGE C. BOASE.

15, Queen Anne's Gate, Westminster.

Francis George Heath, between whom and the author of "Lorna Doone" an intimate friendship exists, is a Devon man and of Devon ancestry. He was born at Totnes and educated at Taunton. Since 1862 he has held an appointment in the Civil Service of the Crown. When a mere child he used to be fond of writing the autobiographies of animals. His books, several of them relating to the West country, and some especially to Devonshire, were published in the following order:—"The Romance of Peasant Life in the West of England," 1872; "The English Peasantry," 1874; "The Fern Paradise," 1875; "The Fern World," 1877; "Our Woodland Trees," 1878; "Sylvan Spring," a new edition of "Gilpin's Forest Scenery," and "Burnham Beeches" in 1879; "Trees and Ferns" in the same year, and a greatly enlarged edition of "Peasant Life," in 1880; "My Garden Wild," "Autumnal Leaves," and "Where to find Ferns," in 1881. His latest work, upon which he is at present engaged, is "The Fern Portfolio," which is intended to be a monthly serial, giving fac-simile reproductions of ferns in colours after nature. Mr. Heath is also the editor of "Forestry," a magazine frequently noticed in the *Western Daily Mercury*," and he has for many years taken an active part in the various movements for the preservation of open spaces, and for improving the condition of the poor. The preservation of Epping Forest, Burnham Beeches, and the Crown lands round Victoria Park was mainly due to his indefatigable efforts. A more detailed account of Mr. Blackmore and Mr. Heath will be found in "*Men of the Time.*"

DEVONIAN.

"*Weekly Mercury*," *January* 19*th*, 1884.

Notes.

SIR WALTER RALEGH.

The proclamation of James I. relating to Sir Walter Ralegh and his last voyage to Guiana, and which led to that hero's arrest and subsequent execution, is a most singular, interesting, and important State document, but one concerning which historians and biographers differ as to the date of its signature and of its publication. Some affirm it was published on June 9th, 1618; others, on June 11th; while St. John (*Life*, 1869—p. 420) adopts a middle course, that "the proclamation is dated June 9th, though it seems to have been issued on the eleventh." The object of this communication is to attempt to clear up this discrepancy.

In Cayley's *Life of Sir Walter* (App. vol. 2, pp. 410-11) there is a copy of the proclamation taken from Rymer's *Fœdera*, which is dated "Westminster, 11th day of June." A very imperfect and incorrect transcript of this appears in Oldy's *Life* (Works, ed. 1829, vol. 1, p. 512.)

The British Museum Library possesses one of the original proclamations (press-mark 506, p. 12), printed in black letter on a broadside sheet, the general text of which, with the exception of one word, is identical with the one in Cayley's work, save that in the latter, the text is rendered into modern English. As none of the Memoirs of our Devonshire worthy contain a *verbatim et literatim* copy of this historical document, no excuse is necessary for transcribing it here.

"BY THE KING.—A Proclamation declaring His Maiesties pleasure concerning Sir Walter Rawleigh, and those who aduentured with him.

"Whereas we gaue Licence to Sir Walter Rawleigh, Knight and others of Our Subiects with him, to vndertake a Voyage to the Countrey of Guyana, where they pretended great hopes and probabilities to make discouery of certaine Gold Mines, for the lawfull enriching of themselves, and these our Kingdomes: wherein we did by expresse limitation, and Caution restraine, and forbid them and euery of them, from attempting any Acte of hostility, wrong, or violence whatsoeuer, vpon any of the Territories, States, or Subiects of any forraine Princes, with whom wee are in amitie: And more peculiarly of those of our dear Brother the King of Spaine, in respect of his Dominions and Interests in that Continent.

"All which notwithstanding, we are since informed by a

common fame, that they, or some of them haue, by an hostile inuasion of the Towne of St. Thome (being vnder the obedience of our said deare Brother the King of Spaine) and by killing of diuers of the inhabitants therof, his Subiects, and after by sacking and burning of the said towne, (as much as in them for their owne parts lay) malitiously broken and infringed the Peace and Amitie, which has beene so happily established, and so long inuiolodly continued betweene Us and the Subiects of both our Crownes.

"Woe haue therefore held it fit, as appertaining neerely to Our Royall Justice and Honor, eftsoones to make a publique declaration of Our owne vtter mislike and detestation of the said insolences, and excesses, if any such haue beene by any of Our Subjects committed: And for the better detection and clearing of the very trueth of the said common fame: Wee do heereby straitly charge and require all OurSubiects whatsoeuer, that have any particular vnderstanding and notice therof, vpon their duety and alleagiance which they owe Us, immediately after publication of this our pleasure, to repaire vnto some of Our Priuy Counsell, and to discouer and make Knowne vnto them their whole knowledge and vnderstanding concerning the same, vnder paine of Our high displeasure and indignation; that Wee may thereupon proceede in Our princely Justice to the exemplary punishment and coertion of all such, as shal be conuicted and found guilty of so scandalous and enormous outrages.

"Giuen at Our Mannor of Greenwich, the ninth day of June, in the sixteenth yeere of our Raigne of England, France and Ireland, and of Scotland the one and Fittieth.

GOD SAVE THE KING.

"Imprinted at London by Bonham Norton, and John Bill, deputie Printers for the Kings most Excellent Maiestie.

"Anno MDCXVIII."

A comparison of this version with the one printed in Rymer's *Fœdera*, above alluded to, shows very clearly that, on June 9th, James I. signed the first proclamation at Greenwich, and two days after, on June 11th, re-signed the same form at Westminster. When it is remembered that this was made and issued some days prior to the arrival of Sir Walter in England, it will assist in pointing out the determined bearing of the King against him.

Of this State paper, which Whitehead (*Life* 1, p. 240) affirms, "asserted a lie," Edwards (*Life* vol. 1, p. 647) supplies the corollary:—

"Is it possible that Ralegh could have desired a better vindication of his fame than these words supply—so far as that fame has ever been in question, as between Walter Ralegh and James Stuart, before the bar of English opinion?"

Budleigh Salterton. T. N. BRUSHFIELD, M.D.

EXTRACTS FROM CHURCHWARDENS ACCOUNTS AT ST. BUDEAUX IN 1636.

Henry Martyn and Danyell Eggober Church Wardens made their account for past year, 7th of June:—

	£	s.	d.
"Receita.—For Parish Sheep of Stephen Ewstes	6	6	6
For Parish Wooll of Walter Helyar	6	0	0
For ye buriall of an Infant of Mr. Prowses	0	2	0
Robert Glowinge [Gloyn] for three lams	0	12	0
Johan houill [?] for one sheeps skinne	0	1	6
For Scablands Rent of Mr. Boone	1	6	8
Thomas James for one lamm	0	1	0
William Rowe for one lamm	0	1	0
Joan Reeds Buriall in the Church	0	6	8
William Humferie one sheep skinn	0	0	8
Buriall of John Hakes Child in ye church	0	3	4
Buriall of John Knighton in ye church	0	6	8
Grace Nettell her buriall in ye church	0	6	8
Richard Beell for one Lamm	0	1	8
Buriall of John Andrews child in ye church	0	3	4
For the Cowters Bill	1	6	0
For a lamm of Thomas Tappson	0	1	0
William Drewe for one Lamm	0	2	0
The whole summ is	£17	8	8

It was customary at the annual meeting to decide upon the purchasers of the parish sheep and wool for the following year, so we find the subjoined entry:—

"Sould the Parish Wooll unto John ffutterell, the price £5 14s. 0d. Sould the Parish Sheep unto William Humferies, price £8 0s. 0d. Old Henry Welling also received his fee for keeping clean the church for one year 4s." This modest sum Henry received for many years excepting in 1637 when his labours were rewarded by the payment of 3s. and 4d.

NOTE.—The very interesting accounts of this parish (St. Budeaux) commence in the year 1624, and are continued unbroken down to the present time. From these records we can gather a tolerably concise account of the manners and customs observed in a Devonshire country parish during the 17th and in the early part of the 18th centuries. Notices of events of national interest are recorded in them. Changes which took place during the "Great Rebellion," the reign of the Commonwealth, and the Restoration are carefully noted, and are of no slight value to persons who in these days have the curiosity to examine the subjects pertaining to rural or country life during those bygone ages.

"Walter Helyar," one of the churchwardens, enlarged the house at Ernesettle in 1653. His initials can be seen on a stone on the south side of the house.

"Mr. Prowse."—This was John Prowse, Esquire, whose arms are in a room at Pennycross Barton. This Mr. Prowse was buried in his chapel at Pennycross, on the 23rd day of August, 1662. The infant was probably his daughter Anne, whose burial is also registered at Pennycross.

"Scablands."—This is a field on which a charge was made by Mr. John Ernesettle of 4 nobles per annum, to be paid quarterly, towards the support and repairs of the Almshouse which he left by will, in 1567, "for two needy, aged, and impotent persons." This field is now a portion of Lower Ernesettle Farm, and the property of Mr John Cocks, who pays annually the sum named in the will of the generous donor.

"Cowters Bill."—Quoting from the receipts of 1624, we find the following :—" Reseved of ye Wardens for ye Coteres Ratt (Rate) towards ye church which was alowed in theire acount xxxs. Those persons were the cotters or cottagers who were living in houses erected by themselves or their ancestors on the common lands without paying any rent, or really owning any land. Those amongst them who were thought able, were called upon to pay a small sum of money towards the yearly parish expenses. Some, no doubt, were very poor, living in huts of the meanest kind and not better than "housed beggars." A portion of this land is still called the "Commons." The Cotters' Bill disappears from the parish accounts after the breaking out of the Civil War in 1642.

Stoke. J. WHITMARSH.

Queries.

713.—CARVING NEAR TAVISTOCK CHURCH.—In the wall of a house on the western side of the alley passing by the tower of the church at Tavistock, is an old piece of sculpture in high relief, which, in its present condition, resembles the hind-quarters of a quadruped. The feet are mutilated, and the tail, after passing between the legs, is turned up over the flank. Is there any record of the original subject of the carving, and why it is fixed in this situation ?

DEVS., JUNE.

714.—ROADSIDE CROSSES AND BOUNDARY STONES.—So much attention has been given of late to crosses in Devonshire and Cornwall, and Mr. Crossing's promised articles on the Dartmoor Crosses having whetted the appetites of your readers for some interesting descriptions of these relics of the past, I would suggest that you should publish some notes on the roadside or wayside crosses, many of which may be seen in the country districts of Devonshire—some even in the neighbourhood of Plymouth. One in particular I might mention, which has, I fear, been overlooked, owing to its familiarity, situated a few yards beyond the Hartley Reservoir, on the Tavistock-road. It is a fragment, doubtless, but the head seems perfect, although sunk nearly to the level of the ground. It stands moreover in a position of honour, being guarded on either side by the boundary stones of the two parishes adjoining, and evidently acts as a boundary stone. Similar stones, but without a cross, stand on the side-walk of the Devonport road, near Pounds. F. G.

715.—RICHARD BAKER AND DORCHESTER, MASS.—I am desirous of gleaning some information respecting Richard Baker, of Plymouth, said to have been one of the Cornish settlers of Dorchester, Massachusetts. Can any readers of the *Western Antiquary* put one upon the right track ?

Plymouth. W. W.

CHRISTMAS PLAY OF ST. GEORGE.—The Ashburton version given by "P.F.S.A." is manifestly the mediæval play of St. George *plus* certain modern accretions, mainly of the period of the Crimean War. The Bear symbolizes Russia. In some of the Dorsetshire variants Napoleon Bonaparte, I believe, was introduced, which would date the variation to the early part of our nineteenth century. The structure of the play, rude as it is, points, I should say, to the epoch of the Crusades, and St. George is the champion of Christendom not only against the Dragon (*i.e.* Satan) but against the Moslems. We have in this play I should think traces of four epochs :—

1. The original legend of St. George—possibly early Christian.
2. The Crusades and the struggle with Islam.
3. The struggle of England with "The French Eagle" of Napoleon Bonaparte.
4. The Russian War.

Thus popular tradition grows. A good archæologist might write an interesting and instructive lecture on the little play narrated by "P.F.S.A." (which in its Cornish variant I remember seeing performed). The story of St. George had a great attraction for the mediæval Cornishmen. We are reminded of it in many ways, *e.g.*, the beautiful windows of St. Neot, the Cornish play of St. George, &c. A reference to the Christmas play occurs in the address of the Cornish rebels in 1549.

W. S. LACH-SZYRMA.

WHY THE NIGHTINGALE IS NOT HEARD IN DEVONSHIRE.—Although some writers will have it that the nightingale has been heard in the county of Devon, the strongest theory why it has not, appears to be this :—The nightingale passes the winter in North Africa and Asia Minor, arriving in this country about the middle of April. It is said to be by no means a strong bird upon the wing, and therefore chooses the shortest passage from the Continent, viz., *viâ* the Straits of Dover. The males, which come over about ten days or a fortnight previously to the females, are, it is said, far too exhausted by the sea passage to spread over a very large district. That it does not remain either in the Channel Islands or Brittany appears to confirm this supposition. The birds are numerous during the summer months in the "Home Counties," more especially in Surrey. It is generally stated that the nightingale is to be heard neither in Ireland, Scotland, Wales, nor further north than Doncaster, in Yorkshire, nor west than Somersetshire. I never recollect having heard the nightingale more than four miles west of Taunton, which, from Dover, would represent about the same distance as that from Dover to Doncaster. No doubt, as your correspondent observes, the nature of the food of this bird has a great deal to do with its having a predilection for peculiar localities. St. Lawrence, in the Isle of Wight, is said to be a great place for them. During the breeding season, several nightingales may be heard on a calm night in the neighbourhood of Taunton. The cowslip is to be met with most frequently growing on poor pasture pieces, and not on rich grazing land. I have been informed by a neighbour that, as in the case of Devonshire, the mistletoe does not now grow in the neighbourhood of Dulverton as someone else has told me about Minehead. If we are to believe Gesner's story, as related by Buffon, the nightingale is not only the most melodious of warblers, but may likewise be taught to talk. The anecdote being that, while a friend of this celebrated physician and naturalist was kept awake during the night at an inn at Ratisbon, in consequence of severe

bodily affliction, he was much entertained by hearing two nightingales giving an account of some conversation which had passed between the tapster and his wife on the previous day, from which it appeared that he (the tapster) wanted to throw up his employment and start for the wars, in the hope of getting some plunder, at the same time desiring that his wife should follow him, to which she was strongly opposed. The birds, moreover, repeated some very improper expletives which the landlord and his wife had incautiously used. The next subject of conversation between these two young gossips being some account respecting the war which the emperor had threatoned the Protestants. During the daytime, however, these birds said nothing, but listened attentively in order to be better prepared for their midnight recital, to the conversation of the various persons who frequented the inn. So many strange things have, however, been related of the habits of the smaller inhabitants of the universe that one hardly knows what to believe; such, for instance, as young rats' leading about their blind grandfathers with straws.

Taunton. A. J. MONDAY.

[Mr. Ernest E. Roberts (Plymouth) sends us some verses "To the Nightingale," which are scarcely suited to our columns. Their purport is, however, that the rain of Devon repels the nightingale, although dull skies and dreary weather "suit its melancholy well." Further, that there are no "Eastern roses" to lure, but that glowworms exist as "fairy food for nightingales." We fear these are scarcely sufficient reasons for or against the theory that nightingales are never heard in Devon.—EDITOR.]

THE TILLY FAMILY.—Since my last note on this subject, I have discovered two wills made by members of the Cannington branch of the Tilly family, and which were proved in the Taunton Archidiaconal Court in the reign of Elizabeth. The first is, in all probability, that of the Leonard Tilly, whose memorial in Cannington Church is given in Collinson's History of Somersetshire:—"26th daie of June 1566 Will of Leonard Tillie, gentleman of the parish of Cannington—Body to be buried in the Church at Cannington. To "St. Andrewes Church the Cathedral) at Welles at viijd." To "the maintenance of the parish church and for my bueriall in the North Ile vjs, viijd." To "Richard my sr.uante ij acres of grownde lynge within Comage [Combwich] and ij acres of grownde nowe in the hande of Susan Wode Daughtr. to William ffrie deceased x shepe lease in the m'she [marsh] and a yerlinge lease ground." "The said Richard to paie the Cheif rente for the ij acres of grounde lyinge in Comage that is xijd. by the yere, And the withy bed, And the house when my wief can convenientlie spare it."—Residue to "Jone" his wife "Jone my wife," and Alexander "my sonne" to be executors. Wife to have the "governance" of Alexander until twenty-one years of age, and also "for the mariage of him." "Also shall finde him to schole [school], and bring him upp in vertue as well as she can." "Ouseers [overseers] Brother Pym, gentleman, Sir John Boice and Bawdon Lamprey "Recorded to this Sir John Boiste, Vicar, Godfrey (?) Johane Snowe and Johan Bettie with others.—Proved in the Archidiaconal Court at Taunton vij. daie of August, 1565."—Brother Pym, gentleman, whom the testator appointed to be one of his overseers, and who was evidently his brother-in-law, was the grandfather of John Pym, the great statesman, born at Brymore, in the parish of Cannington, in the year 1584, and who while sitting for Tavistock in the year 1626, was the chief opponent to the revival of the impost known as "ship money." The Pym family had resided until that time at Brymore for several generations, where their position was apparently that of country gentlemen farming their own demesne. It is needless to add that a bust of this famous man has long adorned the County Hall of his native shire. 9th August, 1577, Johanne Tilley, "Widowe," of Cannington, by her will of this date, directed that she should be buried in the North "Alley" of Cannington Church. She likewise mentions her nephew William Pym Bawden [Baldwin?] Lamprey, Alice Lamprey, and her "sonne Alexander Tylley'—Overseers, "Erasmus Pym my brother and Allexander Pym his sonne Esquiers." These are the only wills of the Tilly family which had been proved at Taunton before the reign of James I.

Taunton. A. J. MONDAY.

NOTE ON THE LEGEND OF OKEHAMPTON.—A word or two, by way of comment, on Mr. Spry's interesting reproduction of the legend of Benjamin Gayer, of Okehampton will not, I hope, be considered "out of place." I am quite aware that the Society for Psychical Research take up all such matters *con amore*; whilst an antiquarian magazine seeks only to place on record these awesome old-time tales. To record a matter, however, is one thing; to enable people to understand it, another. A great many persons have a very easy method of dealing with topics of this nature: they simply pass them over as "absurd!" On the other hand, there are also a great many—many thousands of—persons (including scientists and sciolists) who affirm these matters to be capable of explanation, in strict accordance with the operations of Law, and that it is quite within the bounds of human attainment to demonstrate the existence of the agency so prominent, for instance, in this legend. If apparent truths become, upon investigation, changed in their aspect, so it may be also, with apparent absurdities. To deny the sudden obsession, by Divine permission, of a herd of swine, as a literal fact, would not be thought orthodox; to give credence to such a tale as the one under consideration is to be dubbed superstitious; to attempt to account on a scientific basis for the apparent want of harmony in the Divine goodness and human inquietude in such instances of the life trans-corporeal, is to brave the charge of unsoundness of mind,—and all this in a "popular" sense. Unfortunately for our guidance, Mr. Spry has omitted to give us the date. Of course, we are not to be misled by the *touche littéraire* of the metrical version—how that there "mote be yred," &c. We must therefore be content with the phrase "in my boyhood," and surmise that it was very early in the present century, that "the burgher dead," (true to the proverb, 'He that is greedy

of gain troubleth his own house") undertook, by apparition, to disturb the good people of Okehampton. The words, "Sacrament of the Church" might lead some to think the "laying of Benjie Gear" was carried out under Roman Catholic authority, did we not read how that the insubordinate spirit, after being invoked "in various classic languages" (Latin, I suppose, amongst the number), refused to listen, until "one, more learned than the rest, addressed him in Arabic"—a language of the East, by the way, — and then he was forced to succumb, "saying, 'Now thou art come, I must be gone.'" We do not know what this cleric, more learned than his brethren, said to the "perturbed spirit," but evidently he had met his match. Further, we do not learn by what method the spirit communicated, whether by direct voice, or in the telegraphic manner known to the initiated; at any rate, there must have been a rather unusual exhibition of clerical power, to have compelled the disturber of Okehampton to take the form of a colt. Was it only the form of a colt, or a veritable animal? Mr. Spry is doubtless correct in his conjecture as to the cause of the spirit's unrest, yet the "skittishness" of a colt does not fairly symbolize the pangs of avarice, Evidently, the "new bridle and bit" were greatly needed, seeing there was so much "rough-riding" in the affair. While still searching for the substratum of truth which the legend surely contains, we may take the imposition of "the impossible task" *cum grano*. Lastly, if an innocent colt did come unwittingly to grief in the proceedings; at least, the good people of Okehampton were pacified.

Plymouth. FRANC PLUME.

"*Weekly Mercury*," *January 26th*, 1884.

Notes.

DRAKE AND HAWKINS.

An unknown poet, "H.R.," writing of Drake and Hawkins in the *Trumpet of Fame* (printed in 1595) said :—

"They are the men were foiled never yet,
They are the men that honour still doth get;
Whose peerless fame all Europe can declare,
America and Asia, whose actions rare
They still applaud, and wonder at their deeds,
Blessing the land whence such good men proceeds.
Drake, Conquering *Drake*, whose fortunes are not such,
Whose valour more, and kindness thrice so much:
A *friend* to friends, a scourge unto the foe,
A *plague* for those that wish sweet England's woe.
What pilot may compare with him for skill?
What man more forward, his enemies' blood to spill?
What captain hath deserved more than he?
What eyes hath seen more happier man to be?
Taught by our God, that Israel's people led
To lands unknown, which he for them purvey'd,
Our father Moses well we may him call
That leads your fortune this noble general.
In strength of men he putteth not his trust
But to his God, and cause which still is just.
He learned hath, that God is our chieftain,
Who brings him forth, and safely back again.
Go then with him, and love him as you ought;
Let not your minds to mutiny be wrought."

The poet names other sea captains—Crosse, Thomas Drake, Crafton, Merick, Harper, Fish, Parker, Henry Austen, and Morish :—

"O famous men of *Plymouth's* happy town!
Yours is the gain of honour and renown:
From you these men of worth most part did spring
Whose fames throughout the world doth daily ring."

Names of ships are given. Of Drake's ship the poet speaks thus :—

"The *Bonaventure* they cannot forget,
Which to their pain with them hath often met;
Thirteen gallies she fought with that one time,
That made them wish they all had further been."

Who was "H.R."? One Henry Roberts was added to the Stationers' Company about this time. Were poet and printer one and the same?

WYVERN GULES.

DEVONSHIRE REGIMENT OF MILITIA, A.D. 1759.

I have recently had the opportunity of inspecting an old order-book of the Devonshire Regiment of Militia, from July 10 to December 30, 1759, when they were quartered at Plymouth Citadel, in which there are some interesting entries and curious references to names, places, and costumes of the period.

There appears to have been then a large number of French prisoners at Plymouth—the militia furnishing the guards principally in the Citadel, Mill Prison, and Coxside Prison; also at a place called "No Place," and No Place Hospital.

"General Order, Sept. 17.—The 1st Battalion of the Devonshire Regiment of Militia to march to Tavistock tomorrow morning early, and the 3rd Battalion of Militia to march into Plymouth Town. A detachment of 1 Capt., 2 Subns., 2 Sergts, 2 Corps, 2 Drummers, and 50 private men to be at Mill Prison on Thursday morning at 6 o'clock in order to escort 294 French Prisoners to Exeter.

"General Order, Sept. 22, 1759.—Detachment of 1 Capt. and the same strength as the last to be at Mill Prison on Monday morning in order to escort 200 French Prisoners to Bideford."

Is there any record as to whence these prisoners came? England was then engaged in warfare with the French both in America and Europe. Their Toulon fleet had just been defeated, and three French frigates had made a descent on Ireland just before.

August 12 was ordered to be celebrated as a joyful day in Plymouth, on the defeat of the French Army by Prince Ferdinand. General Duror invited the Militia officers to celebrate the event at 12 o'clock at the King's Arms at Dock-town.

October 21.—A rejoicing ordered on the success of his Majesty's arms at Quebec. General Onslow invited the officers to dine with him at the Exeter Inn, in Plymouth, at 2 o'clock.

Nov. 9.—King's Birthday. They were again invited to dine at 2 o'clock at the Prince George, in Plymouth.

Dec. 8.—A sentence of death by court-martial was put in execution on "the place of Arms near George's-square, in the Lines."

Some general orders occur as to costumes. In one case Lieut.-Col. Buck requests the officers to furnish themselves with white gaiters, and black leather garters, with steel buckle; and on a special parade, the officers are ordered to appear in the field with their espontoons, sashes, and gorgets; the men to have their hangers and gaiters on, their hair tied back and powdered, clean linen, and shoes blacked; the drummers to be very clean.

Besides the above examples, the spelling shows several variations from the present form,—such as "centry" and "taptoo," for sentry and tattoo.

There are also in the book, lists and rates of pay and subsistence, and very full instructions, standing orders and regulations as to military honours, and the various duties to be performed in garrison and on march, and by the various officers.

Barnstaple. J. R. CHANTER.

WEST COUNTRY EXPRESSIONS.

I have observed the following expressions in common use in these parts; but I do not know if they are absolutely peculiar to the West, nor do I know if they have been elsewhere recorded:—

1. "Take up" for "take in." Here a magazine is "taken up:" in other parts it is "taken in."

2. "Around" for the more usual "round," as preposition and adverb. "He goes around the town selling vegetables."

3. "I think" and "I suppose" are used bare, where in the east they say "I think so." "Shall we have rain to-day?" "Yes, I think." "The Bishop will confirm to-day." "Yes, I suppose."

4. When you call at a house, you are requested to "come inside:" otherwhere, to "walk in."

5. Food in general is called meat, as in the Bible. It has even been said, "Shall I put baby's meat into her bottle?" the meat being Ridge's Farinaceous Food.

6. The following I take from Mr. Jefferies' "Red Deer," recently published:—

"The ruts be up to the nuts of a leary putt—the ruts are up to the axle of an empty cart." (Leer is German for empty).

"By plough was originally meant the team that draws it. The implement was called a 'sull' or 'zull'—the plough drew the sull," p. 204. Heather is "yeth," "whorts" are "hurts," you go "a-hurting," p. 204. The hills are all "knaps" or "knowls," p. 199. "Flex" is the equivalent of "fleece" or fur; as rabbit's flex, p. 194. Barley stubble is called barley-harrish in Red Deer land, p. 190. Brands are logs four or five feet long, p. 172.' The following is curious:—"The farmers and farmers' sons at [sheep-shearing] visit each farm in succession; twenty, thirty, or more of them together sit down in the barn and shear the sheep. It is a regular bee, on the American pattern, or rather the adventurers from Westward Ho! carried the custom with them across the Atlantic."

Mr. Jefferies writes, p. 154, "Rain is often almost incessant," (how much, by the bye, does this mean exactly?) "and even those who are hardened to it find of the cold." Is this a mistake, or is it a West country idiom?

Plymouth. DEFNIEL.

Queries.

716.—COLONIZING NEW ENGLAND.—Is anything known of the sailing of a ship from Plymouth in 1630 or 1632 with a number of persons who were the first colonists of New England. The ship was, I believe, called "Mary and Jane." Possibly some of your readers, who are well up in local history, may be able to give me particulars of this expedition? BRUNSWICK.

717.—HAYES BARTON, THE BIRTHPLACE OF SIR WALTER RALEGH.—I visited, with others during the Exmouth meeting of the Devonshire Association, this noted farm-house, the birthplace of the gifted, but ill-fated Sir Walter Raleigh. The place and its surroundings interested me exceedingly, and I should be glad to learn more of its history, as connected with the noted Devon worthy. Will Dr. Brushfield, or any of your correspondents residing in that neighbourhood, favour me through your columns with some particulars, or refer me to a work where details are given?

KEARLEY.

718.—RALEGH'S LONDON RESIDENCES.—Is anything known of the London residences of the celebrated Sir Walter Ralegh? I think I have met with some descriptions in an old work which gives an illustration of one of his supposed residences in the district of Islington. Will some reader furnish the necessary information?

KEARLEY.

Replies.

GIBBON-STREET, PLYMOUTH.—Your correspondent "R. D.," query No. 706, enquires about the origin of the name "Gibbon's Field," where Gibbon-street now stands. I can remember some 60 years ago some of the "young Plymouthians" meeting there for evening games. A Mr. Gibbon rented the field, and kept a dairy in a small house opposite to the lower end of Tavistock-place, which may be still in existence. Doubtless this might have originated the name. A footpath struck across from S.E. to N.W. corners, another footpath entered at the bottom of Tavistock-place, and was immediately *in front* of the houses, and between them and the gardens. In later days this was altered, as at present seen, by forming the new footpath *outside* the gardens.

Southampton. OLD PLYMOUTHIAN.

I have always understood that this street was named from the "Fields," and they again from the dairyman named "Gibbon," who occupied them for a long time. At any rate, I know that in the earlier part of this century, the ground on which Park-street is built was called Tonkin's fields, from the occupier of that name.

H. SHARROCK.

THE NIGHTINGALE IN DEVONSHIRE.—In answer to query 707, it is not true that this delightful songster is never heard in Devonshire. In my Fauna of Devon, section Birds, "Transactions of the Devonshire Association," 1876, I there said, about twenty-five years ago a nightingale was caught in Sir John Duckworth's park (Wear House, near Exeter) by a bird-catcher named Burge;

and last year I heard one in Stoke wood, near Exeter, but it must be considered an exceedingly rare visitor to us Mr. W. S. M. D'Urban says, in his list of birds in Besley's Handbook, that a pair bred near Exeter in June, 1872. There is a specimen in the Albert Museum, Exeter, from the Ross collection, said to have been obtained in Stoke wood, near Exeter, two years ago. I heard one in the above wood, but their visits are few and far between, comparatively speaking. In Somersetshire, in the neighbourhood of Taunton, this charming bird builds and rears its young quite close, and I might say in the town gardens, and in Stoke wood, about three miles from Taunton. I have been collecting insects there in the night, when the whole wood was filled with the song of numbers of these birds; and the meadows round about this wood in the season are filled with cowslips. But this plant cannot be the cause of the nightingale not being found so frequently in Devon as it is in some of the midland and eastern counties of England, as it is generally supposed. For the bird has a very wide geographical distribution, and in countries where the cowslip does not grow; and, on the other hand, the bird is not found in many places where the plant does grow. The plant, therefore, does not regulate the distribution of this bird. The food of the nightingale is various sorts of spiders and earwigs. The young are fed principally with caterpillars, so that the cowslip, as food, has nothing to do with it. But why the nightingale does not visit Devon so frequently as it does the adjoining counties, I am not prepared to say.

Exeter. E. PARFITT.

DRAKE FAMILY.—The paragraph in your issue of today, No. L. (January 12, 1884), reminds me of a note I took a little while since when looking over some old Acts of Parliament. In so doing, I found among the private Acts of George IV. there was one (3rd George IV., ch. 10), entitled "An act confirming George Drake's agreement with Samuel Parker to authorize the granting of leases of mines in Cornwall." It is difficult to understand "Salteram" as being "within the parish of Plymouthe," unless what we now know as "Little Saltram," was part of the property so called in the reign of Elizabeth, but the mention of the name of Parker in connection with that of Drake in the Act, and of Salteram in the deed referred to by Dr. Brushfield, seems to show that there was some connection between Saltram on the S.E. bank of the Lair a and Little Saltram on the N.W. bank opposite.

HIBYSKWE.

OLD HOUSES.—I must thank "Kearley" for his interesting communication. I am glad some mark is made for Kitto's house, but there are many others. A small cost would mark them for posterity. My letter to "Notes and Queries" has a little history. A few days before his lamented sudden death, I had a conversation with the late editor, Mr. Turle, on the subject of old houses, and he kindly promised, if I wrote a note on the topic to his paper, that he would add some facts illustrating my argument. I regret that death prevented him giving the public the valuable information on this point which he doubtless possessed, but this should make us more desirous to fill the gap which his sudden death has caused in the treatment of this matter.

Newlyn. W. S. LACH-SZYRMA.

DRAKE FAMILY AND PLYMOUTH HAVEN.—Dr. Brushfield has many outside Plymouth sharing his sentiment with regard to Drake. Thomas Edmonds, sen., a relative of Cecil, was customer of Plymouth and Fowey, a devout Puritan friend of Sir Francis Drake and his family, father of a fifth son (for whom the father addressed his letters to Drake's house in Dowgate, London), the famous Sir Thomas Edmonds, Walsingham's clerk, Queen Elizabeth's French secretary, and James I.'s ambassador to the Court of France, where he fearlessly supported the Protestant cause in opposition to Spanish influences. Dr. Birch has printed several of his letters. This Plymouth worthy died 20th Sept., 1639. N.B.—By the way, in addition to the evidence that Drake's Island is within Plymouth Haven, we learn that Stonehouse soon followed Plymouth in applying for a Water Act, and made capital of the fact that the town was "*situate within the famouse haven of Plymouth*," near Hamoaze, "*a principal Roade of that haven.*" (Private Act, 35 Eliz.) As no stream ever ran from the tinworks into Sutton Pool to "querre and fill it" (see Act 27 Eliz. c. 20) with sand, the Pool could not be "the saide Haven" which was to be "scoured and cleansed" by the leat. Besides, a contemporary plan represents the leat, or the greater part of it, running north of the Horse-pool and Stonehouse-lane, toward the marshes, therefore we might with greater propriety claim that Plymouth Haven was Stonehouse Pool, which did receive a streamlet.

WYVERN GULES.

MISS C. M. YONGE.—Miss Charlotte Mary Yonge is a member of the Yonge family, of Puslinch, Yealmpton, Devon, and of Burrell in St. Stephens-by-Saltash, Cornwall. She is the only daughter of William Crawley Yonge, formerly of the 52nd Regiment, who was born 2nd June, 1795, and died at Otterbourne, Hants, 26th February, 1854, having married in 1822, Frances Mary, daughter of the Rev. Thomas Bargus, vicar of Barkway, Herts; she died in 1868. Miss Yonge was born in 1823, but I do not find any record of the place of her nativity. Since the year 1848 she has published upwards of ninety popular books, but very few of them bear her name. Those issued since the publication of her best known work bear on their title page—"By the Author of 'The Heir of Redclyffe.'" The "Daisy Chain" appeared in two volumes in 1856, and has gone into upwards of a dozen editions. It is said that the original profits of this book were devoted to the erection of a Missionary College at Auckland, New Zealand. In 1853 was published "The Heir of Redclyffe," and the 22nd edition of this work was printed in 1876. The large profits made on it were appropriated to fitting out the missionary schooner "Southern Cross," for the use of Bishop Selwyn in New Zealand. It is not only as a writer of fiction that Miss Yonge is known. She has written a series of educational works, some of them under such titles as "Aunt Charlotte's German History for the Little Ones,'

"Pioneers and Founders in the Mission Field," etc. In fact, her literary activity has been unceasing, both in writing and editing books, and in communications to magazines and other periodicals. Even at the present moment Miss Yonge is still hard at work, as I see the proprietors of a magazine are advertising that one of its chief attractions is a story called "The Armourer's Apprentice," by the Author of the 'Heir of Redclyffe.'

GEORGE C. BOASE.

15, Queen Anne's Gate, S.W.

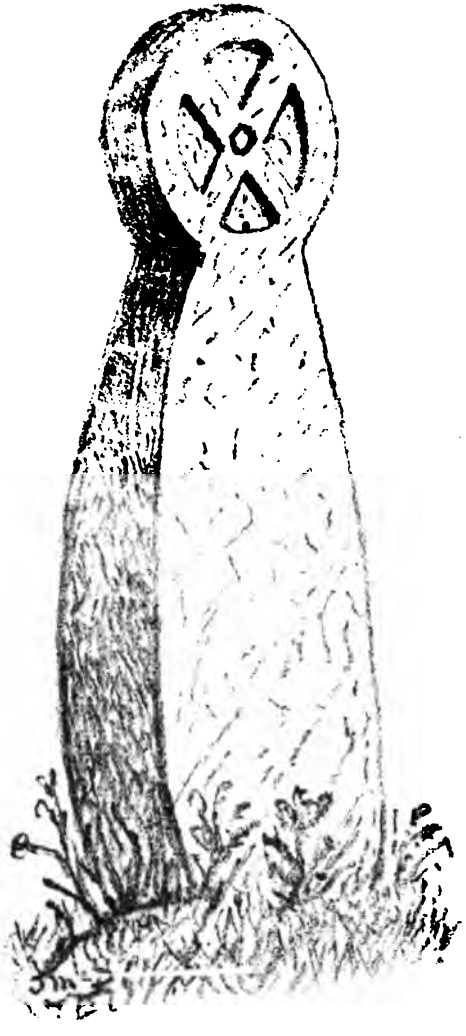
PHŒNICIANS AND CORNISH.—The Phœnicians very careful in keeping to themselves the secret of their trade in tin, which traffic, says Dr. Henry, as quoted by Sir C. Hawkins, "was enjoyed as a profitable and exclusive trade to these islands (Britain) for about 300 years." There is the well-known story, told by Strabo, the celebrated Greek historian and geographer (A.D. 19). He says, that "the captain of a Phœnician vessel returning from Britain, seeing himself pursued by a Roma galley, chose rather to run his vessel among rocks, that the Roman might experience the like fate, than be the means of discovering so valuable a commerce to the enemy of his country. The captain having escaped from the wreck, claimed from his country compensation for the loss of his vessel and cargo; and, it is said, he was paid from the public treasury the amount of his claims." "We are informed," says Sir C. Hawkins, "that the Phœnicians in their voyages to Britain, sailed from Port Cadiz (Gades) to the harbour of the Artabri, near Cape Finisterre, from whence, after four days' sail, they arrived in Britain." Strabo, as above quoted, relates that "Publius Lucius Crassus, having made many fruitless attempts to discover whence the tin was brought, at length succeeded, and arrived in Britain." Diodorus Siculus (B.C. 44.) says:—"Those Britons who dwell near the promontory of Belerium (the Land's End in Cornwall) live in a very hospitable, polite manner, which is owing to their great intercourse with foreign merchants. They prepare with much dexterity the tin which the country produceth. For though this metal is very precious, yet, when it is first dug up, it is mixed with earth, from which they separate it by melting and refining. When it is refined, they cast it into ingots, in the shape of cubes or dies, and then carry it into an adjacent island, which is called Ictis. For, when it is low water, the space between that island and the continent of Britain becomes dry land, and they carry great quantities of tin into it in their carts. Here the merchants buy it, and transport it to the coast of Gaul, from whence they convey it overland, on horses, in about thirty days, to the mouths of the Rhone." From the foregoing extracts, it appears that the traffic in tin was conducted in two ways, viz., by sea and by land. The situation of the "Ictis" has been much disputed, and cannot be exactly known. A careful reading of the above leads many to say that "Ictis" was some place near Cornwall, and near the Land's End. They were Britons near the Land's End; they had great intercourse with foreign merchants. These Britons "near the promontory of Belerium," carried their tin to "an *adjacent* island which is called Ictis." It was, then, not far off, but near to Cornwall, and the people were those of the extreme West. The Rev. Mr. Whitaker says:— "Melcarthus, or Midacritus, brought the first Phœnician vessel to our coast about five centuries before Christ," but Richard of Cirencester, a very early writer, says that the Phœnicians came here one thousand years before Christ, when "the whole island was inhabited and cultivated." The story told by Strabo shows that the Phœnicians carried tin by sea. Tin they could take on board "four days' sail" from Cape Finisterre; and as they came for tin, they found it in Damnonium (now Devon and Cornwall). Such was the earlier, or Phœnician route, which, having been by sea, remained secret for so long a time. "Cæsar (quoted by Sir C. Hawkins) remarks that this commercial intercourse with Britain was, in his time (B C. 58), carried on by the people who inhabited the towns of the Veneti," who "had great advantage over us (the Romans) in their shipping." Polwhele remarks "that the voyages of the Phœnicians were not mere coasting voyages"; and Sir C. Hawkins says that "it was the discovery of the bright star in the shoulder of the Lesser Bear, which being the nearest to the Pole, varies the least from the position of any of the stars, that probably encouraged the Phœnicians to undertake long voyages, and to expose themselves to unknown seas." That the Phœnicians "feared to pass the Pillars of Hercules," as your correspondent "W.F. C." asserts, is amply disproved, as may be seen in "Cory's Ancient Fragments." I have placed before you the statements of authentic and ancient historians, and if we refuse such evidence, we may deny any historical event. I will only repeat what was said in my last, that "all the Cornish historians say that the Phœnicians did come to Cornwall by sea." Notice especially what Strabo says:—"The captain of a Phœnician vessel returning from Britain"—What was this ship carrying from Britian, if not tin? Where was the ship likely to get it? It was to be had only "four days sail from Cape Finisterre." True, there was an overland trade about Cæsar's time; but Strabo wrote, not as of recent things, but as the historian recording long past events, even in his time.

Plymouth. FRED. W. P. JAGO.

Notes to the Illustrations, &c.

The sketches given in this number are copied from some original "Antiquarian Sketchings," by Mr. Samuel Knight, F.R.I.B.A., of London, which he has kindly lent us for reproduction. Others of the series will appear in future numbers of the *Western Antiquary*. No. 1. is an Inscribed Monumental Stone (*mens serifa*) eight feet high, in the Vicarage grounds at St. Clement's, a church about two miles east of Truro. The church is an ancient stone structure, in the Perpendicular style, and consists of chancel, nave, south aisle, north transept or Polwhele chapel, south porch and an embattled tower, with pinnacles, containing four bells. It contains a number of stained memorial windows, all of modern date, but a number of mural paintings were discovered about forty years ago. They are of an exceedingly interesting character. The church was restored in 1867. The registers date from 1543. The stone which is the subject of our illustration was at one time used as a gate-post to a field in the parish, but now stands a little to the east of the churchyard, near the vicarage. The inscription, in Latin characters, has thus been deciphered:—"ISNIOCUS VITALIS FILIUS TORRICI" (Isniocus, an early British Christian). On the head is a plain Greek cross, within a circle.

The two other sketches represent granite crosses at Lelant, near St. Ives. The larger is six feet high, the smaller, three feet six inches high. Lelant Church, in or near the churchyard of which these crosses are found, is an ancient building of stone, partly Norman, with some marks of the thirteenth century restoration, which in turn gave way to a further reconstruction in the fifteenth century, and a recent complete restoration in 1873. The building contains a rood-loft in the north aisle, piscina niches in the chancel and south aisle, and portions of a stoup in the porch, it has also the original font of early English date, recently discovered in a farm-yard. Over the south porch is a niche containing a very curious sun-dial, an illustration of which we hope shortly to publish. We are indebted to Mr. John McDonald for the copies of these sketches. Mr. McDonald has recently published a book of local views entitled "Nooks and Corners of Old Plymouth," which has had a ready sale We are glad to have this opportunity of commending his work to our readers.



GRANITE CROSSES AT LELANT, CORNWALL.

Y PK
RY

THE

WESTERN ANTIQUARY;

OR,

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Notes.

MUNICIPAL HERALDRY AND INSIGNIA.

Looking through your past issues, I do not find the above subject has been taken up.

It is one that is interesting to antiquaries as well as to mere students of the art of blazonry; but it should go further than a mere description of armorial bearings, and include insignia and perhaps regalia, to complete their historic value.

Indeed, municipal heraldry forms no part of the original institution. It is rather a later appendage, when heraldry became a science, under the terms of "Arms of Community" and "Arms of Patronage;" and it is under both these heads that municipal heraldry generally falls,—the latter in respect of the manorial and other rights of patronage which most Corporations enjoy.

Insignia, however, especially in seals—the devices on which are very commonly mixed up or confounded with armorial bearings—are of much earlier date, more curious, and often more instructive than the latter.

Illustrations of all these would, of course, be a valuable feature; but as it is hopeless to expect such, in most cases, we must be content with accurate descriptions. In hope that others will take up the subject for the other boroughs in the West, I now offer a few notes on the one with which I am most conversant—the *Borough of Barnstaple.*

I will first describe the arms or heraldic bearings of the Corporation. These are of comparatively late date, having only been admitted in 1620; though what is designated the Borough of Barnstaple has—as shown by its records—existed from a very early period—the time of Athelstan or earlier—and the office or dignity of mayor from soon after the Conquest; an actual list of mayors from 1309 being extant; and the earliest actual charter (except the lost or disputed one from Athelstan) having been granted by Henry I., A.D. 1100, there being no less than nineteen subsequent ones. Yet, as a Corporation capable of bearing arms, it only dates back to 1556—a charter of Philip and Mary; and in its latest form only to 1610—the charter of James I.

No doubt the early Mayors had a special seal and insignia as such, and some other mark of dignity; but there was no distinct armorial bearing or heraldic status until after the latter charter. This is shown by the visitations, as they were called, of the heralds and pursuivants of the College of Arms. In the earlier visitations of 1551 and 1564, Barnstaple does not appear at all; but in that of 1620, an armorial return, with a descriptive account of the town, is given. This is, as usual, certified by the local authorities; and in the signatures, the precedence is taken by the Sergeants at Mace, probably as keepers of the Insignia of the Borough. This is entered on the records of the Heralds College, with a tracing of the arms and seals, and a certificate that the bearing—a castle proper—was then admitted as the Borough Arms.

BARNSTAPLE.

Arms: Gules, a castle triple-towered argent. Legend: Sigillum: burgi: parochiæ: Barnestapoliæ.

Two other seals given; one a bridge with a cross, an eagle displayed and a church above it, with the legend, Sigillum longi pontis villæ Barnestapoliæ; another, a swan, with the legend—Sigillum commune burgi et parochiæ.

"These are the Armes and Seales of the Town and Borough of Barnestable, which by the Ancient Kings of the Land have been endowed with many privileges and great immunities and incorporated into one bodie, by the name of Maior, Aldermen, and Burgesses of the Borough and Parishe of Barnestaple, and by that name have had perpetual succession, and enabled in law to purchase lands and tenements, and likewise to assigne the same and by the same name to plead and be impleaded, and that the Maior, Aldermen, and Burgesses, should have a common seale for their affaires."

It then goes on to set out the powers and privileges of the Corporation under their Charter, and the names of the officials and Corporators, &c.

Gwillim, the best ancient authority on the science of heraldry, treating of Barnstaple, more correctly refers these arms "to the corporation," and not the mere abstract body, "borough and parish." He says the coat of arms belonging to the Corporation, is "Gules, a castle argent." He also gives a general account of the town, much the same as in the Visitation of the Heralds.

In the Borough accounts of 1663, there is a charge of 6s. 9d. for cutting the Arms erected in the Guildhall, which is the earliest reference to their public use.

No special legend or motto has been adopted by the borough—such as the "Semper Fidelis" of Exeter—but an appropriate one has been suggested and used for flags and decorations, taken in the exact words and spelling of our earliest charters and ordinances—"Auncyente and Free." This is of a similar ring to Leland's motto for the county, "Devonshire, mighty and stronge."

The completion of this subject, "Seals," will follow.

Barnstaple. J. R. CHANTER.

CHURCHWARDEN'S ACCOUNTS AT ST. BUDEAUX FOR 1637.

"Accounts past on Whitsuntewsday. In the year of O'r Lord, 1637."

Payments.

	£	s	d
Paid for Bell Ropes	0	9	0
For Bread and Wine for the Comunyans ...	1	8	11
,, Stones and rags for the church	0	4	6
,, the Helyar's wages	0	11	0
,, Lathes, nayles and pinns	0	2	6
,, a napking for the Comunyan Table	0	1	6
,, A new Comunyan Table	1	17	6
,, Mending the clapper of the great bell ...	0	2	1
,, for tossells for the pullpitt cusshion ...	0	5	6
,, given to poor Irish Men	0	1	0
,, helling stones for the church	0	8	6
,, other charges about the church	2	6	0
,, for 7 sheep at 6s. and 10s. a peece	2	7	10
,, keeping the parish sheep and for Beere ...	0	2	0
,, caring of tymber stones and sand	0	4	9
,, John Colling keeping the bell	0	8	0
,, Henry Wellings fee	0	3	4
,, Nicholas Cowllings for wood and beer ...	0	4	7
,, charges at the Visitation Court	0	3	8
,, making of the church stile	0	13	4
,, ye glass and ledde about ye church ...	2	10	0
,, given to poor people sent by pass	0	2	7
,, lime for the church-house and sand	0	4	10
,, fethers for the pulpett cushion	0	6	8
,, binding for church Booke	0	3	0
,, paid for 12 bushells of lime for the church	0	5	6
,, paid for 5 hundred lathes	0	4	8
,, paid for 5 crests for the church	0	1	2
,, paid for a Booke [*of prayers*] in the tyme of sickness	0	2	0
,, paid for fee at the Visitation Court ...	0	5	4
,, charges at the court	0	5	4
Laid out for Shabblands alowed by rent	0	3	4
More paid to Stephen Ambras for the lime that the parish would not alowe of ...	0	2	6
Paid Mr. Lane for writteing	0	10	10
	£17	13	3

For many years before and after the above payments were made, the stones or rags hanging over laths by mean of wooden pins were visible on the interior. The massive couples were of hewn oak, of the same pattern and shape as those now to be seen. Owing to the exposed position of the church, scarcely a year passed without the roof suffering great damage from the violence of storms. Sometimes both timbers and stones were blown into the body of the church.

"*Church Howse.*" — This was the residence of the parish priest or minister, which the parishioners were bound to keep in good repair according to the decree of Bishop Peter Courtenay of Exeter, which he signed and sealed at the Priory of St. Mary de Plympton, on the 20th of May, 1482. The Church House stood on the same site as that now occupied by the "Old Vicarage," near the church. I believe portions of the original walls are incorporated with this house. By order of the Bishop the *Mansum* was to be built on sanctuary ground at the cost of the parishioners, who were for ever to repair, sustain and maintain, and if necessary rebuild the same, exonerating from all contribution towards any of those purposes the *Rectores* and *Proprietaries* and the *Vicars* of St. Andrew's Church, Plymouth. It was only in the early part of this century, during, (I think) the incumbency of the late Rev. B. W. S. Vallack, that this ordinance of the Bishop was set aside. Mr. Lane kept the parish accounts after the death of Mr. Lawrence King, curate. Much of the beautiful handwriting of the latter is preserved in the parish registers, executed in the reign of James I.

Stoke. J. WHITMARSH.

POPULAR ANTIQUITIES OF CORNWALL.

FASTS AND FESTIVALS.

The moveable feasts are guided as to date by their principal, Easter, or the festival of the Resurrection, and depend upon the periodical phases of the moon. I shall begin with Hall Monday, which I can see still has a flavour of high antiquity, and also strong marks of later carnival license.

Hall Monday, which I suppose means Hallow Monday, is the day before Shrove Tuesday, and elsewhere called Collop Monday.

The eve of this day is marked by a custom deserving much notice from the antiquary. My father, nearly all his life a dweller at Polperro, gives the following account of it, as observed in tha place :—

"On the day termed Hall Monday, about the dusk of the evening, it is the custom for boys, and in some cases for those above the age of boys, to prowl about the streets with short clubs, and to knock loudly at every door, running off to escape detection on the slightest sign of a motion within. If, however, no attention be excited, and especially if any article be discovered negligently exposed or carelessly guarded, then the things are carried

away, and on the following morning are discovered in some conspicuous place, to expose the disgraceful want of vigilance supposed to characterise the owner. The time when this is practised is called *Nicka-nan night*, and the ndividuals so concerned are supposed to represent some imps of darkness that seize on and expose unguarded moments." Further on this custom is compared with a similar one in Brittany, known there as *Ninc kyn nan neuf*, and a connection is also sought to be established between the mischievous imp and our harvest Nick, of whom we shall hear more hereafter. The word "nick" is one upon which philologists can say much. To this account of a frolic in which I have, as a boy, often assisted, I may add that, on the following evening, Shrove Tuesday, the clubs were again in requisition, but the blows were milder, and timed to the following chant:—

"Nicka, nicka, nan,
Give me some pancake, and then I'll be gone;
But if you give me none
I'll drow a great stone,
And down your door shall come."

If these things were mere local follies, they would be hardly worth recording; but when we find them practiced in places far apart, with only explainable variations, they lose their insignificance and whet the curiosity of the antiquary.

Heath, in his "Natural and Historical Account of the Islands of Scilly," describes a similar custom, and says that besides at various places in Cornwall, it has been observed in Spain. In Scilly, stones instead of clubs are used. "The terms demanded by the boys are pancakes, or money to capitulate."*

Aubrey gives a description of a similar custom as kept in several parts of Oxfordshire, where boys and girls, in the week before Easter, "go in a gang from house to house with little clacks of wood, and when they come to any door there, they fall a-beating their clacks, and demand an egg or else a piece of bacon."

In Hugh Miller's delightful volume on the "Traditionary Lore of Cromarty," mention is made of an observance much like that of Polperro:—

"After night-fall the young fellows of the town formed themselves into parties of ten or a dozen, and, breaking into the gardens of the graver of the inhabitants, stole the best and heaviest of their cabbages, converting these into bludgeons by stripping off the lower leaves. They next scoured the streets and lanes, thumping at every door as they passed, until their uncouth weapons were beaten to pieces. When disarmed in this way, all the parties united into one, and providing themselves with a cart, drove it before them with the rapidity of a chaise-and-four through the principal streets."

VALENTINE'S DAY.

Valentine's Day, February 14, has no local peculiarities worth noticing. In our village the boys wrote their own valentines. The letter was not sent by post, but slyly slid under the door of the damsel's dwelling. A common verse among the simpler sort was,—

"The rose is red, the violet's blue,
The honey's sweet, and so are you."

Bodmin. T. Q. C.

* Heath's Scilly, p. 127.

Queries.

719.—FIGURES ON THE SCREEN IN UGBOROUGH CHURCH.—On the screen in Ugborough Church, there are paintings of persons (male and female) who are said to have suffered martyrdom. By their costumes, I should imagine they had lived in the fifteenth century, and suffered in those terrible persecutions of the Protestants, which so distinguished the reign of Queen Mary, otherwise called "Bloody Mary." For instance, on one part of the screen is represented a man stripped nearly naked, and shot to death with arrows by his persecutors, who are on each side of him with bows in their hands, and discharging these missiles. On another part are shown some females, who appear also to have suffered for their religion, one of whom is represented to have been beheaded, a sword being placed at the back of her neck; another to have been subjected to the cruel torture of a sword being run through her breast; and a third, having had the nails of her fingers and toes torn off, with the instruments that she is seen to be holding in her hands; with others who suffered torture just as severe. Are there any of your readers who can give the names of the martyrs in question, and the dates when they suffered?

Ermington. WILLIAM W. CLEMENTS.

720.—TOAST AND CIDER ON CHRISTMAS MORNING.—It is an old-fashioned custom prevailing in Somersetshire—and probably also in the adjoining apple-growing counties of Dorset and Devon—for farmers to assemble their labourers in the kitchen on Christmas morning, and give them a breakfast of toast and cider. The toasted bread, while still warm, is broken up into pieces and put into basins, and the cider poured thereon cold. The compound is then eaten like broth or any other kind of spoon food—a little sugar being added, if desired, according to taste. Though the mixture may not be an over-tempting and palatable one to delicate and refined appetites, yet some of these sturdy, hardy tillers of the soil will consume as much as two basinfuls at the meal—often making them, before they have finished, show by their loosened tongue and jocular mood that the strength of the cider has found its way into their heads. What is the origin of this peculiar custom it is difficult to say; but it would be very interesting to know, could any of your readers afford the information. The practice, however, is not regularly kept up in many parts now, as it used to be years ago, but, like numerous other antiquated institutions, is gradually dying out and giving way to newer notions.

12th December, 1883. W. H. HABGOOD.

[The above is taken from "Old Worlde Gleanings," a column of Antiquarian Notes, edited by the Rev. J. W. Hardman, LL.D., which appears in a Bristol paper from week to week, and is one of the "followers of Notes and Queries," of which so many have sprung up since the *Western Antiquary* was started. Perhaps some of our readers may be enabled to throw light on this old custom.—EDITOR.]

721.—LANGDON AND AMERICA.—Will you or any of your correspondents kindly inform me at what time the

first Langdon left England for America, and what was his full name? Any information with regard to his name or family will be gratefully received.

FRANCIS E. LANGDON.

Portsmouth, N.H., U. S. America.

722.—CORNISH FOLK-LORE.—Can any of your reader tell me the origin of the "stranger in the tea-cup?" It is a very old practice, on finding a stem of the tea plant in the cup, to take it out and place it on the back of the hand, and with the palm of the other hand give it a smart rap. If it adheres at the first rap, then the stranger is to be expected the same day; but if at the second, then on the following day. If the stem be long the stranger is supposed to be tall, and *vice-versa*. A cock crowing on the doorstep is also supposed to indicate the arrival of a stranger.

Bodmin. W. B.

723.—DR. GASKIN OF PLYMOUTH.—Is anything known of Dr. Gaskin, a physician, who practised in Plymouth in the last century, and had a large practice in Devonshire? Is Gasking-street named after him? In Jeaffreson's "Book about Doctors," he is said to have given this advice to a beginner in the profession:—"Young man, when you get a fee, don't give fifteen shillings of it back to your patient in beef and port wine."

Plymouth. EDWARD E. MEERES.

Replies.

THE PLYMOUTH WATER ACT OF ELIZABETH, AND THE JUDGES' AWARD OF COMPENSATION UNDER IT.—As an outsider, I am not in a position to throw any light upon this subject; but having lately perused the copy published by Mr. Worth, in the "Trans. Plym. Instn.," one or two matters have struck me, which I do not remember to have seen mentioned anywhere. The first is that, the deed of which Mr. Worth gives a copy being confessedly only a draft, it would certainly be desirable to find the original, and, being the award of two of her Majesty's Judges, I presume that is only a matter of expense and of making the search in the right quarter. Next, presuming the copy to be authentic, does it not clearly dispose of the idea that part of the work done under the Act was only the utilization of the Warleigh Mill-leat? Inasmuch as this award gives payment for the ground taken, all the way from the head-weir right into the town, it shows that the leat made by Sir Francis for the Corporation must have begun at the Meavy. Perhaps, however, the learned doctor, who stands up so strongly for his namesake in this controversy, could obtain from the Warleigh muniments the information necessary to settle the date when the Warleigh Mill-leat actually was made. Again, it has been said that the historical value of this document is open to considerable question, because the principle on which compensation was to be awarded was the *same* to owner and tenant alike. While, however, this principle is actually expressed, and is generally carried out, yet there are exceptions which I think are worthy of notice; and the fact of attention being drawn to them may lead to the reason for these exceptions being found, or may explain their appearance in the printed document. On reference then to page 523, P. I. Trans., 1880-81, it will be found that "Hugh Lugge, the tenant, only gets half the compensation awarded to "P. Crimes" and "John Edgecombe," they getting "xxiis." together, and Lugge only "xis." The same occurs with "Cristopher Edgecombe," the tenant named next. In another case of joint possession (p. 225) "Ph. Yarde" and "Henry Parry" get xd. each, and the tenant, "Thos. Dyer," "xxd.," ownership and occupation here being treated alike, as in the cases of ownership and tenancy by one person respectively. On pages 525 and 526, for ground belonging to "Woode and Hawkins," in possession of "John Sparke," Woode is awarded "ixs.," Hawkin's heirs "ixs.," while Sparke has only "viiis." Perhaps here, an "x" should be inserted before the "viiis."

FIAT JUSTITIA.

My citations were not explanatory of the judges' award, which is a common-place fiction that speaks for itself, but rather of the £300 composition, circumstantially cited as paid, and part taken up in rent, to give an air of reality, only there were delays about it that a contractor would not have permitted. I do not expect every one to be intuitively conversant with the circuitous proceedings of old law. Before acquiring a little experience, I set the composition down as a generous thought of Drake to take off the edge of the obligation. I now believe that the debt was written off, and in effect no money passed. I have given cases in point, and could give more. It is proved that the leat cost the Corporation and Drake a great sum of money, by which I apprehend the Corporation had incurred expenses before Drake came on the scene to take the affair into his own hands and after he had carried it through at his own cost. But not to anticipate too much, I will merely say that I should not search the Record Office for a document which, if there, would have been available for the opposition as a handle to rescind the Act for scouring Plymouth Haven. I may say that I have pointed out the features of the case to men accustomed to study old records for historical purposes, and they concur with me in wondering how persons in Plymouth could be blind enough to question the tradition on account of the composition, with the act before them. I think "Quærens" may accept Mr. Worth's document as genuine. In a draft, fancy figures or marks would be sent down, and no drawer would waste his time on so many multiplication sums, with sixteen as a factor, involving thousands of figures representing pounds, shillings, pence, and farthings.

WYVERN GULES.

"*Weekly Mercury*," *February 9th*, 1884.

Notes.

CANDLEMAS DAY AT GODOLPHIN HALL.

In compliance with an old custom, the Reeve of the manor of Samburne, in the parish of Perranzabuloe, attended

on Saturday at Godolphin Hall, near Helston, to demand his lord's dues, which are payable on Candlemas Day-as the 2nd of February was entitled in the Pre-reformation Kalendar of the English Church. There have been many interesting tenures in England, some of which have become obsolete, whilst others are in existence to this day. A farm at Broadhouse, in Langsett, in the parish of Pemston and county of York, paid yearly to Godfrey Bosville, Esq., "A snowball at Midsummer, and a red rose at Christmas." Solomon Attefield held land at Repton and Atterton, in the county of Kent, upon condition, "that as often as our lord the king would cross the sea, the said Solomon and his heirs ought to go along with him, to hold his head on the sea if it was needful." From this we learn that the monarch was as much liable to sea-sickness as were his subjects. The question arises, however, who was to hold the "said Solomon's" head, in case he should require assistance on the sea. The tenure of the manor of Oterasfee, *temp.* Henry II., illustrates the simplicity of the royal mode of living in those days, for it was held of the king in soccage by the service of finding litter for the king's horses, viz., in summer, grass, or herbs, and two grey geese; and in the winter, straw, and three eels, if the king should come thrice in the year to Aylesbury. The following rhyming charter, granted by William I., presents several points of interest:—

"I, William, Kyng, the third year of my reign,
Give to the Paulyn Roydon, Hope, and Hopetown,
With all the bounds both up and down,
From heven to yerth, from yerth to hell,
For thee and thine there to dwell
As truly as this kyng right is mine
For a cross-bow, and an arrow,
When I sal come to hunt in farrow,
And in token that this is sooth,
I bite the whyt wax with my tooth,
Before Meg, Maud, and Margerry,
And my third son Herry."

Godolphin Hall, where the scene of demanding the lord's dues was enacted on Saturday, is now the property of the Duke of Leeds, to whom it descended from the Godolphin family. Various meanings have been assigned to the name Godolphin. Carew says that it is derived from the Cornish, "A White Eagle," and, in accordance with this view, the family crest displayed the bird. Mr. Borlase considers the true explanation to be Dolgan's Downs; whilst, from the frequency of the appearance of a dolphin in the house, it seems that some favoured the idea that this fish originated the title. There is an old story that the original name was Nava. When one of the family was introduced to Henry VII. the monarch exclaimed "Knava! Thou art too honest a man to be a knave;" accordingly a new name was sought and found in the family estate, "Godolphin." The Godolphins have always borne a very distinguished part in English history. Sir William, the first to use the form of Godolphin, was at the siege of Boulogne. It was commonly said that his face was as much covered with scars as his name with praise. During the Civil Wars the Godolphins, true to the old family motto, "Frank ha leal etto ge,"—"Frank and loyal be thou,"—remained steadfast adherents to the royal cause. Sidney Godolphin fell at Chudleigh, "leaving the misfortune of his death" (says Clarendon) upon a place which could never otherwise have had a mention in the world—for he was a young gentleman of incomparable parts. Another Sidney Godolphin was afterwards created Earl of Godolphin, and took a leading part in the councils of Charles II., James I., and Queen Anne, and showed by his wise advice that the old proverb was true which declared that "a Godolphin never wanted wit." Charles II. averred that he was never in the way, or out of the way; whilst the Duke of Marlborough openly exclaimed that he would never undertake the management of his foreign wars, unless Sidney Godolphin gave him the benefit of his sagacity. He was created Lord High Treasurer and Earl of Godolphin by Queen Anne. His wife was the famous Margaret Godolphin, the sainted maid of honour. Godolphin Hall lies at the foot of Godolphin hill. It was probably the joint production of Sir William and Lord Godolphin. The base of this building alone remains. It consists of a long façade, supported by pillars of white granite. Each end of the passage beneath is commanded by round apertures, probably used for the purpose of seeing that the sentinels kept faithful guard. The principal objects of interest in the interior are, a splendidly-carved ceiling, very fine specimens of the folded linen carving around the fire-place in the kitchen, and a beautifully-proportioned corridor leading to the library upstairs. In this room the fireplace is surrounded with antique tiles representing dolphins in all attitudes. The buildings form a quadrangle, one side of which still exhibits very fine mullioned windows; the mullions, however, alone remain. Facing the inhabited part of the house is the King's room, close to which is the King's garden; a doorway, now blocked up, is very richly carved; the ceiling shows some excellent moulding. The title of "King's room" was given to it from the legend that Charles II. once slept there: there were five ways of escape from it—by three doors, by the floor and another by the roof. The garden is very extensive, and contains two very well-designed fish ponds of large dimensions. In these were kept the fish used by the Godolphins in Roman Catholic days. There was also a chapel of which no remains now are visible. The house, greyed and yellow by age, and embowered by stately trees, presents a striking contrast to the bleak mining country around. An old clock-tower, with a clock whence issued at certain hours the figure of an old man eating whit-pot, and many rooms were demolished some seventy or eighty years ago.

At a few minutes before seven on Saturday the reeve arrived, and proceeding to the old oaken door under the portico, repeated the following formula three times, knocking with a stick at the door at the end of each of the first three sentences:—"Oh, yes! (knock); oh, yes! (knock); oh, yes! (knock). Here comes I, the reeve of the manor of Sambourne, to demand my lord's dues, eight groats and a penny in money, a loaf, a cheese, a collar of brawn, and a jack of the best ale in the house. God save the Queen and the lord of the manor." This is repeated at the inner door of the quadrangle, and for the third and last time at the table in the grand old kitchen. The above high lordship is paid by the Duke of Leeds to the St. Aubyn family, to whom, failing an heir, the

estate returns. After the ceremony was over, Mr. Rosewarne, the present genial occupier of the property, hospitably entertained the spectators.

(Re-printed from the "Western Daily Mercury.")

MUNICIPAL HERALDRY AND INSIGNIA.

BOROUGH OF BARNSTAPLE.

(CONTINUED.)

Seals, both public and private, come under the head of Insignia of the community, person, or authority by whom used, and therefore become records of identity, and as such possess considerable value to archæologists, and are also the principal forms in which armorial or heraldic bearings are displayed. I here only refer to those connected with the borough. Four original silver seals of ancient date are still in existence, although now unused, modern ones being substituted. There are also frequent impressions of an earlier seal, which has been lost, and there is reference in the Heralds' College to two others, of which tracings have been kindly furnished me by Stephen Tucker, Esq., Somerset Herald. I can find no impressions agreeing with either of these latter seals upon borough documents, and therefore assume that they were merely suggestions for new seals, but never engraved or used. The employment of a borough or Mayor's seal was only by prescriptive right until the charter of Philip and Mary, which contained this clause, "and that they may have a common seal for doeing and transacting their causes and buisnesses whatsr., and that it may be lawful to them and their successors, at their pleasure, to break, change, and make anew the aforesaid seal." This was the warrant for their use until the Corporation Reform Act, when the seals now in use were substituted. The earliest seal of which we have any notice is what appears to be the original Mayor's seal, and perfect impressions of it are appended to a great number of documents. The device is a triple-towered castle, very distinct in character from the modern castle seals, the three towers being remarkably slender in proportion to the basement, each having two chimney-like prolongations, and each tower studded with openings or chenelles. It forms a small oval, and has the legend around it, "S. MAIORIS BARNASTAPOLIE." The earliest impression which remains is to a deed of 1327, reign of Edw. 2nd, but thenceforward it is commonly used down at least to 1502, which is the latest remaining impression. In the deeds themselves, it is described as "The seal of office of the Mayor of the town of Barnstaple."—In 1430, the Mayor describes it as "the seal of my office."

The second seal is commonly called the swan seal. This seal still exists. It is a beautifully engraved circular seal, over two inches in diameter, of silver, in very fine preservation. The device is a bird with large hooked bill, three large and distinct claws on each foot, one of which is extended at right angles in front of the body, and raised wings of four plumes. This bird, commonly called a swan, more resembles the mythical Dodo than anything else. The legend is "SIGILLUM COMMUNE BURGI BARNASTAPOLIE," in Gothic letters. The earliest remaining impression of this seal is to a deed of Henry 5th, 1414. A deed of 1st Edward 1st, 1272, examined by Mr. Incledon, though now lost or destroyed, is described by him as being under the swan seal. It remained in common use at least as late as 1624, when it is on an existing deed, but I believe very much more recently. It is generally described in the deeds as the seal of the community — "SIGILLUM COIATATIE VILLE BARNESTAPOL."

The third seal, in order of time, is commonly called the castle seal. It is also of silver, round, 1¾ inches in diameter, the device being an embattled castle, with two wings, and heavy rounded parapets, of a totally different character from the ancient castle seal. The legend is, SIGILLUM AD ARMA PRO MAIORE ET CORPORACIONE VILLE DE BARUM.

The earliest use of it I can find is to a deed of 1625, in the testatum of which appears:—"To which the said Maior, Aldermen and Burgesses, their common seal of the Corporation of the said borough and parish, which in such case they use, have hereunto set." It thenceforth continues in general use down to 1836. This is no doubt the seal to which the annexed entry in the accounts refers:—"1612, paid for a new seal of silver, weighing 1¾ oz., and engraving of him, 18s. 9d.," and was undoubtedly made in substitution of the old one, after the charter of James 1st, but it was the cause of a singular change. The old castle seal had previously been the Mayor's seal, and the swan seal that of the Community; the new castle seal thenceforth denoted the corporation, and the old swan seal became the Mayor's seal.

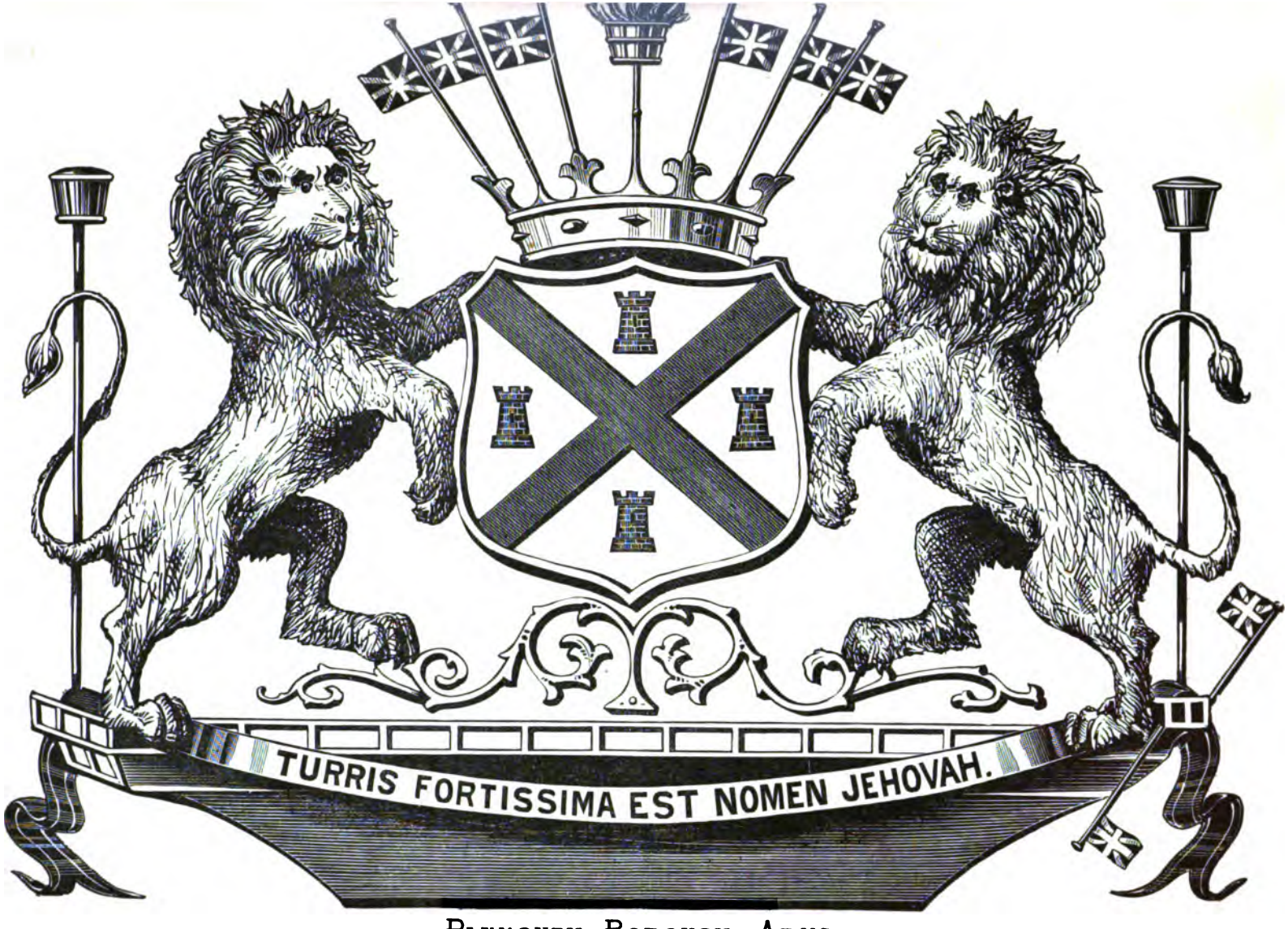
In the visitation report of the Heralds College of 1620, before set out, two seals are noted and figured,—one a triple or winged castle rising out of the sea—a counterpart of the Borough Arms then admitted, but varying considerably from the old castle seal, and slightly from the later castle seal, and with a different legend—"SIGILLUM BURGI ET PAROSHIE BARNESTAPOLIÆ."

The other, a swan seal, in which the figure of the bird also varies most materially from the old swan seal, as it also does from nature, having a broad spoon bill, turned up. The legend also is different—"SIGILLUM COMMUNE BURGI ET PAROSHIÆ." As I cannot trace either of these seals to have been used, I imagine that they were merely suggestive drawings, and never engraved for use as seals. The legends in both of these, combining the Parish with the Borough, are also unused. Judging by the bridge seal, of which a copy is also given in the visitation, the copies were carelessly or incorrectly made.

COURT SEALS.

There are two other ancient seals existing, and formerly in use, both of silver, oval, used respectively for civil processes in Borough Court, and for criminal matters. One bears a shield of arms surmounted by a crown, quarterly 1st and 4th England and Scotland impaled, second and third France and England. Legend, "SIGIL CUR RECORD DE CORP BARV."

The other bears a shield of arms, surmounted by a crown of fleurs de lis, quarterly 1st and 4th France and England, quartered 2nd and 3rd Scotland and Ireland. Legend, "SIGIL REGAL CVR BARV," one being the



PLYMOUTH BOROUGH ARMS.

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX AND
TILDEN FOUNDATIONS.

Royal arms, as borne by all the four Stuart kings of England, and the other as borne alone by Queen Anne, which shows that they are not both of the same date, and fixes their periods approximately.

At the reform of Corporations, in 1836, the use of all the old seals was discontinued and new ones introduced, reproducing the old devices, but somewhat altered in detail. The castle is much the same as in 1612, but the legend is "SIG PRAET ET SEN MUNICQUE APUD BARUMENSES"; the other seal, having a correct delineation of a swan, with the legend, "SIGIL SENAT. MUNICIPALIS APUD BARUMENSES, 1836." There is also a small oval seal, which is used as the Mayor's signet—a reduction of the swan seal; and a small square seal—a reduction of the castle seal, used ordinarily by the Town Clerk.

It would have been more satisfactory if engravings of these different seals and bearings could have been given; but, in default of such, a complete collection of the original seals and impressions, with their legends, and tracings of the older seals, and of the registered armorial bearing have been arranged in a glazed case, for the inspection of any persons who may feel interested in the subject. This is hung up in the Council Chamber. It also includes examples of private seals, and of old deeds, with the seals in place.

Barnstaple. J. R. CHANTER.

Queries.

724.—PHŒNICIANS AND CLOTTED CREAM.—One of your correspondents (page 25 of Vol iii., No 2) writes *clouted* cream: is either adjective admissible in describing our *crême de la crême*? While reading Elihu Burritt's "Walk from London to Land's End and Back," I made a note of the following passage, on page 269, thinking it might be interesting:—"Some antiquarians affirm that the Phœnicians introduced it (clotted cream) when they came to Cornwall for tin; and quote the authority of modern travellers who say that the same kind of clotted cream is now very common in Syria. I remember meeting with an old musty volume many years ago, containing a learned disquisition, in Latin, on the question whether the *butter* which Abraham placed before the angels was really *butter* or this very *cream*." Does the experience of any reader bear out the statement concerning Syrian clotted cream?

Porthleven. HOWARD HARRIS.

725.—BRIDGE OVER THE CAMEL.—"The bridge crossing the river is one of the longest and oldest in the country. It is built on 17 arches, and is said to have been the work of a certain vicar of the parish." ("Walk from London to Land's End.") Queries:—When was this bridge built? What is its length? Who was the memorable vicar?

Porthleven. H. H.

Replies.

TILLY FAMILY.—In the October and November numbers of your interesting magazine, I notice communications relative to the "Tilly" family. I would much like to correspond with the parties interested in the communications mentioned, as I am compiling a history of the "Tilley," "Tyley," "Tilly." family. I find that William Tilley, of Ideford parish, Chudleigh, came to America about 1670, leaving at Ideford a brother John, a record of whose children (except the eldest, William) has been kindly furnished me by the rector of that parish. About 1700, three nephews of the above-named William (namely, William, John, and James) came over to reside with their uncle at Boston, Massachusetts. The uncle died 1717, leaving a will, a copy of which I send you. I have also an old copy of the arms, brought over by the uncle, on the back of which is the following endorsement:—"*Arms of Tilley, of Exeter, Devon.*"

I would much like to know something more of this family of Tilleys, and any information which your readers could give will be gladly received.

John Tilly, prov. (?) removed from Exeter to Ideford about 1687. He died at Ideford, 1747. His children were:—

I. William, born about 1680-5, came to America 1700.
II. Jane, born Ideford 1689.
III. John, born Ideford 1695, came to America 1700.
IV. Thomas, born Ideford 1700.
V. Mary, born Ideford 1702.
VI. James, born Ideford 1703-4.

I would be glad to correspond with anyone interested in this ancient family of Devon.

R. H. TILLY.

Newport, R. I., United States, America.

GAY'S CHAIR.—I observe that, in the last issued monthly part of the *Western Antiquary*, an engraving of this chair is given, illustrative of a note thereon by Mr. Parfitt in November last, and a subsequent one by the present owner—Mr. Godwin—mainly descriptive of the chair itself, but not alluding to its very singular history. The chair with its contents was discovered at Barnstaple, Gay's birthplace, more than 80 years after his death. A full account of the circumstances was given in 1866 in a little volume, entitled "The Literary History of Barnstaple," by J. R. Chanter, which, as the subject is of general interest, may be worth reproducing in the *Antiquary*. It appears that, at the sale, in 1818, of the effects of a Mr. Clarke, then recently deceased, and who kept an old clothes and curiosity shop in High-street, Barnstaple, an antique chair was sold. It is described as of mahogany, with the seat, back, and arms stuffed, and covered with brown leather, and studded with brass nails. There was a large drawer under the seat, and two other drawers were fixed on pivots, so as to turn back under the arms, and were fitted for writing materials, with a brass candlestick attached to each, and a wooden leaf for reading or writing, capable of being raised or depressed. It was a curious relic of antiquity, and fetched but a few shillings, and, being rather dilapidated, was sent to Mr. Crook, a cabinet-maker in the town, to be repaired. Whilst doing so, he found that the drawer under the seat only extended part way to the back, and on knocking it about, he found the remaining space occupied by a secret drawer of some size, cleverly fastened by a small bolt, not perceivable until the front drawer was removed. This concealed drawer was quite full of papers and manuscripts.

These were submitted to inspection, and proved to consist of a variety of unpublished poems and other documents of Gay, with a lot of old accounts and other references to his family. This discovery excited considerable interest and indeed much sensation at the time, and the matter was thoroughly investigated. It was found that the chair had some years previously been purchased at a sale of the effects of a Mrs. Williams, a descendant of Katherine Baller, Gay's sister, who had possession of his effects as next of kin, and it was then considered as proved beyond all reasonable doubt that it had been Gay's property. Mr. Lee, a gentleman of much literary ability, who happened to be lodging at the cabinet-maker's where the chair was sent for repair, took a prominent part in the investigation, and arranged and edited the MSS., adding thereto a life of Gay compiled from the memoranda of Mr. Baller, Gay's nephew, and gave it to the world under the title of "Gay's Chair." Now all this seems very like a clever fiction introductory to a book; indeed, the idea of finding a roll of ancient MSS., in a concealed drawer or cabinet has been used so often by writers of fiction as to have become threadbare. I have, therefore, taken some pains to verify the truth of the story, and, fiction-like as it appears, it is strictly and literally true. The whole of the facts and evidences are set out in the introductory preface to "Gay" Chair," but I obtained a confirmation, with a few other details from Mr. Crook himself, who is still alive, when I made my inquiries. The book is now very scarce. It had an engraved frontispiece of the chair, with evidences and certificates of the facts, and a *fac simile* of Gay's handwriting—the first four lines of the principal piece, entitled "The Ladies' Petition to the Honourable the House of Commons."

> "Sirs,—We maids of Exon city,
> The maids! good lack, the more's the pity!
> Do humbly offer this petition
> To represent our sad condition."

This diatribe against Exeter widows, running to 16 pages is perhaps the wittiest of all Gay's productions, and has to us the further interest of being almost his only local poem referring to Devonshire. It does not apppear in any collected edition of his works, nor elsewhere that I am aware of, except the full quotations in "The Literary History of Barnstaple," and some selections in the Transactions of the Devonshire Association, by Sir John Bowring, and also by myself. The title is "Gay's Chair, Poems never before printed, written by John Gay, with a sketch of his life, from the MSS. of the Rev. Joseph Baller, his nephew. Edited by Henry Lee, author of Caleb Quotem, &c., 12mo, pp. 147. Printed by Syle, published by Longman and Co., 1820." I should add, that a few years since, when this chair and its contents were advertised to be sold in London (I assume before Mr. Godwin became possessed), I called at the agents specially to inspect them, and carefully examined the original MSS. of the "Ladies' Petition," which, from its age and general appearance, was undoubtedly genuine, and in Gay's handwriting, that being the only document among those remaining in the chair-drawer that appeared to me of value. It was then desired to secure them for the Barnstaple library and museum, but the prices asked, put it out of the question.

Barnstaple. J. R. CHANTER.

"*Weekly Mercury*," *February* 16*th*, 1884.

Notes.

THE SPANISH ARMADA.

The following is a copy of an original proclamation issued by Queen Elizabeth in 1592, probably concerning the Spanish carrack, the first prize taken from the Armada, which was brought into Dartmouth, in Devonshire.

BY THE QUEENE.

The Queene's most excellent Maiestie being certainly informed of diuers great spoiles made of the goods ladē in a Spanish Carraque lately brought to Dertmouth in Deuonshire, & the same conveied secretly on land to certaine parts of the Realme, as well in Deuonshire, as to the Citie of London, & other Portes and Creekes, and there dispersed and unlawfully bought by sundry Merchants and Brokers, to the manifest breach of her Maiesties lawes, & to the robbing of her Maiestie of her roiall Customes and Subsidies: hath thought it most necessarie to cause reformation hereof to be made with speed, and the offenders to understand what punishment is due to them, if they shall not speedily discouer and restore the said goods. And therefore her Maiestie straightly chargeth and commandeth all maner of persons that have taken out or received any maner of goods of any value out of the said Carraque, either while she was on the Seas, or since her comming into the hauen of Dertmouth, though the same haue bene taken in the name of pillage, which was not lawfull to be done by the lawes of the Realme, and the lawes of the Sea, until the whole lading were brought into the Port, that they doe within ten dayes after this Proclamation published in any City, Port, Towne, or Countie, discouer and make knowen to the principal Officer of the place where they shall reside, and deliuer the same to the said Officer to be certified to her Maiestie or her Counsell, or to shew where and to whom they have sold, giuen, or deliuered the same. And in such case her Maiestie chargeth all Merchants, Goldsmiths, Jewellers, Seamen, and all other persons that have bought or receiued any of the said goods in like sort, within the said time, to discouer & deliuer the same, & to declare of whom, and by what means they haue receiued without any respect of any mony paied, or bonds giuen for paiment thereof. And likewise her Maiestie chargeth all In-keepers or other Housholders, or Owners of any vessels upon the Sea where any persons shal come with any cariage, wherein there may be suspicion, that any portion of the commodities taken in the said Carraque shalbe bestowed, that the same Housholder or Master of any vessel, shal forthwith giue notice to the next publique Officer thereof, to cause the same to be staied and certified to any person appointed as a Commissioner about the charge of the said Carraque, or to any of the privie Counsel. And all these her Maiesties seuerall commandements she willeth to be

obserued upon paine of imprisonment without baile of the offender, and further punishment against such as haue robbed the said Carraque, and their abbetters and accessaries, as in cases of Felonies. And furthermore her Maiestie willeth it to be knowen to all persons, who by reason of their Consort or Aduenture in this late service wherin the Carraque was taken, shal claime any portion out of ye goods of the said Carraque, that if it may be proued yt they have taken or bought any thing out of the said Carraque before the bringing & the view of her by her Maiesties Commissioners at Dertmouth, without reuealing the same to her Maiestie or to her Commissioners, they are by the law to lose all the benefit that they might claime for their aduenture. And to ye intent that no Mariner or Soldier, or other that haue aduentured themselves about the taking of the same Carraque should be discouraged in withdrawing frō him that which lawfully is to be accounted pillage, her Maiestie mindeth upō first discouering to her Commissioners of that which any hath taken by name of pillage, the same shalbe considered how farre forth it is to bee iuged pillage, and thereof shal have allowance besides their due wages with all lawful fauour, but without the discouerie thereof to the Officers of the Port where they doe. first arrive, they neither ought to enioy any thing by name of pillage, nor yet to have allowance of wages, or thirds, or such like, but by the lawes of the Sea are punishable for concealing of every thing so taken. And as her Maiestie hath thought meet at this time to publish these her commandements, especially upon ye notorious spoiles presently made out of this Carraque, so doth she command the like prohibitions & commandements to be obserued, upon like paines for all maner of spoiles committed upon any other prises taken on the Seas this Sommer past, & for time to come doth also command the same to be obseruod in the taking of any ship of any Enemie as a prise, to forbeare from all spoiles, and not to take any thing out of any prise, until the same be brought, viewed, and searched by the Officers of the Portes, whereby her Maiestie may have her due Customs, and other persons their duties, and the takers of the prises their portions due to them. Given at the Citie of Oxenford the 23 day of September 1592, in the 34th yeere of her Maiesties reigne.

GOD SAVE THE QUEENE.

Imprinted at London by the Deputies of Christopher Barker, Printer to the Queenes most excellent Maiestie, 1592.

SACRED FISH.

Sacred fish are still to be found in different parts of the world, as, apparently, they once were in our own country. In the church of St. Neot's, Cornwall, a beautiful stained-glass window illustrates a legend of evidently a most authentic nature. Three fish swam in a sacred pool, and St. Neot had received permission from Heaven to take one, and one only, every day, with the distinct understanding that the supply should never fail, but would be miraculously kept up to the old standard. The size of the fish is not mentioned. The saint fell ill, and very ill was he. His faithful follower, Barius—whether from laziness or humanity is not stated—thought it would be well to take two out of the pond, either with the idea of saving time in the cooking, or perhaps with the benevolent intention of recruiting the strength of his saintly master. Having boiled one and baked the other, he took them to the holy man's bedside. Never had the good St. Neot been seen so angry, and at the same time so terrified. He is believed to have almost used bad language, but as it was in Cornish, there is some doubt upon the subject. "Wretched man!" said he at last to his now cowed and contrite servitor, "what have you been doing? Go this instant and restore those fishes to the water!" And now, reader, you will see how much better it is to be a sacred fish—whether out of the water or in it—than one of the ordinary kind. It is said that the saint was still found wrestling in prayer when Barius returned to tell him that the once-cooked fish were gaily disporting in their old pond! Barius went back, and took out only one this time—whether the boiled or baked is not stated. Legends of this kind are often very tantalising in matters of detail—and St. Neot no sooner swallowed the first mouthful than he was restored to perfect health.—*The Fisheries of the World.*

A DIRECT DESCENDANT OF GOVERNOR BRADFORD.

SALLY BRADFORD
Daughter of
Nathaniel and Rebecca
Bradford.
Died April 19, 1882
Aged 99 yrs, 3 mos.
11 das.

She was the last of the sixth generation in direct descent from the Pilgrim Governor, William Bradford.

This is from the Hill Burying Ground, Plymouth, Mass., U.S.A. By a singular coincidence, this venerable lady died on the anniversary of the day on which, 107 years previously, at Concord was offered the first organized resistance in America to the British troops, and the struggle commenced, which ended in the separation of the Colonies from the Mother Country.

Mass. U. S. A. B.

A DEVONSHIRE CEREMONY FOR THE CURE OF A RUPTURE IN A CHILD.

The following was told me by an inhabitant of South Devon:—My informant says that, in her mother's time, the child was taken at sunrise to a young ash tree. The tree was split, and the two parts were held asunder. The mother, standing on one side of the split tree, with her face towards the east, handed the child through the gap to the father, who stood on the other side of the tree. The father also faced the east, and after taking the child, passed it behind the tree (not through the gap) back to the mother. This was done thrice, and then the tree was tightly bound up with a cord. Thus the rupture was supposed to be healed

Plymouth. FRED. W. P. JAGO.

DRAKE DEMONSTRATION AT PLYMOUTH.

The following is a description of the Drake relics lent by Lady E. Drake, of Nutwell Court, near Exeter, on the

occasion of unveiling the memorial statue of Sir Francis Drake, on Plymouth Hoe, February 14th, 1884.

1. Sir Francis Drake's scarf and purse presented to him by Queen Elizabeth, and worn by him on the occasion of his receiving the honour of knighthood at her hands at Deptford.

2. A jewel containing Queen Elizabeth's miniature, also given by the Queen on the same occasion.

3. Another jewel in the form of a star, called the Orb, having an engraved ruby in the centre, with a portrait of Queen Elizabeth at the back, also the gift of the Queen.

4. A cocoa-nut cup, mounted on a gold dragon or griffin, surmounted by a model of the ship in which Drake sailed round the world. The cocoa-nut is engraved in one compartment with the Queen's arms, in another with Drake's arms, and in a third, with Drake's ship and her consorts moored to her. This cup was a present from the Queen.

5. A large silver-gilt cup, having at the top a small figure of Hercules destroying a young lion, which latter, has unfortunately been broken off. This cup was also a present from the Queen to Sir Francis Drake.

6. Sir Francis Drake's sword.

7. Eight silk flags which formed part of the decorations of Drake's ship on the day when Queen Elizabeth came on board the Golden Hind, at Deptford, to confer the honour of knighthood upon him. EDITOR.

RELICS OF SIR FRANCIS DRAKE.

Among other relics of Sir Francis Drake which are worthy of mention, are those now in the possession of Lady Fitzhardinge, at Berkeley Castle, Gloucestershire. They are preserved in the "Evidence House," and are thus described in a letter to a friend by Lady Fitzhardinge :—"We have the furniture which is said to have gone round the world in his (Drake's) cabin, and a model of the ship (said to be) in which he sailed, which was afterwards presented to Queen Elizabeth and left by her to her cousin, Lady Kunsdon, who afterwards married Lord Berkeley. But all this is traditional, as there is neither paper nor note to *prove* any of it. There is a portrait always said to have been Sir Francis Drake, last year I discovered the date on it was 1690, a *few* years after, so you see we are not very accurate in our traditions." EDITOR.

DRAKE'S CREST AND MOTTO.

The following "Emblem" was addressed to Mr. Richard Drake, of Eshur (brother of Sir Bernard Drake) in praise of his friend and kinsman, Sir Francis Drake, Knight. Drake's new crest, the globe and ship, with the motto, *Auxilio Divino*, formed the subject. It was printed at Leyden, in 1586.

Throughe scorchinge heate, through coulde, in storms and tempests force,
By ragged rocks, by shelfes and sandes : this Knight did keep his course.
By gaping gulfs hee passed, by monsters of the flood,
By piratts theeves and cruell foes, that long'd to spill his blood.
That wonder greate to scape : but God was on his side
And through them all, in spite of all, his shaken shippe did guide.
And to requite his paines : *By help of power divine.*
His happe at lengthe did answere hope, to find the goulden mine,
Let Grecia then forbeare, to praise her Jason boulde!
Who through the watchfull dragons pass'd, to win the fleece of goulde.
Since by Medea's help they were enchanted all,
And Jason without perilles, pass'd : the conqueste therefore small!
But hee of whom I write, this noble minded DRAKE,
Did bringe away his goulden fleece, when thousand eies did wake,
Wherefore, yee worthie wightes, that seeke for foreign landes,
Yf that you can, come alwaie home, by Ganges goulden sandes.
And you, that live at home, and can not brooke the flood,
Geve praise to them, that passe the waves to doe their countrie good.
Before which sorte, as chief : in tempest, and in calme,
Sir Francis Drake, by die deserte, may weare the goulden palme. (GEOFFREY WHITNEY).

London. WYVERN GULES.

SIR FRANCIS DRAKE AND EXETER.

COPY OF THE BISHOP'S LETTERS SENT TO THE FOUR ARCHDEACONS.

LETTER FROM THE ARCHBISHOP OF CANTERBURY TO THE BISHOP OF EXETER.

Salutem in Christo, yor lordshipp is not ignorant of the great and Worthie enterprise of Sir John Norris and Sir Francis Drake now in action. The good success whereof must needes tend to the glorie of God and to the singular benefitt of his church, and forasmuch as a goodnes cometh from above and that God only geveth the Victorie I thought it good by these my letters to move your lordshipp to take diligent care that in every parish church within yor Diocese publicke prayers be had according to the order of the booke and according to former orders so sett forth by authoritie at the least thrise in every weeke which although I doo not doubt youe have of yorselfe remembered to performe : yet I thought it not amisse to put youe in mynd of the same at this tyme, and so with my harty commendacions I committ youe to the tuicion of Almighty God. ffrom Lambeth the 2nd of Maye 1589.

These are therefore to will & require you that yorself and yor officers doe with all convenient spede fulfill and put in Execution the tenor of my Lord Archbishopps Graces letters within yor jurisdiction, & hereof faill youe not as you will answer at yor perill to the contrarie. —Exeter this 10th Maye 1589.

Yor loving ffriende in Christ.
JOHN EXON.

(Act Books, vol. A, 1.)

DRAKE MEMORANDA.

Drake like a dragon through the world did flie,
And every coast thereof he did descrie.
Should envious men be dumbe the sphere will shew
And the two poles, his journey which they saw.
Beyond Cades pillars far he steered his way
Great Hercules ashore, but Drake by sea.
—Owen's *Epigram.*

Ambitio DRAKI nulle reticebitur ævo
Ambivit terras, per mare DRAKUS Anas.
—Heroologia.

DRAKE'S EPITAPH.

Religio quamvis Romana resurgeret olim,
Effoderet tumulum non puto, DRAKE, tuum
Non est quod metuas, ne te combusserit ulla
Posteritas: in aqua tutus ab igne jaces.
—Owen's *Epigram*

DRAKE'S EPITAPH IN ENGLISH.

If Romish bloody, superstition
Should for our sinnes into our land returne,
And they should use their vile fashion
Their adversaries bodie for to burne,
Brave DRAKE, thy body in the sea lies free,
From their bold, beastly, bloody, cruelty.
—Hayman.

London. WYVERN GULES.

AN ARMADA RELIC.

In the Pepys' collection of books and manuscripts at Magdalen College, Oxford, is an interesting relic of the Spanish Armada, called "Libro Le Cargos, as to provisions and munitions of the Proveeder of the Spanish Armada, 1588." It is a ship's store book, and contains an inventory of all goods and munitions supplied to the ship. It has a hole carefully bored through it, as though it had been hung by a string from the cabin top. There are possibly other relics of Drake and the Armada in this valuable and interesting collection, which formed the library of the erudite Pepys.

EDITOR.

Queries.

726.—THE UNVEILING OF THE DRAKE MEMORIAL.—As doubtless we shall have music at this auspicious event, might I suggest that one or two tunes of the Elizabethan age be introduced? There is, I believe, some fine old English music extant of the Tudor period. One tune, at least, some of the Cornish seamen who fought under Drake must have often heard and sung, *i.e.*, the antique Helston Furry Song, in which there are distinct references to the Armada days and the Spaniards as the foes of old England. "Shall Trelawny Die?" now so popular in Cornwall, is, of course, of a later period.

W. S. L. S.

727.—THE PENTREATHS.—The MSS. of Mr. Richard Pentreath, giving the history of Mousehole and the genealogy of the Pentreath family, are at present being revised and prepared for publication. Mr. Eliot Stock, of London, is to be the publisher.

W. S. L. S.

Replies.

CORNISH FOLK-LORE.—There is nothing local about looking for a stranger amongst the leaves in a tea cup. I have, in my time, been "asked out to tea" by maidens in every county in England, and wherever a pretty girl, her mother, and I formed a trio in a rural cottage, there I always found the tea leaves examined curiously in precisely the same manner, that "W. B." of Bodmin describes so graphically.

Exeter. HARRY HEMS.

MUNICIPAL HERALDRY AND INSIGNIA.—In "Debrett's Titled Men, 1870-71," there are woodcut illustrations of Borough Arms and Corporation Seals of towns sending members to Parliament. The illustration relating to Barnstaple is a Seal,—a bird, probably a Shoveller, surrounded by the legend, "Sigillum commune burgi Barnastapolie." Camden's Britannia (Devonshire) also contains illustrations of Corporation Heraldry attached to an engraved table of towns of the county. The illustrations are those of "Exeter, Tottnes, Plymouth, Okehamton, Barnstaple, Plimpton, Honiton, Tavistock, Ashburton, Dartmouth, Beralston, Tiverton."

Exeter. G. T.

PHŒNICIAN AND CORNISH.—Mr. Jago, in quoting his authorities, but supplying no other evidence of the presence of the Phœnicians in Cornwall, should remember that antient history has with a few fine exceptions very badly withstood the test of modern research and criticism. It cannot be now accepted, on the very doubtful historical passages quoted by Mr. Jago, that the Phœnicians made those very improbable voyages across the Bay of Biscay, and the chops of the Channel, steering by a bright star in that cloudy clime. I believe I may safely say that all modern scientific authority is against these romances of so-called history. As no one knows even where Ictis was, the trading of the Phœnicians in Cornwall must be a pure guess. When Mr. Jago says, "They carried their tin in their *carts*," is he joking?

W. F. C.

INSCRIBED STONE AT THE TOP OF CECIL-STREET.—It may throw some light on this subject, about which a question was asked some months ago, to note that a new stone has just been set up, at the corner of No Place, just opposite the entrance to the Naval Hospital, on which appear the words "Stonehouse Leat and Banks, 1593." There can be no doubt, therefore, that the stone first commented on, marks one portion of the course of the Stonehouse leat, where it crossed Cecil-street, just as the new stone marks the place where it enters (underground) the hospital grounds. The date 1593 is that of the Stonehouse Waterworks Act.

DEVS., JUNR.

PAR.—The meaning of Par or Parr in Cornish would be "equal" or "even." Might not this be the origin of the family and place-name? It is one of the Celtic words which either was borrowed from Latin, or came from a common Aryan origin.

W. S. L. S.

MARA-ZION, MARKET JEW.—As to the derivation of the name of this town, I send you a copy of a review which appeared in the *Times* some time back (I have not the date) on a volume of essays by Professor Max Müller, from which it would appear that he did not consider the name an indication of Israelitish origin:—"It is true that old smelting houses are called Jews' houses in Cornwall, and that Marazion is also known as Market Jew. Marazion, called Merkin by Camden, Marghasiewe in a charter of Elizabeth (1595), and Marchadyon in a charter of Richard, Earl of Cornwall (1257) has been interpreted "Thursday Market" (*Marhas diew*) by Leland, Camden, Carew, and other early writers; though Professor Max Müller believes we must rather see in the termination not *deyow*

"Thursday," but either the plural sign or the diminutive suffix *yon*. The original form of Marazion, therefore, would be Marchadion, "the markets" or "the little market," as in Richard's charter; and as *ieu* is another plural ending in Cornish, we may derive the modern Market-jew from *Marchadieu*, which appears as Marghasiewe in the charter of Elizabeth."

Budleigh Salterton. H. G. BAKER.

"*Weekly Mercury*," *February 23rd*, 1884.

Notes.

MUNICIPAL HERALDRY AND INSIGNIA.

BOROUGH OF BARNSTAPLE.

[CONCLUDED.]

I have been asked to complete this subject by a few notes on the antiquarian aspect of the large collection of seals, both public and private, remaining in the Municipal chests.

The seals before described, though mainly affixed to public or borough documents, were frequently used in the olden time for certifying and identifying private deeds, principally during the 14th and 15th centuries. The following clause, in explanation, being inserted at the end of such deeds, "and because my seal is unknown to most persons, the seal of the Mayor (or community) is appended to my own personal one, 'et quia sigillum meum pluribus est incognitum sigillum coiatatis vil barnestapol ad meum personalem est appensurum.'" A relic of this form still continues, the Mayor being occasionally required to append his seal to a document to be used abroad or in the Colonies, for which, by old custom, he receives a fee of one guinea.

The account of public seals should not close without reference to that of the Bridge Trust, which is the largest official seal in use in the county. It is of bronze, circular, and nearly three inches in diameter. The device is very deeply cut, and consists of a bridge, of which six arches are shown with balustrades and a river flowing below. At one end of the bridge is a chapel, with steeple and belfry in reference to the Chapel of St Thomas, which stood at the foot of the bridge. At the other end a cross, foliated in running pattern, bearing a staff, from which floats a long pennant, with symbol of a cross on it. In the centre, between the bridge and pennant, a spread eagle. The legend is "SIGILLUM LONGI PONTIS VILLE BARNESTAPOLIE IN COMIT DEVONIE." The date of this seal is not known, but it was previous to 1400, and is a fine specimen of die-cutting.

Impressions of several ecclesiastical seals remain, which have been treated of elsewhere, and many of the early guilds had seals, but as fragments of them only remain, I here pass them by.

With respect to private seals, it has been shown that, up to three centuries since, it was the usual practice to deposit deeds relating to transfer of private property in the Borough Archives for safe custody, as great numbers of such remain, and though many have their seals destroyed, yet most of them remain in a perfect state, and are well worth examination. They are mostly attached by strips of parchment, and very different in shape from modern ones, generally mere lumps of wax, from the size of a hazel nut to a walnut or larger, the seal impressed on one side.

The devices are of a varied character, from armorial bearings to mere initials, involved designs in circles, monograms, and intaglio impressions, as if from gems, being the most frequent as well as interesting.

Some few particulars, as displayed by this collection of seals, are worth recording. A large proportion of the early ones have impressed on the back of the seal a distinct mark of a finger or thumb, probably pressed thereon while the wax was soft. The impressions show a perfect mould of the rugosities and lines of the skin, sufficient to identify the finger, and were most probably intended to prove the identity of the person executing the deed. This throws light on the traditional custom still observed in executing deeds. The signer is told to put his finger on the seal and say, "I deliver this as my act and deed." I have no doubt the origin of the custom is here shown.

The latest impression of this sort I find is in 1501. I am not aware that this fact has been previously noted.

The wax used for all the early seals is ordinary bees' wax, sometimes slightly hardened with rosin, the colours being a matter of early fashion, thus, in Edw. 1st and 2nd reign, they are all a dark green; in Edward 3rd., chocolate, subsequently red, and latterly all colours in differently.

We have here an instance of the survival of names. Sealing *wax* at the present day, and for the last century, has contained no *wax* whatever, but is made of a totally different material, shellac and other gums. I conclude this subject with a singular fact connected with seals.

In one of the early deeds, 1st May, 1464, to which are attached six seals, two of them have the addition of rush rings appended to them. The rings are of the same size and appearance as were commonly used by the peasantry in plight of matrimony or espousal, woven or plaited, and the ordinary size of a finger ring. One of these rings is quite perfect, adhering to the surface of the wax, it having apparently been placed there while hot, and the seal then impressed through it. Another is decayed and broken away; but on the circular margin of the seal, the impression of the rush ring is as distinct as that of the seal itself. One of her Majesty's inspectors, under the Historical Manuscript Commission, J. Cordy Jeaffreson, Esq., who visited Barnstaple some time since, and who in one of his valuable antiquarian works, had previously treated on the subject of rush rings, made the present discovery, and was especially interested in it, suggesting that the rings may have been placed there as the familiar symbols of perpetuity, to heighten the solemnity and indicate the perpetuity of the endowment.

Mr. Jeaffreson informs me that, since he left Barnstaple, he has kept a close look out for other instances of such seals, but only at Ipswich had he seen any to be grouped with the Barnstaple specimens, and even then there were

only three among a collection of several thousand sealed writings. It is singular that the places in which this application of rush rings has been noted are the two equally ancient burghs, situate at the extreme east and extreme west sides of England.

Barnstaple. J. R. Chanter.

DRAKE RELICS.

In describing the relics of Sir Francis Drake kindly lent for exhibition at the recent Drake Demonstration by Lady Eliott Drake, one interesting feature was omitted, viz., that the scarf worn by Drake on the occasion of his knighthood bears the following sentence, worked in gold upon each end next to the fringe, "The Almighty be your guide, and your protector to the end."

Editor.

THE PROCLAMATION OF QUEEN ELIZABETH.

The proclamation of Queen Elizabeth printed in last week's *Western Antiquary*, does not refer to the first, or any, capture made from the Spanish Armada, but to the famous Madre de Dios, the Spanish carrack taken on her homeward voyage by Sir Walter Raleigh's own ship, the Roebuck, one of a privateering squadron, under the command of Sir John Borough. She was an extremely rich prize, valued at £200,000 at the time, and had on board more than 500 tons of spices alone. She was brought into Dartmouth harbour, and such was the pilfering of her cargo by the sailors which went on, that the Devonshire lanes were said to have smelt of musk and ambergris, and there were few houses of the private gentry of the neighbourhood in which some of the spoils, in the shape of tapestries, silk stuffs, jewels, and seed-pearls, were not concealed. The Queen herself was an adventurer to the extent of one-tenth, and therefore had a personal interest (which she was not likely to neglect) in the reclamation of the property, which was the object of the proclamation.

R. W. C.

Queries.

728.—Village Crosses.—In reference to Mr. Boase's query concerning the cross which formerly existed at Buckland Monachorum, I may state that I have in other places seen crosses similar in all probability to the one of which he speaks; for instance, there is one to be seen at Bickleigh, and another also at St. Ewe, near St. Austell. They are generally, and for some reason unknown to myself, placed in front of the church gates. Perhaps one of your readers can state why they were set up.

Ermington. William W. Clements.

729.—Winged Serpents of Dartmoor.—Miss Yonge, in her interesting and curious work, "Reflections on Names of Places," says:—"Winged Serpents of Dartmoor are still more ancient, more remote, and were formed of earth, like those remains we still have in York and Lincolnshire formed of great banks of earth thrown up in an odd manner." p. 233. This form of mound I believe to be exceedingly rare in this country, and what authority Miss Yonge has for the above statement I do not know. Perhaps some of the readers of the *Western Antiquary* may be able to throw some light upon this. In America they are comparatively rare: still, along the valleys of the Wisconsin and Mississippi rivers many have been found; they are there called 'Effigy mounds' or those having animal forms. "They are," writes Mr. Moses Strong (Assistant State Geologist), "the most singular and interesting of all, perhaps for the reason that it is most difficult to find any theory which rationally accounts for their existence. They are found of all dimensions as regards length, being from 50 to 200 feet long, and are usually a little higher and wider than the 'long mounds.' The average height is about four feet, and their width 25. They usually represent animals lying upon one side with the head up and legs apart as if in motion. Representations of the human form were not observed, although such exist north of the Wisconsin River. Three instances of the representation of birds were observed, and one of an animal like a lizard." Along the Mississippi valley, some of these mounds were formed like the elephant or mastodon, others like deer or some analogous animal, birds with wings extended, &c., and hundreds of circular mounds. These, however, were kept apart from the long mounds, as well as from the animal representations, apparently marking the different races that had occupied the same localities or different periods of time, but what time no one knows. The present races of Indians have nothing to say about them, not even a legend or story of any kind can be found at all relating to them, no ray of light seems to penetrate the dark vista of time when these were made. They can scarcely be ascribed to serpent worshippers, of whom so much has been written in our own country, and to which perhaps Miss Yonge's 'Dartmoor Serpent' might be ascribed, did such ever exist; for certain resemblance appears to have existed between the animal mound builders of America, and those of Britain. According to the Rev. Bathurst Dean, the British continued the serpent worship up to the time of the Roman invasion. 'British Ophiolatreia' sunk beneath the unsparing sword of the Romans; but the symbol of the idolatry survived the overthrow, and under the form of 'the Dragon standard,' not only sustained the nationality of the Welsh, but also became the idol of the Anglo-Saxons, and hence the custom which the Kings of England have ever since observed, that of having the Dragon Standard borne before them in battle.

E. Parfitt.

Exeter.

Queries.

The Plymouth Water Act and Scouring the Haven.—Both the judges' award, as your correspondent justly remarks, and the wording of the Act of Parliament dispose of the Warleigh Mill myth. The discrepancies pointed out by "Fiat Justitia" are perhaps clerical errors. Crymes, who had been an assessor, secured the use of the water at a nominal rent, by overawing Plymouth with threats of rescinding the Act. After his tin mills ceased

working, I presume that Copplestone, another assessor, thought it was his turn to build a mill on his land at Warleigh and utilize the waste stream by returning it, *i.e.*, cutting it off above a head-weir within Crymes's land on Roborough Down (not the weir on Elford's land above Sheepstor) in order to draw it off again lower down. These assessors understood the farce of scouring Plymouth Haven, and held a rod over Plymouth after Sir Francis Drake's death.

WYVERN GULES.

WELSH ANCESTRY OF THE MORICES OF WERRINGTON.—I am now able, through the kindness of Mr. Morrice, of Ditchingham Hall, co. Suffolk, the present head of the family, to answer my query, No 588, in part II., and as it clears up the heraldry on the oak chimneypiece once in Werrington House, but which was removed on the sale of the property in August, 1882, I thought it might be of interest to your readers.

CYHELIN AP IVOR, Lord of Builth, m. Gwen, dau. and heiress of Gronwry ap Tudor Trevor, Lord of Hereford, and was father of

ETHELYSTAN GLODRYDD, Prince of Fferlys, a powerful British chieftain, b. in 933, who derived his name Ethelystan from the Saxon king Æthelstan, who was his godfather. The appellation of Glodrydd, *i.e.*, the Illustrious, was acquired by his personal achievements, his rank, and extensive possessions, which comprised nearly all the lands between the Severn and the Wye. He bore for arms, Gu. a lion ramp. regard. or, (first quartering.) He died in the early part of the 11th century, leaving by Gladys, his wife, dau. of Rhûn ap Ednowain, Lord of Tegaingl, a son,

CADWGAN AP ETHELYSTAN, Lord of Builth and Radnor (Arms. Ar. three boars' heads couped sa. 2d quartering), m. Margaret dau. of Brochwel ap Aeddan, Prince of Powys, and had issue four sons ; the fourth,

HOEDLIW AP CADWGAN, Lord of Radnor, m. Gwellian, dau. of Forest ap Owen, Lord of Keveliog, and had issue two sons ; the second,

GWRGENAS AP HOEDLIW, m. Ellen, dau. and heiress of Rhys ap Aron, Lord of Llangothen. Arms, Az. three stags' heads caboshed or, (third, quartering) ; his descendant

MADOC AP HOWEL, ap Griffith ap Grono ap Gwrgenas was father (with a younger son Madoc ap Madoc of Cefn-y-lys) of an elder son,

HOWEL AP MADOC m. Elinor dau. of Warren ap David Voel, and had issue four sons ; the second,

PHILIP DORDHU AP HOWEL, of Llinwent, m. Eva, dau. of Kin Crygdryer, Lord of Harpton, and had issue four sons ; the third,

CADWGAN AP PHILIP, m. Margaret, da. of Meredyth ap Madoc, and had issue two sons; the elder,

DAVID AP CADWGAN, m. Eva, dau. of Morris ap David Tafarn Arwystle, and had two sons, Morris ap David, ancestor of Morris, of the Hurst, co. Shropshire, and,

PHILIP AP DAVID, m. Joan, dau. and heiress of Owen ap Kinrychan, ap Llawddon. Arms, Gu. a griffin sergeant or, (4th quartering) leaving a son,

IEVAN AP PHILIP, of Caron, m. Margaret, dau. of Ievan ap Meredith ap Howell, and had a son,

REES AP IEVAN, m. Matilda, dau. and coheir of Ievan ap Gurgan. Arms, Gu. three Chevronels ar. (5th quartering), and had issue,

MORGAN AP REES, m. Gwellian, dau. of David ap Gethin ap Ievan, and had a son,

MORYS AP MORGAN, m. Ellen dau. of Ievan ap Guffddoy, and had issue William, of whom hereafter Gruffyth, d. s. p. Philip, d. s. p. and,

IEVAN, OR JOHN MORICE,* Dr. of Laws, Chancellor of Exeter in 1594, m. Mary, dau. and heiress of John Castle, Esq., of Ashbury, co. Devon. (Arms. . . . a chevron between three birds (cocks?) 6th quartering.

The other shields are 2. Morice, impaling Castle, as before, 3. Morice, impaling Prideaux, Ar. a chev. sa. in chief a label of three points gu. for the wife of Sir Wm. Knight, K.T., Secretary of State to King Charles II. 4 Morice, impaling Or, on a bend gu. three mullets ar. Bamfylde, for the wife of Sir William Morice, 1st Bart. This branch became extinct in the person of the Right Hon. Humphrey Morice, Lord Warden of the Stannaries and M.P. for Launceston in 1768, who sold Werrington about the year 1768-9 to Hugh, Duke of Northumberland.

WILLIAM MORYS, the eldest son of Morys ap Morgan, was a Captain Royal Navy, time of Queen Elizabeth ; he m. a dau. of the Devonshire family of Martyn, leaving a son.

WILLIAM MORRICE, Capt. R.N., m. Jane, dau. of John Castell, of Ashbury, co. Devon (Arms, Ar. three towers triple-towered gu.), leaving three sons William and Bezaliel, d. s. p., and

SALMON MORICE, Vice-Admiral of the White, a distinguished naval officer, purchased Betshanger, co. Kent, in 1712. From this date the family do not seem to have been connected with the Western counties. Fifth in descent from Admiral Morrice is Frederick L. H. Morrice, Esq., of Ditchingham Hall, co. Suffolk, the present representative of the family.

I may here mention WILLIAM MORRIS, Esq., who claimed to be seventh in descent from Morys ap Morgan. He purchased Fishleigh, near Hatherleigh, co. Devon, in 1784. By his wife, a Miss Cholmeley, he was father of Wm. CHOLMELEY MORRIS, Esq., of Fishleigh, m. Jane, da. of James Veale, Esq., of Parsford, co. Devon, and had a son LIEUT.-COLONEL WILLIAM MORRIS, C.B., one of the Balaklava heroes, a very interesting account of whom will be found in "The Victoria Cross in the Crimea." He died in India, in 1858.

The family is now represented I believe, by Lieut. Maurice M. Morris, R.A.

I should much like to be put in communication with any member of this family.

With regard to my own family which claims descent from Capt. William Morys, K.N., the only members of it connected with the Western Counties, to merit a notice, are Mr. ROBERT MORRIS, for many years in the Bank of England, Plymouth, who died in 1877, aged 90. JOHN ROW MORRIS, cousin of the above, Lieut.-Commander of the Insolent, gun-brig (which vessel he commanded at the destruction of the French shipping in Aix Roads, April, 1809), who married, May 7, 1805, Mary, third daughter of Mr. William Soady, merchant, of Plymouth.

GEORGE HILLIER MORRIS, son of the above, born at Devonport, 5th February, 1806. The United Service Magazine for 1829 has this notice of him in the Obituary :—"February 22, on board His Majesty's ship Primrose, at Sierra Leone, in the 24th year of his age, Mr. George Hillier Morris, Assistant Master of that ship, of African fever, brought on by his exertions in conducting the slave prizes to Sierra Leone. He was the eldest son of Commander Morris, R.N., and by his death the Primrose has lost a valuable young officer."

John Ignatius Morris, second son of the Rev. George Sculthorpe Morris, Vicar of Bretforton, Worcester, cousin of the preceding, Major and Gunnery Instructor, Royal Marine Light Infantry, Stonehouse, Plymouth.

My father (Commander Walter Windyer Morris) was for two years an officer of the Swift Packet, Lieutenant-Commander D. Welch, on the Falmouth station.

* A native of Carnarvonshire.

Southampton. G. T. WINDYER MORRIS.

ADMIRAL BROOKING.—I am sorry I am unable to help "A Young Plymouthian" farther, as Marshall does not give the date or place of the death of Admiral Brooking.

G. T. WINDYER MORRIS.

FIGURES ON THE SCREEN AT UGBOROUGH CHURCH.—Mr. Clements has fallen into the pardonable error of supposing that the costumes of ancient paintings and drapery of old ecclesiastical sculpture afford some key to the date of the scenes illustrated. Such is really the case as regards the time the work was actually executed, and practised eyes can tell thereby the precise age in which the artist toiled. But costume is no clue to the story itself, as will be readily understood when I say that we find representations of the Blessed Virgin, in the 15th century, for instance, apparelled in the 15th century costume. Without remembering at the present moment the Ugborough screen paintings particularly, I may say that Mr. Clements's concise description is sufficiently clear to individualize them. (1). The man stripped and tied to a tree, whilst persecutors shoot him to death with arrows, is probably S. Edmund, King of East Anglia. He was defeated at Holne, in Suffolk, by the invading Danes, and on November 20, A.D. 870, was bound to a tree and shot to death by arrows. In ancient representations, an arrow is often shown piercing his royal crown, and a wolf stands near. He was canonized, and a great church and monastery were built over his shrine, whilst the town which sprung up around was called Bury St. Edmunds: or the painting may possibly represent St. Sebastian, who on January 20, A.D. 288 was condemned to be shot to death by arrows. He is the patron saint of pestilence—a plague is generally symbolized by arrows. (2). A female is mentioned with a sword at the back of her head. This will no doubt be S. Lucy (she is also often shown holding her eyes on a dish). She died on December 13, A.D. 303—condemned as a Christian to be burnt alive. A great fire was built around her, but failed to harm the girl. At this, an enraged soldier struck her on the back of the neck with a sword, and she fell dead. She is the patron saint of Syracuse, and against all diseases of the eye. (3). The good person with the sword in her breast is probably S. Justina, of Padua, a Christian virgin who died October 7, A.D. 303, and of whom it is recorded:—"she gladly opened her arms to receive the stroke, and fell, pierced through her bosom by a sword." (4.) The unfortunate young person who is having the nails of her fingers and toes plucked out, whilst she holds the pincers in her own hands, is very likely S. Agatha, who succumbed on February 5, A.D. 251, after the most frightful tortures. At Henry VII.'s chapel, Westminster Abbey, and at Winchester Cathedral, she is shown with tongs dragging off her own breasts by the nipple. It ever has been, and it is still the custom to individualize saints and martyrs by placing the emblem of their particular torture in their hand or by their side. Thus:—SS. Proculus, Martina and Mathias, have axes—SS. Andrew, Philip, John Gualberto—John de Malba, Miniato, Clara, Margaret, Apollinaris, Maurice, —Oswald, &c., Crosses—SS. Bernard, Norbert, Geneviéve, Gudula, &c., devils—SS. Leonard, Balbina, Radegunda, &c., fetters—SS. Ambrose, Pervasius, &c. Scourges—SS. Cyprian, Panteleon, Paul, Thomas à Becket, Peter, Barbara, Euphemia, &c., swords.

Exeter. HARRY HEMS.

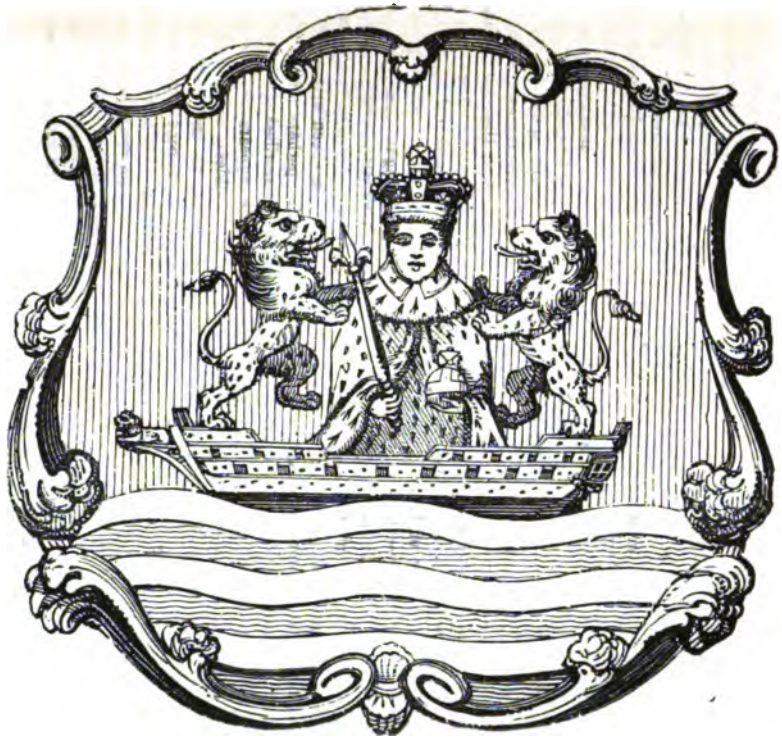
Notes to the Illustrations, &c.

PLYMOUTH MUNICIPAL ARMS.—In the "History of Plymouth" by Llewellyn Jewitt, F.S.A. (Luke, 1873), the author gives a most useful and interesting chapter upon the Insignia of the Borough. From this we select the following passages, as describing the "arms." On another occasion we hope to publish some notes on the "seals," together with illustrations of some ancient specimens:—"Plymouth of late years seems to have had a decided penchant for altering and adding to, without any real authority, its armorial insignia. Thus, one circular seal, bears a shield with the arms of the borough supported by two lions rampant; the crest, a sheaf composed of seven swords, spears, and battle axes, between two flags, dexter and sinister, each bearing the Union Jack, the whole issuing from a cannon's mouth, and an assemblage of cannon balls, etc.; the motto, on a ribbon beneath the supporters, *Turris fortissima est nomen Jehovæ*; while the present official seal (which by the way is one of those modern abominations adopted by corporations and other official bodies, a *stamp* for paper, and not a "seal" in any sense of the word) differs materially from it. This seal is circular in form, two-and-quarter inches in diameter, and may be thus described. At the base of the field are waves of the sea, upon which is the hull of a ship, having a flag of the cross of St. George at its stern. Above the hull, on a shield, are the arms of the borough (a saltire between four castles) with two lions rampant guardant as supporters, behind each of which, their tails twining

around them, stands an empty beacon. The crest (if so it may be called) is as follows: a beacon of fire in the centre, between six flags, three dexter and three sinister, each charged with the arms of the borough and typifying the six municipal wards into which the town is divided; the whole issuing out of a ducal coronet. Around the seal in the inner circle is the motto, *Turris fortissima est nomen Jehovæ*, with a lion passant guardant at the base. The outer circle bears the legend "Common Seal of the Mayor, Aldermen, and Burgesses of the Borough of Plymouth, 1835." The general design of the insignia here described was made by Lieutenant-Colonel Charles Hamilton Smith, and will be pretty well understood by the accompanying official engraving of the arms. Among the other seals is a Mayor's seal, one-and-a-quarter inches by one inch, well executed, with the entire design here described, filling its whole surface, but without any lettering whatever; a circular seal three-quarters of an inch in diameter being simply a fantastically shaped shield with the arms of the borough; and a small oval seal, of much the same poor design." Mr. R. N. Worth in his "History of Plymouth" (Brendon, 1871), referring to the ancient fortifications, says:—"From this old 'castle quadrate' the arms of the town, a saltire between four castles, are considered to have been derived. The saltire is now understood to be vert and the castles sable, the coat being popularly blazoned, argent, a saltire vert between four castles sable; but there are some grounds for believing that originally the saltire was sable also. A manuscript in the British Museum gives as an earlier coat a ship with three masts, without sails or yard-arms, and a flaming beacon. The motto is variously stated, "*Turris fortissima est nomen Jehovæ, or Jehova.*" Reference might also be made to an interesting paper by Mr. R. N. Worth, entitled "Some Notes on the Ancient Heraldry of Plymouth," published in the Transactions of the Plymouth Institution, 1877-8; also to a paper by Mr. A. J. Jewers, F.S.A. on the same subject in the Transactions of the same Institution 1872-3. The bold block of the Plymouth Arms which accompanies this number is the property of the publishers of this periodical.

We shall be glad to receive on loan, for future purposes of illustration, blocks of the arms of other corporate towns in Devon and Cornwall, together with descriptive notes. We are sorry that it is not in our power at present to furnish illustrations to Mr. Chanter's interesting articles on "Municipal Insignia, Barnstaple."

ARMS OF DARTMOUTH.—Dr. Newman contributed a paper "On the Antiquity of Dartmouth" to the Dartmouth meeting of the Devonshire Association (1869), in which he makes the following remarks concerning the arms of the borough:—"The first charter that now exists, which gave Dartmouth the power of choosing a Mayor and Alderman, was given by Edward III., about 1341. This is the time when it is supposed to have received its noble shield—a king in a boat. The older seal used by the mayors, differs from the present one in this respect—there are no lions in it. The lions are said to have been added by King Richard III., in reward for signal service rendered by the town in time of war. It is curious to observe the relative proportions of the king and the lions in former and present times; the king in the shield is evidently bigger than the two lions taken together. Is it that the race of kings has degenerated, or that lions have decreased in size?" The illustration of the "Arms of Dartmouth" given in the present issue is from a block kindly lent by Mr. R. Cranford, publisher, Dartmouth.



DARTMOUTH ARMS.

Block used for Warfleet Paper Mills early in present century.

SUPPLEMENT

TO THE

WESTERN ANTIQUARY;

OR,

Devon and Cornwall Note-Book,

THIRD SERIES. PART XI.

BLACKMORE'S

"LORNA DOONE."

Several inquiries having been made in the *Western Antiquary* as to the ground-work of the above romance, I delayed replying thereto as requested by the editor, in hopes that the author, or some one inspired by him, might have volunteered a communication; but, as the requests are again repeated, I am induced to offer a few notes, with transcripts, of some legends bearing on the subject, which, with a few entries in local records, are the only foundations I have been able to trace for the story.

I certainly cannot venture to assert that the gifted author may not have had access to sources of information which have not come under my notice, but I believe it will be found that the incidents and life-like pictures of character and localities so graphically narrated are founded much more on a fertile imagination than on actual historical or topographical details.

Descended from an old Devonshire family, long settled as landowners in the wild and remote parishes bordering on the moor, his grandfather and uncle, having also been during their lives rectors of "Charles," and his father, incumbent of Ashford, near Barnstaple, where he died about 1859, it may well be that Mr. R. D. Blackmore's early associations would have made him intimately acquainted with the localities of Exmoor, and imbued him with its legends and traditions—though from the accident of his birth having occurred out of Devon, he cannot be claimed as a Devonshire man in the restricted sense of being born there.

Of course, a perfect historical novel should observe the unitiès of time and place, as well as of persons and incidents; but this, Mr. Blackmore, in his preface to "Lorna Doone" specially disclaims. He has, however, skilfully welded several distinct, but rather meagre, local traditions, and some better-known historical and local details, as well as the general political history of the period, into a connected story endowed with such intense vitality and picturesque surroundings—embodying well-known local names, both of persons and places, and introducing the Exmoor dialect and forms of speech with a vividness of description so life-like, as to leave his readers under the impression that "Lorna Doone" is a veritable history, perhaps somewhat coloured in description, and that the scenes of the various events, described as taking place in North Devon, were accurate pictures of the scenery to be found in the recesses of Exmoor. Hence, the disappointment which has so often been felt by pilgrims visiting Lynton, in expectation of tracing out and following the incidents of the story, many having returned from a vain search without even finding the Doone valley at all; and, the reader who does not wish to break the charm, had better refrain from inquiring too closely either into the veracity of the personal details, or endeavouring to realise the exactitude of the localities depicted, as they are for the most part rather imaginative than real.

After Mr. Blackmore's explanatory preface, it seems scarcely right to dissect or criticise this book, except so far as to evince the skill displayed in constructing and embellishing his story, but as the Doone valley and surroundings are, independently of the interest attached to the romance, also subjects of a curious archæological speculation, and as some readers of the *Western Antiquary* appear anxious to know to what extent the actual sites agree with the ronantic descriptions, I will advert to the topographical part of the subject, after giving the traditionary legends on which I believe the story is principally founded. The first efforts to collect and preserve these legends were made, more than half a century since, by the then vicar, his friends, and a professional gentleman living at Lynton, who made notes and committed several of them to writing, of which I made copies just forty-five years ago. No doubt, others have done the same, as they have appeared, more or less fully, in local guide-books, and portions of them (with considerable literary dressing) have been used elsewhere. The collectors of the legends stated, that these traditions were those generally talked over and preserved among the elder cottagers, but that the details, as written down, were mainly gathered from an old woman named Ursula Johnson, a reputed witch, and they then go on to say:—"The recent introduction of candles into the cottages of the neighbouring poor, has tended greatly to produce the most lamentable decay of legendary lore; the old housewife, crouching over the smouldering turf, no longer enlivens the tedious winter evening with well-remembered tales of the desperate deeds of the outlaw, or the wonders wrought by the witches or wise men, and many of these curious legends are in danger of being consigned to utter oblivion, unless immediately collected from the old peasants, who are falling fast; their children being by far too much engrossed by the Jacobin publications of the day to pay any attention to these memorials of the days of yore. From these causes, much has already been lost, and the only accounts we have been able to collect are, as follows":—

[I have given the quotation, written half a century since, as foreshowing what has come to pass, and which the *Western Antiquary* is intended, in some degree, to remedy.]

THE LEGEND OF THE DOONES OF BADGEWORTHY.

Among the extensive tracts of mountain which surround the forest of Exmoor, far from the habitations of man, and scarce known by name to any but the semi-barbarous shepherd, or the huntsman, is the beautiful wood of Badgeworthy, commonly called Badgery. Though still one of the most favourite haunts of the forest deer, it has been decreasing in size for many

years, and its former boundaries, as pointed out by some of the older shepherds, far exceed its present dimensions. The ruins of a sort of rude village, long forsaken and deserted, may be traced in an adjoining valley, which, before the destruction of the timber, must have been a spot exactly suited to the wants of its wild inhabitants. Tradition states that it consisted of eleven cottages, and was, about the time of the Commonwealth, the dwelling-place of the Doones, a daring and successful gang of robbers who were the terror of the country around, and who, for a long time, escaped undetected among the wild bleak hills of Exmoor, where few thought it safe, or even practicable, to follow them. They were not natives of this part of the country, but having been disturbed by the Revolutions, suddenly entered Devon, and erected the village alluded to.

It was known, from the first, by the inhabitants of the neighbouring parishes, that the place was inhabited by robbers, but the fear which their deeds inspired in the minds of the peasants, prevented them from interfering. The idea was prevalent that, before leaving their previous homes, they had been men of distinction, and not common peasants. Only a few accounts of the actions of the Doones have been collected, and are as follows :—

The site of a house may still be seen on a part of the forest called the Warren, which is said to have belonged to a person styled "The Squire," who was robbed and murdered by the Doones.

A farmhouse called Yanworthy, near the Lynton and Porlock-road, was beset by them one night, but a woman firing on them from an upper window, with a duck-gun, they retreated ; and blood was tracked the next morning for several miles in the direction of Badgery. (A very ancient gun, nearly nine feet long, with a match-lock, still remains at Yanworthy Farm, which was purchased by the late Mr. Halliday, and is preserved there as a relic of the Doones, and is suggested to be the same gun mentioned in the legend.)

They broke into and robbed a house at Exford, in the evening, just before dark—there was only a woman-servant in the house and a child—the woman concealed herself in the oven, but the Doones murdered the child, and the woman from her concealment heard them make to the infant the barbarous remark, which has ever since been kept alive as a couplet in the district :—

"If any one asks who killed thee,
Tell 'em 'twas the Doones of Badgery."

It was for this murder that the whole country rose in arms against them, and, going to their village in great haste, succeeded in capturing or destroying the whole gang.

This incident is also related in a graphic article on Exmoor which appeared in "Fraser's Magazine," more than twenty years ago, and professed to have been told to a tourist by a peat-cutter on the moor, but whose tale had unmistakably received considerable literary dressing. The Doones are there described, as "a fierce gang of marauders, infamous in woodland story, at whose names the Exmoor children quake, and repent them full sore of their evil deeds. One stormy day, these ancient freebooters appeared before a lone barton and burst the frail protection of bolt and bar, knowing that the farmer was absent. Only a little child and servant girl were left in the house, and their fate was quickly determined. The girl, more discreet than valorous, hid herself in the oven, which was of patriarchal size, and, for her sake, one may trust, was not hot. From the hiding place she heard the remainder of the story.

The Doones being very hungry and not over nice, finding nothing eatable in the cupboard, laid hands on the unfortunate infant—cooked him and ate him with much unction and dispatch, and whilst they washed down his remnants with some of his father's old ale, chanted the following refrain, by, way, one may suppose, of dirge and epitaph :—

"If any one ask who 'twas that eat thee,
Tell them—the Doones of Badgeworthy.'

If this is not a pure invention of the writer of the article in "Fraser," it shows how largely traditions vary and extend themselves in the telling, when they even change robbers into cannibals. Some personal descriptions in the same article would seem to shadow forth two of the characters in the romance—for neither of whom is there any authority in the existing traditions—the peat-cutter himself is there described as "a strong stalwart giant bronzed with sun and rain—a descendant of the aboriginal Briton, ruddy-featured, with raven-black unkempt hair and piercing black eyes," and the peat-cutter's daughter, as a girl of six summers—of the old British type of form—a strange beauty, which still lingers in the far West, lithe and limber, graceful and energetic in every movement, black-haired and eye-lashed, with a soft sun-lit complexion and a bright intelligence in her clear dark eyes."

Here is the ideal of "Lorna Doone" herself, as she first appears in the romance.

LEGEND OF FAGGUS AND HIS STRAWBERRY HORSE.

Faggus was a native of North Molton, and by trade a blacksmith, but having engaged in a law-suit, he was ruined and obliged to leave his home. He then turned gentleman-robber, and for many years collected contributions on the highways, sometimes in company with a person called Penn, but more frequently alone. Many stories are current about his famous enchanted strawberry horse which rescued him from all sorts of dangers, and it was chiefly through this, that Faggus escaped for so great a length of time. On one occasion, a large party of farmers arranged to ride home from Barnstaple Fair together, expressly to avoid Faggus, who was said to be then on the road. However, when they arrived at Laworthy post on the top of Bratton Down, Faggus rode up—a cocked pistol in each hand—and the reins lying loose on the neck of his strawberry horse, and threatened them with instant death, if they did not deposit their money-bags at the foot of the post. The farmers all obeyed in silent awe, and Faggus rode off with the booty. He was once seized whilst sitting at an ale-house at Simonsbath, but, at his shrill whistle, his invaluable horse broke down the stable-door, rushed into the house, and after seriously maltreating the constables with his hoofs and teeth bore off his master in triumph.

He was at one time recognised in Barnstaple and closely pursued to the bridge, where he was met by constables who blocked up the other end. Seeing his escape thus cut off, he boldly put his horse to the parapet of the bridge, which he cleared, and swam off down the river and escaped.

Intelligence being received at Exford that Faggus would pass that way at a certain time, a number of men were stationed by the road to seize him. They had not been long at their post when Faggus rode up in a complete disguise—"Pray, my good friends," says he, "May I ask you for what purpose you are gathered here in such numbers?" On being answered that they were waiting to catch Faggus, he replied that that he knew him well for a great rascal, and volunteered to wait and help them in arresting him. After a little more conversation, he asked what firearms they had, and then suggested that they should be discharged, as the dampness of the morning might have injured the powder and priming. This advice was followed and directly the guns were put *hors de combat*, he produced his pistols, and having declared his name, robbed his terrified adversaries and galloped away.

It being discovered that he was concealed in a house at Porlock, the inhabitants assembled, armed themselves with guns, pitchforks, scythes, and other rustic weapons, surrounding the house in formidable array, shouting, "Faggus is taken !" But they were *mistaken*, for the door suddenly opening, he rushed forth on his strawberry horse, and dashing through the crowd, regardless of the blows and shots aimed at him from all sides, disappeared—leaving them agape at his daring.

He was at length captured in an alehouse at Exbridge, in the following manner :—He was tracked there, and a constable, equipped as an old beggar-woman, entered the room where Faggus was sitting drinking, who, with his usual kindness, ordered the vagrant some liquor. However, at a preconcerted signal, the constable knocked

the chair from under Faggus, and others rushed in before he could recover his legs, fastened one end of a rope to his feet, and hoisted him up to the bacon-rack. He gave his shrill whistle, but it was in vain; at the same moment that his master was secured, the poor horse was shot in the stable, for, it was the common belief that he could never be injured while the enchanted horse lived.

All was now over with poor Faggus; he was hanged at Taunton at the next Assizes. Throughout his whole career, not one act of cruelty was ever laid to his charge, and many were the benefits he conferred on sick and distressed persons. Like Robin Hood, he took from the rich and gave to the poor.

Some other versions of the legend treat Faggus's long escape as a case of witchcraft, and describe the strawberry horse as a "familiar," preserving his master by enchantment; the supposed beggar-woman that seized Faggus, being a "white witch," who broke the enchantment by his confederate shooting the steed at the same moment that his owner was captured, and thus breaking the spell that they could only live or die together. This belief is referred to in chapter sixty-five of "Lorna Doone."

It will be noted that most of the incidents of these legends are introduced in some form into Mr. Blackmore's romance, and as in most cases he assumed the traditions to be true, he occasionally emphasizes them as being so, either in the text or foot-notes. As instances, see chapters thirty-six and sixty-nine.

There are some other traditions in this collection, but none have any bearing on the story of "Lorna Doone," except one entitled "Legend of De Wichehalse," and that only by introducing the name and one of the family of De Wichehalse as a subsidiary character in the story. The legend itself only recounts some tragic incidents, in which Jennifred Whichehalse, the daughter of Sir Edward Whichehalse, who took part in Monmouth's Rebellion, and Lord Auberly, a partisan of the king, were concerned; but from which legend some notes as to the rebellion and the fighting in the West might have been culled. It need not, therefore, be further noticed here.

Besides these legends, I am not aware of any actual historic details or authority as to the Doones, who they originally were, and whether disbanded soldiers or not, or where they came from, before they settled in the valley, which in those days was far more retired and difficult of access than at present. But Mr. Blackmore appears to have picked up a few stray facts and sayings still current on the moor, in addition to the legends, and has embodied them here and there, so as to increase the local verisimilitude, and this is especially the case in the names of his characters which are mainly those common to the district; Ridd, Fry, Hooper, and others are numerous in all the surrounding parishes. But on the publication of the book it excited no little stir among some of the rustic actual owners of the names, who hastened to repudiate knowing anything about what "Master Blackmore had "zed all about 'em." In the case of two of the main characters "John Ridd" and Nicholas Snow," some over-zealous friends of the latter gentleman (who is an actual personage residing at, and the owner of extensive estates in Oare, and around as far as the Doone valley, and whose predecessors have always been the principal landowners there, preserving the same name and surname for generations) waxed very warm at what they thought the unwarrantable use of the squire's name, and of what was said about him in the book, and went so far as to prove by the parish registers, that such a person as John Ridd had never existed in the parish, and never held an inch of land there. The Ridd family, however, are very uncommon in other moorland parishes, some of them well-known as a stout, stalwart race, and noted wrestlers, and thence, no doubt, the description of John Ridd was drawn. The special forenames given to the different members of the Doones are all purely imaginary, as well as the heroine, Lorna Doone, herself, who is, in fact, the most improbable character in the whole story.

The graphic account of the great frost, which the author names as of 1686, is possibly founded on facts, though I do not find any full accounts of it recorded in local chronicles. Curious notes, however, as to severe winters, occur in some old diaries under the years 1607 and 1676:—"In 1607, about a fortnight before Christmas, began the hard frost, which continued about five weeks; victuals were so frozen they would take no salt; the cold meat kept over night was so hard, that it could not be cut to be eaten—for I had a piece of beef roasted on New Year's Day and kept, and then I was driven to take a spit and put the end thereof in the fire, and heat it red-hot, and so got him in the flesh." Everything was dear by reason of sharp cold. Hay sold for eight and nine shillings a truss, and many cattle died for want of fodder. "In 1676, the frost is again recorded as so great that the oldest man then living did never knowe the like, for everything was so hard that meat could only be roasted; because they could get no water for to boyle the Pot." The latter of these frosts was just the period described in the story, and the earlier one about the time named in the foot-note to chapter forty-one. But the narrative on this point is not very improbable or highly drawn beyond what would often occur in this bleak, cold district in olden days (when farming was much rougher than at present); draining, planting, and enclosures having certainly modified the climate of late years.

The curious episodes as to mining, and the search for gold on Exmoor, can also scarcely be said to be much overdrawn, only slightly shifting the locality to Challacombe, on one side of the moor, for gold, and Combmartin on the other, for silver. Iron mines and manganese exist, and are occasionally worked in many places, all of which from time immemorial have been matters of great excitement and interest to the moormen and landowners. Indeed, some of the ancient works, of which no traditions remain, except as combined with pixy and fairy-lore, are still matters of curious antiquarian speculation; one tradition being a not uncommon one in other places, that the trees in the forest were cut down by the ancients to smelt the ore.

I have, of course, in these notes, limited myself to the purely local, not in any way criticising or trenching on the historical and miscellaneous portions of the romance, or the literary construction of the story in general. It now only remains to revert to the topographical features and their bearing on the plot of the romance.

The general geographical details and descriptions of the district and of places, are fairly accurate; making allowance for the requirements of the plot. It is the Doone valley itself or glen, as the author calls it, which has most puzzled and disappointed visitors. Many of the special features described as appertaining to it, may be found in various parts of this really romantic district, but not grouped together in the way set out in chaps. 4—15, and elsewhere. It consequently has frequently occurred that strangers have passed the valley without recognizing it. There are no "sheer cliffs standing around it"—no steep and gliddening stairway"—no rocky clift forming the portal or Doone-gate, or narrow gully at one end and water-slide at the other—"no "gnarled roots" or trees surrounding it, which visitors fondly believing in a literal description, are looking out for. Even the cottages or huts are little more than mere foundations, scarcely distinguishable among the *débris* of loose stones, brambles, and other growths around them. In fact, the valley is very similar to many other combes; a mere depression between the rolling hills—carrying a small streamlet rising from boggy ground, not far above, down to Badgeworthy water. The former picturesqueness and solitude of the spot is also much destroyed by an unsightly square whitewashed house built of late years in the upper part of the valley and by a modern division-fence having been carried right through the valley, close to the stream, dividing it into two unequal parts. These features sadly mar the wildness which formerly characterized the place.

However, visitors in search af the picturesque need not despair, as there are several places in the neighbourhood. which either separately or together, may well have been taken as the types of Mr. Blackmore's clever description. Only half-a-mile lower down Badgeworthy water, on the left, is a small narrow cleft or watercourse carrying another tributary streamlet, which has some of the peculiarities attributed to the Doone Glen, and has of late been called the Raven's Glen. But the actual description of the water-slide and rushing torrents, enclosed by unapproachable cliffs, is more probably derived from some parts of the ravine and torrent of the East Lynn, betweed Brendon and Watersmeet, a little below the Rockford Hotel, than which, anything more wild and romantic can scarcely be conceived. Again, very near Brendon Village, on the road to Oare, a few hundred yards to the right, is a small, but steep, wooded gorge, with a streamlet leaping down, well worth the rather difficult climb through it to the hill above, called by the rather common-place name of Crocombe's Copse. These are only a few instances out of many that may be traced by the tourist. The Doone valley itself is nearly six miles from Lynton, and considerably more from Simonsbath, Challacombe, or other means of access to it. It may be driven to from Lynmouth, as far as Malmsmead, and thence on ponies or foot through a path following the Badgeworthy river a couple of miles or more, between Oare deer-park and Badgeworthy wood, and passing the Raven's glen, until it meets the Doone stream—the Doone valley being at right angles—or by a nearer but rougher road, diverging from Brendon Village, rising the hill on the right, and thence crossing the common to the oundary-wall through a gate, and descending by a steep path to the Raven's Glen. This requires a guide; but the most beautiful though longer route from Lynmouth is by a footpath from Watersmeet up the valley of the East Lyn to Brendon. To reach it from Simonsbath or elsewhere on that side, the Moor-road must be diverged from, at Brendon Two Gates, whence a pathway leads down to the upper part of the Doone valley.

The East Lyn is formed by the junction of two streams, Oare Water and Badgeworthy Water, which meet near Malmsmead, and there again are fed by a great number of streamlets which drain this side of the moor and neighbouring commons, and trickle down through almost every combe. The Badgeworthy water is, perhaps, the most romantic, and is the district most frequented by the red deer. The Doone valley used to be a favourite haunt for them until the herdsman's cottage was built there. It is of very limited extent; its entire breadth at the mouth only a few hundred yards, and, perhaps, a quarter of a mile long. It has no special features to distinguish it from other small combes or goils in this part of the moor, except that it is partially overspread with stones and rocky fragments, instead of the miry sedgy bottom that they generally have, and also from there being near its centre where it embouches on the larger valley of Badgeworthy, a singular detached hillock, some 60 or 70 feet high, which appears to be a glacier moraine, similar to those often found in Switzerland at the mouths of valleys. Another of the same character may be noticed at the mouth of a lateral valley nearer Malmsmead, and there are probably others elsewhere. These form a peculiar feature of the Exmoor hills specially interesting to geologists in connection with the glacier period. The loose rocks and stones which litter the valley are probably the outcrop or "clitter" of the moraine. This hillock, no doubt, suggested the look-out station described in the romance, as the place where a sentinel was posted.

The so-called Doone's houses are mostly among those rocks, and all of them, except one or two, are to the west of the streamlet, and between it and the moraine. They seem to have been small irregular huts, from ten to fifteen feet square, and there are remains of semi-circular walls adjoining some of them, which appear to have been ovens. Little more than foundations from two to three feet high remain, which look less from the interiors being choked with rubbish and brambles. They were all built of rough, but apparently selected, stones, without any cement visible. The most singular and important building is near the mouth of the valley, and is commonly called the Banqueting Hall. This must have been a large rectangular structure, perhaps fifty feet by thirty, and is rather more perfect than the huts, and apparently better built.

Directly facing the valley, and across Badgeworthy Water, commences a broad terraced platform or roadway which ascends the Deer Park and Oare Common by a well-graded slope, and continues in a direct line to Oare, and then apparently points towards Countesbury Earthworks, which have been pronounced by the Bishop of Cloyne, and antiquarians generally, to be a decided Roman camp of an extensive character, if not a permanent station, and the only one communicating with the sea in this district. This is what is called in the romance the Doone track, or Doones' path, and is commonly known by that name. As seen in perspective from a little distance, the grand and regular proportions of the work are very marked, but its breadth and long disuse as a road, its surface being covered with grass or obscured by heather and scrub, renders it less distinguishable when nearer, or attempting to trace its course. This line of road after crossing Badgeworthy Water, would have run directly through the Doone Valley, and the track still continues beyond, in an exact line towards the important square Roman work, called Shoulsborough Castle, in High Bray, near Challacombe, which, with its prætorium and triple entrenchments are still in a remarkable state of preservation. This moorland district is studded with earthworks and tumuli, many of which are assumed to be Roman works, and others, from their circular shape, as early British or Celtic. Among the first, Holwell Castle, with its long entrenchments; Stook Castle and Oldburrow, near Glenthorne; and of the latter may be instanced Ring Castle, Beara Castle, South Stook, and some singular works at Parracombe and Charles. There are strong grounds for believing the Doones' track to have been the main Roman highway from the fortress on the coast to the interior. I, however, here only wish to call the attention of antiquaries to a theory propounded as to the Doone valley. That the huts, stated in the legend as having been built by the Doones, are really of very much greater antiquity, and that their position in the line of an ancient road, as well as their character, render it probable that they form the site of an aboriginal British town or settlement, and that the Doones took advantage of the remains as shelter for themselves, during their residence there. This is not the time or place to raise a discussion on the point, and the facts require to be more exactly ascertained and verified; but I strongly recommend the subject to antiquarians visiting Exmoor. This description of the valley and its surroundings is only a rough one, the measurements and distances are only approximate and must not be depended on, as I have only paid one hasty visit to the spot since "Lorna Doone" made it famous. Thirty or forty years since, in my hunting days, I was very familiar with the locality, but my mind was then more absorbed in the sport than in the historical and other details of the surroundings. The valley, however, and indeed, the whole district, was then much more wild and picturesque than at present. Many of the stones of the huts have, I am told, been used for erecting the fence and the unsightly house which now spoils the Doone Glen. It may, however, in conclusion, be episodically noted, that, on the occasion of the Prince of Wales hunting on Exmoor, a year or two since, the stag soiled, or took to water, at Badgeworthy, almost directly opposite the Doone valley, where he was taken—the Prince being well up, and giving the final *coup*.

Fort Hill, Barnstaple. J. R. CHANTER.

THE

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Notes.

THE POPULAR ANTIQUITIES OF CORNWALL.

FASTS AND FESTIVALS.

Shrove Tuesday, or *Pancake Day*.—Though the feast before fast is not so marked by uproarious merriment and unrestrained frolic as in Pre-Reformation times, faint traces of old carnival yet remain among us in secluded towns and villages. At the Scilly Islands, in Heath's time (1750), it was the custom to throw at cocks on this day, a cruel diversion, happily now suppressed, but then common, as all books on popular antiquities record. The curious saturnalia just referred to as marking Hall Monday are thus referred to as being observed on Shrove Eve.

After the throwing at cocks is over, the boys of this island have a custom of throwing stones, in the evening, against the doors of the dwellers' houses,—a privilege they claim from time immemorial, and put in practice without control, by way of finishing the day's sport, demanding, as shroving, pancakes or money. "Some of the older sort, exceeding the bounds of the whimsical toleration, in the dusk of the evening set a bolted door or a window shutter at liberty by battering a breach with large pieces of rock-stone, which sometimes make a job for the surgeon, as well as for the smith, glazier, and carpenter. And the way of making reprisal in such cases is by a rope drawn across the way of these mischievous and masked batteries, by which they dismount their heavy artillery, making them ascend off their carriages into the air, to return with their own weight"*

At St. Ives it was formerly the custom for the boys on this day to tie stones to cords, and with these parade the town, slinging them against the doors, shouting aloud,—

"Give me a pancake, now, now, now,
Or I'll souse in your door with a row, tow, tow."

At present this is carried on in the lower part of the town only.†

A singular custom exists in the parish of Landewednack which seems to have reference to a time when Carnival and Lent were more markedly observed than at present. On Shrove Tuesday the poor children, from the ages of six to twelve, perambulate the parish, begging for *Colperra*, probably an old Cornish word; but, whatever may be its meaning, they expect to receive eatables or halfpence. As few refuse to give, they collect during the day a tolerable booty in the shape of money, eggs, buns, apples, &c.

This custom has existed from time immemorial, but none of the inhabitants are acquainted with its origin. The Rev. C. A. Johns, from whom the above account is taken, says that in the Devonshire parishes of Marystone and Lamerton, the children assemble in number and make a house-to-house visitation, singing,—

Pancake, Pancake! a penny for my labour.
I see by the string there's a good dame within;
I see by the latch I shall have a good catch;
Give me a penny and away I be go.

Pancakes form the usual dinner on this day.

Bodmin. T. Q. C.

THE WILL OF A SOMERSETSHIRE YEOMAN IN THE REIGN OF QUEEN ELIZABETH.

Although the following copy of a will can hardly be considered as relating to a subject coming strictly within the limits prescribed by the *Western Antiquary*, yet it is assumed that it is just one of those cases where a little indulgence may not unreasonably be extended, in consideration of the novel and interesting facts which a hitherto unpublished document of the kind may possibly reveal touching middle-class rural life during the Elizabethan age. The testator, who lived in the parish of Kilton, in the county of Somerset, near the sea-coast, was doubtless a descendant of a younger son of the Pym family, of Brymore, in the parish

* Heath's account of the Islands of Scilly, p. 127.

† Hunt's "Romances and Drolls of the West of England," p. 171.

of Cannington, where they had resided from the reign of Edward I. Sir Charles Pym, the eldest son of John Pym, the great patriot and statesman, created a baronet by Charles II., died without male issue. It is reasonable to suppose that during the period, some four hundred years or more, the Pym family was located at Brymore, there may possibly have been several offshoots from so healthy and flourishing an original, and that John Pime, the testator, who is modestly described in the copy of the will as a "yonge man," might perhaps claim to be an indefinite kinsman of the father or grandfather of "King" Pym.

"In the name of God Amen the III daie of februarie in the yere of or Lord God 1565 the viiith yere of the raigne of or Saveraigne ladie Elizabeth by the grace of God Quene of England ffrance and Ireland defender of the faithe Vcr. I Xcr. I, John Pime yonge man of the pishe of Kilton withn the dioces of Bathe and Welles beinge whole of minde pfitte (perfect) of remembrance Do make and ordaine this my Testament and last will in manr (manner) and forme as foloweth, first, I bequethe my soule to Almightie God and my bodie to be bueried in the Churchyard of Kilton. Itm I geue to the Cathedrall Churche of Welles iiijd. Also to the Churche of Kilton a xijd. Itm I geue to my sister luce Xls, A lode of wood and a lode of fagotts and to her children iiijsc. shepe Itm I geue to my brother harry my violett Coate A Jerken clothe A akine of Bucks lether A bow and xvjs. Itm Igeve my fetherbed to my cosen Wim. Pime if the said Wim. die before he come to lawfull age it shall remaine to Andrewe his brother. Itm I geve to the said Andrewe one yewe shepe Itm to John my cosen one yewe shepe to Elizabeth my cosen one yewe shepe, Also to John hemborowe my godsonne one shepe Itm I geve to my sister Elizabeth xxs. ij bz. of Rie ij bz. of barlie and iij bz. of otes. Itm to my cosen Jone Prolle, and Prudence her sister ij shepe apece And to the said Prudence iij lode of wull. Itm to my sister Katheren a lode of wood and a lode of fagotts and to her children a ijs. Vjd. Also I geve one stere yerlinge to be solde and the monie to be given to the poore Itm to John my brother XVjs. in parte of the corne that is in the mowe A Blue Cote A Jerken Clothe A bowe A Quyver and Arrowes and one hatte Itm I geue to my Sister Elinr. xxs. one heaffer iij yewes and my household stuffe iij yards of Canvas iij pounde of yarne and Ij pounde of wull The residue of my goods not geven nor bequethed I geve and bequeth to John my brother and Elinr my sister whom I make my true and lawfull executours they to dispose of my goods, as shall seme to them moste conveniente to the pleasure of God and the wealth of my soule. To this beareth witness Marten Levassher, clark, vicar of Kilton, William Coxe and Henry Culu'will (Culverwell) with others." Proved in the Archidiaconal Court of Taunton, 24th day of February "Anno Dni 1565." Without doubt Andrew Pym, the testator's cousin, considered himself a very lucky man when he learned that he had been left a contingent interest in a feather-bed.

Taunton. A. J. MONDAY.

WITCHCRAFT IN DEVON, 1696.

Several years ago I sent to "Notes and Queries" a series of papers entitled "The Folk-lore of a Cornish village." This was afterwards included in a volume, "Choice Notes from N. and Q. Folk-lore." I felt at the time that the following letter was not Cornish, but inserted it as illustrative of the belief in sorcery and witchcraft then prevalent in the West of England. This brutal faith had in these times legal recognition as a crime deserving even capital punishment, and is now far from dead, but rendered comparatively harmless by an Act of Parliament (9 George II., c. 5.), which put a stop to the previous wholesale burning and drowning of old crones whose only offences were an evil disposition, a shrewish temper, a tongue given to cursing, a hobbling gait, and several other surroundings which made up the popular witch.

I think its reproduction in your pages may interest your readers in Exeter and Devon generally. The case was tried at Exeter.

The letter is dated September ye 14th, 1696, and addressed to the Bishop of Exeter (Trelawney) by Blackburne. Was this Archdeacon Blackburne?

The case here reported is mentioned by Hutchinson in his "Historical Essay concerning Witchcraft," and he gives some details which do not differ from those here related. It is pleasant to find from him, that poor old Bett Horner was acquitted, and that "no inconvenience hath followed her acquittal."

Bodmin. T. Q. COUCH.

"My Most Hon. Lord,—"Yr Lordship was pleas'd to command me by Mustion to attend the tryal of ye witch, and give you some account of it. It was thus: Elizabeth Horner, *alias* Turner, was arraigned on three several inditements for murthering Alice, the daughter of Thomas and Elizabeth Bovet, and for pining and laming Sarah and Mary, daughters of ye Thomas and Elizabeth Bovet.

"The evidence given which was anything material was this:—Thomas Bovet, the father, swears that Alice the youngest of ye three daughters, being about four years old, was taken very ill in her belly, etc., that physitiens cou'd see no natural cause of her illness, and yet she died in five days. That Mary was so taken likewise. Her body strangely distorted, and her legs twisted like the screw of a gun, that she wou'd often go with her eyes shut into the fire, and say that Bett Horner drove her in: continued thus above seven weeks. She was about ten years old.

"That Sarah, nine years old, was taken after the same manner—complained of being scratch't in bed by a cat wch she said was Bett Horner, whom she describ'd exactly in the apparel she had on, tho' the child had not seen her in six months before.

"That after her imprisonment they were both tormented by pinching and biting, all ye time crying out stil on Bett Horner, at present the prints of pinches and markes of teeth appearing on their arms and cheeks (this point attested also by Justice Anchester, who was wth the children at ye time). That they would vomit pins and stones, two crooked pins came away in Sarah's water.

Sarah cry'd out, the witch had put a pin into her, the point of one appeared just under the skin, and at last it came out upon her middle finger; cry'd out of being struck by the witch with a stick, the mark of which stroke appear'd at the time upon her ankle. Sarah said that Bett Horner told her how she kill'd Alice by squeezing her breath out of her body, and that she had a teat on her left shoulder which was suck't by toads.

"Elizabeth Bovet, the mother, depos'd in like manner concerning Alice, who continued ill five days, and so dy'd, crying out—why doe you kill me? That Sarah and Mary were taken ill alternately, not able to say their prayers, saying they were threatened by the witch, if they shou'd doe it, to be served by her as Alice was, and that she made 'em swear and curse. That they were both of late very hungry, and being ask'd why they were so, they said the head of Bett Horner came off her body, and went into their belly, which wou'd when they laid, so appear to be prodigiously swell'd, and the swelling abate all of a sudden, when they sayd it was gone out of 'em again. That Sarah walk't up a wall nine feet high four or five times backwards and forwards, her face and forepart of her body parallell to the ceiling of ye room, saying at the time that Bett Horner carry'd her up.

"The children were also produced in court, who gave the same account sensibly enough, Mary adding further that she saw Bett Horner in her full shape, playing with a toad in a basin, and leaving it suck her at a nipple between her breast and shoulder.

"Alice Osborne swore that she threaten'd her upon refusing her some barm. She afterwards found a vessel, after she had wash't it for brewing, fill'd full of drink which they threw away, and then brewing, and filling ye vessel with drink, in four or five days, neither she, nor her husband having drawn any, she found it quite empty, and as dry as if no drink had over been in it. That Bett Horner threatened her husband saying, Thou hast children as well as others, and if I come home again, I'll mind some of 'em."

"John Fursey depos'd to his seeing her three nights together upon a large down in the same place as if rising out of the ground.

"Margaret Armiger depos'd that on ye Saturday, befor the tryal, when the witch was in prison, she met her in the country at about twenty feet distance from her.

"Mary Stephens depos'd she took a red-hot nail, and drove it into the witche's left foot-step upon which she went lame, and being search'd her leg and foot appear'd to be red and fiery, that she continued so four or five days when she pull'd up the nail again, and then the witch was well. This is what was most material against her. The witch deny'd all, shew'd her shoulder bare in court when there appear'd nothing but a kind of mole or wart, as it seem'd to me. She said the Lord's prayer, stopping a little at *forgive us our trespasses*, but recovered and went on, and she repeated the creed without a fault.

"My Lord Chief Justice, by his questions and manner of summing up the evidence, seem'd to me to believe nothing of witchery at all, and to disbelieve the fact of walking up the wall which was sworn to by the mother.

"My Lord,
"Yr Lps Most Oblig'd and
"Most Obedient Humble Servant
BLACKBURNE."

Queries.

730.—A DEVONSHIRE POET.—Casting my eyes over some of the issues of your *Western Antiquary*, I see frequent references in the Somaster MSS. to the Strode family of Plympton. In the Harleian MSS. there is a Devonshire song commencing "Thou n'ere woot riddle, neighbor John," signed "Will Stroud." Also in the same collection is the following sonnet with the signature "W. S."

"My love and I for kisses play'd;
Thee would keepe stakes I was content;
But when I wonn she would be pay'd,
This made me aske her what she ment;
'Nay since I see (quoth she), you wrangle in vaine
Take your owne kisses, give me mine againe.'"

Are these by one and the same person? What is the connection between him and the Plympton family? There was a play entitled the "Floating Island," by a Dr. Strode, performed by the students of Christ Church Oxford, on the 29th of August, 1636. Who was he? Any references to further details will oblige.

Chester. T. CANN HUGHES.

731. DRAKE FAMILY.—Can anyone tell me if Dr. James Drake and Nathan Drake, the authors, were connected with the family of Sir Francis Drake? It seems to me that at this time a history of the Drake family would be a valuable contribution to our historical literature. Several of the Drake family were men of ability and mark. There really is an opening for a good work on the subject, as, if a well written biography of Sir Francis Drake were added, the work would have general interest.

W. S. LACH-SZYRMA.

Replies.

THE DEATH OF SIDNEY GODOLPHIN.—In the note with which the *Western Antiquary* of Feb. 9 (No. LIX.) commences, allusion is made to Chudleigh, as the scene of the death of Sidney Godolphin, in the Civil War of the seventeenth century. This is, I believe, an error. Lysons, in "Magna Britannia," vol. vi. p. 96, under the head "Chagford," distinctly states that it was at Chagford, and at the doorway of the Three Crowns Inn, which still exists, that the amiable and gallant gentleman was shot. He, too, quotes Clarendon in the same words, and then states that Godolphin was buried at Okehampton. I make this correction simply for the sake of accuracy, which, judging from the usual reliability of the *Western Antiquary*, is one of its chief aims.

Teignmouth. FRED. C. FROST.

Plymouth Leat.—The course of this leat is well-known to many Plymouthians, and doubtless the description which we here offer from memory will recall its existence to the mind of our correspondent, whose communication appeared some months since. The waste or mill-leat, to which H. Sharrock referred, is drawn from the Drake reservoir. After being used at times to work the Drake Mills (supplemented now, however, by steam-power) it passes along beneath the pavement in front of Sherwell Chapel; thence underground for some distance. On or near the site of Sherwell Chapel was formerly another old mill, called the Higher Mills (destroyed by fire in 1858). This mill was doubtless also worked by the same stream. Passing thence underground to the Cattle Market it there coursed along as an open leat to the grist-mill at the corner of Rowe-street and Pound-street. At this spot (Rowe-street side) there was, in our schooldays, an open space, with a horse-pond, into which the leat flowed after turning the huge water-wheel, an object of much interest to the boys who loved to congregate there in the intervals of school-hours. Thence the stream passed under the pavement of Saltash-street to Mill-lane, where, taking a sharp turn to the right, it became again visible a few yards from the corner, now Griffiths's store. Here it ran along open for some distance, its next use being to work the town mill behind Mortimer's dyeing establishment,—an operation which it still performs. It passes thence through a waste piece of ground between Mill-lane and the back of Richmond-street, where it had business relations with another mill or factory, half way down Mill-lane, and, possibly, at one time with more than one, for it was a powerful stream.* Passing under Russell-street, it once more emerged into the light of day in Morley-lane, where, with little or no protection, it afforded opportunity to the youthful Plymouthians to gambol in and by the banks of its running stream,—the interest of which sport was occasionally intensified by an infant or two being whirled away into its subterranean depths. In this closely-inhabited lane, the open leat was, as may be supposed, a source of great danger, and more than one fatal accident is known to have occurred there. Thence the stream proceeded partially open through the modern Morley-lane to the foot of Cambridge-street, crossing Frankfort-street at its junction with Raleigh-street, where was another mill. It passed thence, as an open stream, between Raleigh-street and Queen-street,—again a combined source of danger and amusement to the youngsters of the neighbourhood. It should be mentioned that foot-bridges here and there spanned the stream for the convenience of pedestrians. Passing under the roadway at Queen-street, it was again open at the back of Union-street (that is, between Queen-street and Summerland-place); and here, in this narrow lane, principally taken up by the dark and deep stream of water, was a little bit of Venetian Plymouth; for, from the narrow path left for pedestrians, at the right-hand side were erected a series of narrow wooden bridges, communicating with the back-doors of the Union-street houses—a novel feature which would appear strange to the eyes of the Plymouthian of to-day. The stream then swept around towards Union-street, underneath which it hid itself for a brief space, issuing again at the foot of Union-terrace, in front of which it passed until it reached the foot of Buckland-street. Fed by sundry sewages along its course, it had now become a rapid stream. Here at the back of Union-street it broadened out into a lake just at the point where Buckland Hall now stands. The site of Messrs. Derry and Co.'s stables and stores was then a waste piece of ground, much frequented by the youth of the town, to whom such a stream was a great attraction, particularly as here, as well as at other points, "fishing for minnows" might be indulged in. The stream then passed beneath the road and railway, coming again into view close to the Union Baths, the front of which occupied a portion (the newest) of the Union-street railway bridge. Taking a bend to the left, it ran along behind the houses on the railway side of Bath-street (the goods shed now occupies the entire side of that street). Thence it was open all the way to the Millbay-road, where it again disappeared, finally losing itself in the Millbay Docks. In olden times it was doubtless utilized for working the mill from whence Millbay derives its name. It now serves, to some extent, the purpose of a sewer, after performing the other duty for which it was originally designed. The passer-by of to-day sees and knows little of this subterraneous stream, for it is almost hidden from sight. Here and there along its course may be noticed gratings or other coverings for the convenience of the men set to cleanse it. In Union-street, at Nelson's corner, are to be seen several large granite blocks, beneath which the stream flows. There are now few other indications of its course. The foregoing has been written from remembrance, and may consequently be incomplete and defective in detail, but the description is, notwithstanding, substantially correct as to the course of the leat and its appearance some thirty odd years ago. The channel near Essex-street, referred to by our correspondent, was evidently a continuation of the Five-Field stream, where, as boys, we have often played, and fished for "minnys." It was probably a waste-leat connected with the Stonehouse water-supply.

Editor.

* We are informed that both the Sacking Factory in Mill-lane and the Starch Factory in Russell-street occasionally utilize the stream.

"*Weekly Mercury*," *March 8th*, 1884.

Notes.

SHROVE TUESDAY, OR PANCAKE DAY.

An interesting article on the above subject by "T. Q. C.," in your last week's *Antiquary*, reminds me of a curious custom which was observed in a dame's school at St. Columb about sixty years ago. Perhaps it is forgotten now.

On Shrove Tuesday each child was expected by the mistress to bring an egg, and at twelve o'clock the children had an egg battle. Two children stood facing each other. Each held an egg and struck the end of it against that of the opponent lengthwise, the result being that one or both were broken.

An unbroken egg was used again and again to fight the rest, and so the battle raged till all, or all but one of the eggs were broken.

The child who at the end of the fight held a sound egg was considered to be the conqueror, and was glorified accordingly. To save the contents of the eggs, which were the perquisite of the mistress, she held a plate beneath; and at the end of the battle the children were dismissed, and the old lady, having picked out all the broken shells, proceeded to prepare her pancakes, of which she made her dinner.

Plymouth. FRED. W. P. JAGO.

DAME PARTINGTON AND HER MOP.

I was not aware until the other day that Devonshire possessed a real Mrs. Partington. Having discovered this, I thought the record should find a place in the *Western Antiquary*. The paragraph runs thus :—"The newspapers say that a Mrs. Partington had a cottage at Sidmouth, in Devonshire. In November, 1824, a heavy gale drove the sea-waves into her house, and the old lady laboured with a mop to sop the wet up, till she was obliged to take refuge in the upper part of the house. The Rev. Sydney Smith says she was excellent at a slop or puddle, but should never have meddled with a tempest"—"Dictionary of Phrase and Fable," by Dr. Brewer.

Exeter. E. PARFITT.

ANTIQUITY OF CHESS.

That chess was naturalized in England as early as 973 we find from the incident of Ethelwold's first interview with the beautiful Elfrida, who was at that moment occupied in playing chess with her father, Orgar of Devonshire. M. W.

EXETER IN THE REIGN OF CNUT, 1016-1035.

In the late Mr. J. R. Green's "Conquest of England," it is stated, under the above dates, "that, while the trade with the Irish Ostmen was thus rising in Chester and Bristol into importance, the towns of the English Channel continued little more than fishing towns. Exeter, perhaps, may have carried on some slight traffic with the land of the Franks. The town stood two miles above the mouth of the Exe, but shallow as its channel seems now-a-days, the small craft of the town could easily moor beneath its walls, and the part it played in the after war with the Romans shows that it had grown into a strong and wealthy place. But eastward of Exeter, we see only a trace of little ports, to which the fisheries were beginning to give life," p. 445. The above statement, that the town stood two miles above the mouth of the Exe must surely be a mistake, even for the early time to which it alludes. The position of Exeter has not altered since, and the river does not appear to have altered its course since then. There, however, must have been a time when it occupied a much larger area, and probably pursued a different course from that which it does now, for, from the evidence of the gravel beds which now fill the valley, it must have either filled the entire valley at the same time, or, have shifted its bed from side to side. There is a tradition that the embouchure of the Exe was on the Dawlish side of Exmouth Warren, or as some call it Dawlish Warren; but I believe it is traditional only, as no record exists to verify the story. That the river has occupied the same, or very nearly the same bed, since 1284, when the Countess of Devon ordered the obstruction to be thrown across the stream, at the place named Countess Wear, there can, I think, be little doubt; and we have only to add 249 years to bring it down to the time of the Countess of Devon from the reign of Cnut. Countess Wear is only two miles below the city, and, according to Mr. Green, it must be from this place that the measure of two miles was taken for the mouth of the Exe, and not, as at present, at Exmouth. What could make the writer limit the length of the river to two miles below Exeter I do not know, it could not be from the limit of the tideway; for this affects the river, and more or less mingles with it, especially at high tides, up to the Salmon Pool within one mile of the city, and were it not prevented by the Wear at this place, and Trewe's Wear some distance above it it would affect the waters up to Exe Bridge, which is only 40 feet above the sea level. It is true the river widens out a good deal below the two miles ascribed to it, and this may have been the reason for making the embouchure at this place.

Exeter. E. PARFITT.

Queries.

732.—A DEVONSHIRE RHYME.—In a pocket-book I find the following, purporting to be a go-to-bed rhyme for children in your country. My grandmother, who is a Devonshire woman, well remembers them being used by children, now nearly a century since. They run as follows :—

"Matthew, Mark, Luke and John,
God bless the bed that I lie on!
Four corners to my bed,
Four angels lying spread:
Two to foot and two to head,
Four to guard me when I'm dead."

Are they still in use? What is the earliest notice of them?

Chester. T. CANN HUGHES.

733.—PAR OR PARRE.—Origin of the arms and name of Parre, of Devonshire, and a copy of the will of Henry Parre, of Alphington, near Exeter, August 1615, to be seen in the Archdeaconry of Exeter. I shall esteem it a favour if any readers of the *Western Antiquary* will assist me in the above.

Ledbury, Herefordshire. J. F. PARR.

734.—DOLCOATH.—Would some one of your Cornish readers be good enough to furnish us with the etymological origin and meaning of the name of Dolcoath, borne by a noted mine often referred to in your columns?

Taunton. J. H. P.

735.—LOSTWITHIEL.—A singular custom is said to have formerly prevailed at Lostwithiel on Easter-day. It is described in *Time's Telescope* for 1822, p. 103. I should be much obliged if any of your correspondents would kindly transcribe the paragraph and send it to me, at my address. I have many volumes of *Time's Telescope*, but not that for 1822, and am out of the way of large libraries.

Bodmin. T. Q. COUCH.

736.—OGHAM STONE AT FARDEL.—In a published work, "Sir Walter Raleigh in Ireland," by Sir John Pope Hennessy, 1883, is the following passage, page 63 :—"If any of the English undertakers noticed such antiquities, it should have been Raleigh, for the only Ogham stone found in England was discovered at Fardel in Devonshire, where his father was born." I would ask if anything is known of the whereabouts of this Ogham stone, and what inscription is upon it?

KEARLEY.

Replies.

SHROVE TUESDAY AT LANDEWEDNACK.—In a description of Shrove Tuesday customs at Landewednack by "T. Q. C.," he referred to poor children who perambulated the parish begging for "colperra," in the hope of getting eatables, or half-pence. There is no doubt, I think, that this is an old Cornish phrase. In the ancient Cornish language *collan* means a knife, and *bara*, bread; Col-perra would therefore seem to be derived from these two words; in English, a cut, or slice of bread. *Perre* is certainly a corruption of *bara*, the mutation of *p* to *b* being so common in the ancient tongue; and *col*, which is more obscure, may mean a cut, or slice, as with a knife.

Plymouth. J.

WINGED SERPENTS OF DARTMOOR. — The statement made by Mr. Parfitt (in his interesting communication on this subject) that the "Dragon Standard" was generally borne before the Kings of England in battle is confirmed by the following quotation from Hoker's History of Exeter. When describing the relief of the citizens by Lord Russell from the siege of 1549, he says:—"When his Lordship pitched his tents without the Walls, in St. Johns Fields, next to Southernhay; and upon the city's Walls, next to the postern of his House, was the King's Standard of the red Dragon set up," &c. King Henry VII. appears to be the first monarch who adopted the red dragon as one of the supporters to the royal arms. This imaginary winged animal was continued as a supporter to the royal arms by Henry VIII., Edward VI., Mary, and Elizabeth, until the introduction of the lion and unicorn by James I.

Exeter. G. T.

MARAZION.—As to the derivation of this name, I should decidedly say it was not, as some think, Hebrew, *i.e.*, Bitter Zion. It is spelt in many ways in the old Marazion records. The probable derivation is either, as was believed in the Elizabethan age, "Thursday Market," or else, as proof, Max Müller suggests merely "the Markets" from *Marhas*—Cornish for a market.

W. S. LACH SZYRMA.

WILLIAM BROWNE (of Tavistock, 1588—1643?), author of "Britannia's Pastorals," second series, 135, 145, 164. The *Nineteenth Century* for January contained a "Treatise on Love," by Algernon Sidney. That it was not then printed for the first time, as the owner of the manuscript supposed, has been since pointed out by Mr. Osmund Airy, in the *Athenæum* of January 19, who refers those interested in the matter to the "Somers Tracts," second edition, vol. viii., p. 612 But I desire in this note to direct the attention of the numerous admirers of the "Sweet Swan of Tavy," to the fact that Mr. Ley, in his interesting remarks on the Sidney family, again gives currency to the common error of attributing the celebrated epitaph on Sir Philip Sidney's sister (the Countess of Pembroke) to Ben Jonson. Having recently purchased a copy of that very uncommon book, "Original Poems, never before published, by William Browne, of the Inner Temple, Gent., author of 'Britannia's Pastorals,'" (only 75 copies printed, at the private press of Lee Priory)—I have looked to see what the learned editor, Sir S. Egerton Brydges, says on the subject. He claims the authorship of the epitaph for the Devonshire poet in the following terms:—"The well-known epitaph of the celebrated Countess has been generally ascribed to Ben Jonson. The first stanza is printed in 'Jonson's Poems,' but it is to be found in the manuscript volume of 'Browne's Poems,' and on this evidence may, I think, be fairly appropriated to him." I repeat it here, in the words of the MS., that the reader may form his own opinion:—

"ON
"THE COUNTESS DOWAGER OF PEMBROKE.

"Underneath this sable hearse
Lies the subject of all verse,
SYDNEY'S sister, PEMBROKE'S mother!
Death, ere thou has slain another,
Fair, and learn'd, and good as she,
Time shall throw a dart at thee!
Marble piles let no man raise
To her name for after days;
Some kind woman, born as she,
Reading this, like Niobe,
Shall turn marble, and become
Both her mourner and her tomb."

Then follows a long elegy on the Countess. When it is remembered that William Herbert, Earl of Pembroke, the son referred to in the above epitaph, was the Devonian bard's bountiful patron—Prince tells us that Browne was so "beloved by that generous Count," that he "got Wealth and purchased an Estate (which, in a Poet, is near as rare a Sight as to see a Black Swan *)"—little doubt can be entertained, I think, as to who was the real author of the lines; then the "Elegy on the Countess Dowager of Pembroke," "On the Countess of Montgomery," "On Lord Herbert of Cardiff and Sherland," "On Mr. John Smyth, Chaplain to the Earl of Pembroke," (*vide* the "Original Poems")—all testify to his close and intimate connexion with the Pembroke family. In the same MS. (in the Lansdowne Collection) of Browne's Poems is a "Song by the Earl of Pembroke." While on this subject I may mention that there is a third book of

* The good Vicar of Berry Pomeroy would indeed have been astonished had he been living in these times to find our great poets not only getting plentiful estates, but becoming ennobled as well!

"Britannia's (or Brittania's ?) Pastorals" extant, and the original manuscript is preserved in the library of Salisbury Cathedral church. It was edited for the first time by T. Crofton Croker in 1852, being one of the publications of the Percy Society. Southey says that Browne nearly completed a series of lives of the English poets, beginning with Joseph of Exeter, and coming down to his own times. "The loss of this work is the greatest which our poetical biography has sustained. Some of his unprinted poems were in the unhappy collection of Mr. Warburton, the herald, and possibly may yet be recovered, as they disappeared not in the process of lighting the fire which has rendered that gentleman and his servant so unfortunately notorious, but in the dispersion of his library after his death." Thus the work on Iscanus and his fraternity is likely to remain like the missing books of Hooker's (another "Worthy of Devon") "Ecclesiastical Polity," and of Spencer's "Faisie Queen" *hiatus maxime deflendus.* Respecting the Browne MS. in the Warburton collection, I hope to return to it at some future time.

Exeter. C. ELKIN MATHEWS.

P.S.—Like Spenser, Browne has had distinguished followers. Wither, in his "Shepherd's Hunting," and other bright pastoral pieces, has learnt the manner of his friend. Keats was also influenced by Browne; but his crowning honour is the certainty that Milton may be traced to him,—*cf.* "The Inner Temple Masque," and "Comus," "The Shepherd's Pipe," and "Lycidas." I remember Milton's annotated (?) copy of the folio edition of the "Pastorals" being sold in London for the small price of ten guineas. Who is now the owner of this priceless relic?

C. E. M.

THE PLYMOUTH WATER ACT OF ELIZABETH, &c., &c.—It is interesting to find from the note by "Wyvern Gules" in *W. A.*, Jan 26th, that Thos. Edmonds, the old Plymouth "Customer" of Elizabeth's time, had other than business relations with Sir Francis Drake. The evidence now adduced, from the wording of the Stonehouse Water Act of 1593, passed only eight years later than the more noted one "for presvacon of the haven of Plymouth," is sufficiently conclusive in establishing my contention that Sutton Pool was only a *part* of the Haven of Plymouth. Whatever may have been the usage in the town, in speaking of certain houses looking out upon the pool as being "toward the Haven," it is clear that, in the language of the *Acts* of Parliament of the time, the Haven was far more extensive, without comparing it with the limits of "Sutton" as a customs *port*, which, even in 1311, included Plympton, Modbury, and Newton Ferrers. If the act had spoken of the "Port" of Plymouth, we should have had to include Fowey and the other harbours on the South of Cornwall To show that Mr. Worth himself has acknowledged that the Harbour of Plymouth extended beyond Sutton Pool, it will suffice to quote his statement that "Early in the seventeenth century . . . . . a great ship had sunk in *Cattewater* to the sore damage of the *harbour* of Plymouth"—(the italics are mine). At the same time, I cannot allow to pass unquestioned the assertion that it was *not* Sutton Pool which was to be scoured and cleansed by the leat. I am afraid that "W.G." has either not sufficiently studied the wording of the Act, or has forgotten it. It is "the saide haven" which "doth daylie querre and fill with the sande," just as it was under "a presentment *concerning the haven*" that a view was taken of *Cattewater* (as quoted by me on page 67), but it is *not* the "saide haven" which was to be "scoured and cleansed" by the leat. The Act says, "By the bringing of which water . . . . some *parte* of the Chanell of the saide haven (shall be) scoured and cleansed," &c. The Act does *not say* that any "stream ever ran from the tin-works into Sutton Pool," but, inasmuch as the sand from the tin-works did come down into "Plym Rode," it would, by the tides, be washed into Sutton Pool and be very likely to choke up the entrance at least, especially if the pool was so shallow as "W.G." formerly tried to make out. It may be presumed the flow of such a stream as that brought in from the Meavy would be sufficiently powerful to effect the clearance desired. As to the question whether the leat, when actually made, did so discharge its waters into Sutton Pool, I have never seen any definite documentary proof, but it certainly could not have flowed into any part of Cattewater, except through the Pool. And, inasmuch as it supplied conduits in Old-Town, Exeter-street, and Batter-street, does it not seem probable that its course was originally through the town to Sutton Pool? It may here be noted that in the agreement between the Corporation and Wm. Crymes, it is said that the leat conveyed the water, "unto, in, and *through* the Towne, or Burrowe of Plymouth." In this connection I should like to ask "Wyvern Gules" what "contemporary plan" it is which he refers to, that "represents the leat, or the greater part of it, running north of the Horsepool (? which) and Stonehouse Lane towards the Marshes, &c.?" If the plan in question is the foundation for the words of "W.G." "Stonehouse-pool which did receive a streamlet,' I am inclined to think that the leat there shown is the *Stonehouse* leat and not the Plymouth one. If the course of the Plymouth Leat which as boys we remember to have seen running from Mill-lane *across* King-street and Union-street to Millbay was really its original one, then it cannot be the one shown in the plan spoken of by "W. G." for it did not run north of Stonehouse-lane, but a long way south of it. Perhaps, however, "Wyvern Gules" has not sufficient local topographical knowledge to be aware that Stonehouse-pool never had any connection with the marshes of Sourpool. It would certainly be interesting if the original situation of Drake's Mills and the course the water took after working them, could be satisfactorily elucidated. "Wyvern Gules," however, must not think that the Stonehouse Water Act bears entirely in his favour in the general controversy. Rather remarkably, it is (with just the necessary topographical distinctions) for the greater part, almost *word for word* the same as the Plymouth Act. The *reasons* for requiring a better supply are the same, except for the omission of the clauses referring to the cleansing and scouring of "some parte of the haven." The *powers* given to the Stone-

house authorities for the construction of their Leat, are the same as those accorded to Plymouth, even to the removal of "Rockes, Stones, Gravell, Sande," &c. The *payment*, too, is the same, being "so moche money as by twoe justices of the Assize of the Countie of Devon shall be adjudged, ordeyned and determined." So then, the judges' award in the case of Plymouth is not unique; and if it were an instance of "a commonplace fiction that speaks for itself," is it likely that a similar provision would have been made in an Act touching a matter which certainly did not require the exercise of Drake influence with tinners and tinbounders, even if it could be proved that the right of such persons had to be any more considered in fact in the case of the Plymouth Leat, than they are provided for in the Act for its construction, where only "Lords, owners, tenants, farmers and occupiers" are contemplated as recipients of compensation—just as the same classes are in the Stonehouse Water Act. Even if "W.G." does not care to look in the Record Office for the orginal of the Judges' Award in the case of Plymouth, it would certainly be advisable that search should be made for that given in the case of Stonehouse. We might then see, at any rate, upon what principle the compensation was based, and compare it with the fictitious values supposed to be assigned in regard to Plymouth. Another proof that they were not fictitious is, however, given in the last four lines of "W. G's." remarks in yours of Feby. 2nd, for surely such elaborate calculations would not have been set down if they were not "the very value." By the bye, whose influence was it that was brought to bear to get the following provision included in the Stonehouse Act? It is there enacted that "no Mill or Milles shall be newlye erected or buylded in upon or nere the said course of water . . . to the prejudice or damage of any . . . Mill or Milles buylded or to be buylded upon or nere the *river*, or course of water lately brought to the saide towne of Plymouth." Note here the way in which the Plymouth leat is called the *River*. From another passage in "W. G.'s" latest note it would appear that he is directly at issue with the Corporation records in regard to the payment by that body of £300 to Sir F. Drake. Is he then prepared to prove, either that the "Receivers" of Elizabeth's time falsified their accounts, by entering payments which were never made, or that they themselves embezzled the moneys and then charged them as paid to Sir Francis? We must remember that the statement that the Corporation did agree with Sir Francis Drake for the payment of this money was matter of history long before the discovery of the missing volume of accounts in which the payment is actually recorded. On another point, I wish to remark that I think "W.G." and Mr. Risk have (in calculating the value of the statement on the Cecil map about the length of the leat) both overlooked the fact, that at that time, as I believe, the foot contained thirteen inches.

W. S. B. H.

"*Weekly Mercury*," *March* 15*th*, 1884.

Notes.

ARCHITECTURE OF OLD PLYMOUTH.

[The following communication, which appeared in a Plymouth paper of March 5th, 1884, is, we think, worthy of preservation in the pages of the *Western Antiquary*, not for the sake of placing upon record the present discussion on brick *versus* stone for our new market buildings, but for its information concerning some of the old buildings of Plymouth.—EDITOR.]

BRICK *versus* STONE.

There is an outcry against the use of brick in the Plymouth new market buildings, and some of the burgesses say they are "astonished" and "astounded." I am not prepared to say that in this limestone and granite district, brick is to be preferred to stone for public buildings in general, and for some parts of market buildings in particular, but it is a very respectable material both for durability and colour, and in the latter respect possesses, in my opinion, a great advantage. Nearly every good house built in Plymouth during the 18th century was of brick. Of the early brickwork there are numerous examples in High-street, Looe-street, How-street, Green-street, Ham-street, and Exeter street—all good quarters of the town in the days of Queen Anne and the Georges. At the corner of Moon-street there is a characteristic brick house, with the date 1706 on the keystones, and in Batter-street another with 1703 also on the keystones. Later in the century Tothill House and the capital brick houses in George-street, Frankfort-street, and Bedford-street were erected, and it was not until early in the present century that our local material (defaced by plaster) became general. The Greek revival had extended even as far west as Plymouth, and a travelled and cultured architect, established in that town, not having the means at his disposal of reproducing classic forms in stone or marble, used the plaster imitation. He gave us several artistic and ever-pleasing interiors, but too many compo fronts, and as a result it is to be feared that to a great extent the architectural effect of Plymouth is hopelessly ruined; although in this age we have managed to get out of the stuccoed groove for our public buildings. The epigram applied by the *Quarterly Review* to Nash, of Regent-street celebrity, is not altogether inapplicable to the classic Plymouthian of Athenæum fame:—

"Augustus of Rome was for building renowned,
And of marble he left what of brick he had found;
But was not our Foulston a very great master?
He found us all brick, and left us all plaster."

H.

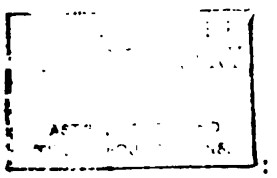
DRAKE AND IRELAND.

The publication from time to time of MSS. bearing on the Armada period, tends to throw fresh light on Drake's history. It has been asserted that Drake's West Indian expeditions brought about the war with Spain; but now Mr. Bent, in the *Antiquary*, publishes in "Philip II.'s

OLD PLYMOUTH RELICS.

TABLET:—"THE LION AND THE LAMB."

TABLETS FROM A HOUSE IN GASKING STREET.



Correspondence about the Invasion of Ireland in 1579-80' lear documentary evidence that, in 1579, nine year's before the Armada, Philip II. was plotting an invasion of Elizabeth's dominions, and that he planned the invasion of Ireland before the more ambitious scheme of the "Invincible Armada."

Newlyn. W. S. LACH-SZYRMA.

CHARTERS OF THE BOROUGH OF OKEHAMPTON.

The following is a translation of the Charter granted to the Burgesses of Okehampton in olden time, and made by Richard Shebbeare in 1671 :—

"TO ALL CHRISTIAN PEOPLE THIS PRESENT WRITING SEEING OR HEARING ROBERT OF COURTNEYE SENDETH GREETING IN THE LORD GOD EVERLASTING. KNOW YE THAT I THE SAYD ROBT. have given granted and by these my present deed confirmed with the assent and consent of Mary my wife and our heires to the burgesses of my free burghe of Okehampton, ALL THESE TENEMENTS AND LIBERALL CUSTOMES which they had in the time of Richard the sonne of Bawdyn and of Robert the sonne of Reginald and of Mawde Aberenges his wife and Havisses of Courtneye my mother in the burghe and in the foreyne lands of the same. YIELDING THEREFORE yearly of every burgage to mee and to my heires by the hands of my portreeve of the said burghe att the feast of St. Michael the Archangell xiid. and for all service and other demands to mee and to my heirs pertaining to them and to their heirs. TO HAUE AND TO HOLD of mee and mine heires by right of inheritance freely quietly peaceably and honourably for evermore in woods and plaines in ways and paths in streets in common of pasture in waters in mills and in all places where I and mine heires to them and to theire heires may reasonably warrent.

ALSO we have granted that the said burgesses may yearly by their own proper Councell choose and depose a portreeve and a beadle, and the same Portreeve may be quit of Tallage and the Beadle by payment of vid. AND if any plea or plaint appertaining to the lord be commenced within the said Burghe within the same it ought to be determined; and if any man of those burgesses make any fforfeite, and is ameroed for the same then hee to bee thereof quitt and discharged for xiid. BUT if hee bee often times ameroed by the Judgement of the counsell of the Burgesses and my Steward then he may be chastized according to the quality of the trespass. And if any man take or purchase a new Burghe then he shall have timber to build his house by the advice of my steward and of my other good men in my wood of Okehampton ALSO if the burgesses or their children would be wedded or marry that they may soe doe freely wheresoever they will ; AND ALSO every burgess may have a sowe and ffower piggs without any pannage in my wood of Okehampton, ALSO that noe man shall buy any green leather or skinnes within the said burghe unless hee bee of the same and for that hee shall pay noe tolls ; ALSO the portreeve shall gather the toll and alsoe shall be quitt on paymt of xiid. of all taxes and tollage by the same voice. Also of ware that passeth not in excess of vid. no toll shall be asked or taken : and if it passeth vid. then to pay toll : for a horse id. for every ox or other neete ½d. for v. sheep id. for hogs id. for corn or garte nothing: ALSO if any man by or sell within the Longstone or I *(send)* must pay toll ; ALSO if any man steale or beare away the said toll and be thereof convict for every farthing he shall pay vs. and for every penny xxs. AND ALSO if any burgess will depart from the said burge that he may sell his burgage to whom he will except to houses of Religion and over that he shall pay his debts and alsoe give to the lord xiid. and to the portreeve ivd. and to the burghe ivd. and then freely so depart. ALSO IF IT HAPPEN any of the said burgesses have ffulfilled the said REWARD then his wife and heirs may peaceably receive his lands and tenements ; ALSOE if any man desire to have the freedom of the sayd burghe—the first yeare he must pay the lord ivd. and to the burghe ivd. and in the second yeare to the lord only ivd. and the third yeare he may take a burgage or else pay as aforesaid and depart ; AND if any man beare away the debt of any burgess the burgesses shall attach and withold the goods of him that hath borne the burgesses debt or calle away untill hee bee thereof satisfied as right may warrant them. ALSO noe man unless hee bee ffree of condition shall MAINTAIN in the lawe against any of my said burgesses. ALSO I WILL that my burgesses be quit of all manner of toll throughout all Devonshire when I and my heirs of the said Burge may be paid to me and my heirs by the hands of the Portreeve there. AND FOR THIS MY GIFTS GRANT AND CONFIRMATION the aforesaid burgesses have given me TEN marks sterling for KNOWLEDGE OF THE SAME and that it may abide stable for evermore this present deed with the print of my seale I have made strong these men bearing witness Sir Reginald Courtneye William Nymett Sherriff of Devon, Robert of Courtneye with many others."

There is no date to the document, but the following extract, according to Domesday Book, shows that Baldwin the Viscount held the town knight's service and a quit rent to the Crown of four shillings yearly, and by marriage and descent it became the property of the Courtenays, and the aforesaid Robert held the lands in the time of Henry III., when Okehampton was made a free burgh. The burgesses continued to enjoy the privileges of the charter rented, until the 20 of Edward I. when a controversy arose between the burgesses and Sir Hugh Courtenay, knight and lord of the barony, in consequence of which the privileges became more defined. In a deed executed on the feast of St. Thomas the Martyr, in that year the Portreeve and Commonalty released to the baron their title to commons of pasture in the woods and wastes on the south side of the castle, and in other parts of the manor; in return for this, "the said Portreeve and the Commonalitie giving to the said Sir Hugh two tunnes of wine beforehand." The lord freely granted them commons of pasture all the year round between Wareham and the moor, with a road to it through the forest. They were to have the same rights from the morrow of St. Michael to the middle of March, in and over the lands called the Bartons, and each burgess should have free of pannage one sow and

four pigs running up and down Hockwood of the lord's demesne, during the whole time of mastage, reserving, however, to himself and his heirs the right to make enclosures therein.

The first summons sent to the burgesses to elect representatives in Parliament was in the 28th year of the reign of Edward I., and was dated, Rose Castle 26th of September, being made returnable at Lincoln within eight days of Hilary in the next year, and the knight and others returned for the Lent Parliament ordered to attend, unless dead or sick. The original writ to the Sheriff of Devon was returned January 20th following, the burgesses chosen being Robertus Cissor and Thomas de Tawton. Another writ bearing date London Oct. 11 (5, Edward II.) was made returnable on the morrow of St. Martin to assemble at Westminster, when John de Honiton and Henricus Welych were chosen and returned as burgesses of Okehampton, and on the 26th of July, a writ bearing this date was issued at Westminster in the 7th of Edward II., calling on the burgesses to elect representatives to the Parliament. The return was fixed on the Sunday next after the feast of St. Matthew the Apostle, and on this occasion Henry Gloube and Richard Bourman were elected and returned as such. I offer these notes to the readers of the *Western Antiquary* seeing that a considerable amount of attention has been called to the subject by the recent Act of Parliament concerning unreformed Corporations, that held various privileges under charter similar to the foregoing.

Plymouth. JAMES SPRY.

Queries.

737—"JANE SHORE."—At Southam De la Bere near Cheltenham is a portrait (formerly the property of the late Earl of Ellenborough). It is a half-length figure of a lady remarkably fair, with light auburn hair, which, from a minute description given of her by Sir T. More Drayton in his *Heroical Epistles* is ascribed in the catalogue to "Jane Shore." In the "Red Fisherman," by W. M. Praed, we find her thus described:—

——and there a lady lay,
A lady wondrous fair;
But the rose of her lip had faded away,
And her cheek was as white and cold as clay,
And torn was her *raven hair!*

Poetical license may have suggested the last line; but, if any reader has access to a copy of the *Heroical Epistles* of Drayton, would he kindly compare the two descriptions?

Cheltenham. W. B. STRUGNELL.

738—SIR WALTER RALEIGH.—Which is the best life of Sir Walter Raleigh? What were Sir Walter Raleigh's writings? There are some interesting statements about Raleigh in Gardiner's "History of England," 1603-42.

W. S. L. S.

739—HAWKINS FAMILY.—Can any of your readers inform me if Julia Hawkings, who married John Luscombe, Esq., of Combe Royal, in this county (High Sheriff of Devon in 1740), was of the same family as the celebrated Sir John Hawkins, one of the noted Elizabethan worthies, and the friend of Sir Francis Drake? I believe the Combe Royal property came to the Luscombes after the Gilberts. Is that so?

Plymouth. J. L.

Replies.

DOLCOATH.—Dr. Bannister, in his "Glossary of Cornish Names," gives the following explanations of this word. It is a Celtic-Cornish word.—"Dolcoath, wood *(coed)*, by the hole, or shaft *(tol)*; the old *(coth)* pit; old valley, dale, or meadow *(dal.)*"

Plymouth. J.

A DEVONSHIRE RHYME.—

"Matthew, Mark, Luke, and John,
God bless the bed that I lie on."

This cannot claim to be a local rhyme. I was born and bred in London, and my Scotch nurse used to repeat the words to me there regularly forty odd years ago. When, at fourteen years of age, I went down into Yorkshire for a seven years' apprenticeship, I found the same words general in that county too.

Exeter. HARRY HEMS.

THE ARMS OF ABELL are:—(Essex). Ar. a fesse purp. betw. three boars' heads couped gu. Crest an arm in armour embowed ppr. holding a sword ar. hilted or, enfiled on the arm with a wreath ar. and gu. Abell (Kent). Barry of four or and az. on a chief sa. three plates. Abell, or Abel (Kent and London). Ar. a saltire engr. az. (another gu.) Crest—The same as Abell of Essex. Abell (Stapenhill, co. Derby. visit. 1611). Ar. on a saltire engr. az. nine fleurs de lis of the field. Abell. Ar. on a saltire engr. az. twelve fleurs-de-lis or. more Abell. vert frett ar. and a fess gu. Able. Sa. two bars ar. in chief as many plates. Crest—An arm in armour embowed holding a sword all ppr.

Southampton. G. T. W. M.

ORIGIN OF THE NAME OF PARR.—Bardaley's "English Surnames" derives the name from "Peter." The diminutives were "Perrot," or "Parrot". The other surnames derived from this source, are "Parr," "Piers," "Parsons" "Pears," "Pearse" and "Peers;" "Pierce," "Pearsons," "Piersons," and "Peterson," "Perrin," "Perren," "Perret," "Parrot," and "Parrett; "Peterkin," "Perkins," "Parkins," "Parkinson, "Perks," and "Perkes."

G. T. W. M.

THE PHŒNICIANS OR THE JEWS IN CORNWALL.—Although I differ from Mr. E. Parfitt and Professor Rhys, whom he quotes, it is not my intention to discuss the "vexed question" of the tin trade of Cornwall in ancient days, in the pages of the *Western Antiquary*. My present purpose is to correct a few of the prevailing false impressions, and to furnish Mr. George C. Boase with some facts in connection with the Celtic miners in Cornwall. In my work on *British Mining*, now on the eve of publication, I have examined all the written evidences of any value. Therefore to that book I must refer such of your readers as feel an interest in the subject.

As it regards St. Michael's Mount, which Mr. Parfitt thinks was "not an island at this early time," I would urge the fact that the submergence of the forest, which may still be traced, beneath the waters of the Mount's Bay, from the Long-rocks, near Marazion to Gwavas Lake, took place probably several thousand years before Diodorus wrote, and, possibly, was produced by the agents of destruction which must have distinguished the termination of the glacial epoch. The discovery of human skulls at Carnon and at Pentuan Tin Streams, at 58 and 40 feet respectively below the present surface, and of a complete skeleton at Tarnon-dean, Perran-ar worthal, twenty-two feet below the present high water-mark, appears to convey to us some idea of the race of men, who worked the detrital tin-ore of Cornwall. The configuration of these skulls was unlike that of any of the Europeans of the present day. A burial place has been long known on the Towans of Lelant, some distance from the existing church near the ferry to Hayle. In constructing the railway to St. Ives, this was cut through, and considerable quantities of these relics were removed. The skulls are said to have been similar to those found in the tin streams. The tradition did prevail that a ship-load of slaves, who were brought to Cornwall to work the tin, perished in a storm on Hayle Bar, and were buried in the blown sands. Such remains as those, with those of other extinct mammalia, and the neolithic implements found from time to time, are evidences in favour of the hypothesis which connects a foreign people with the original Celtic miner. That a foreign people actually worked some of the old deposits of tin is proved by the name of "Attal Sarsen" (sometimes pronounced saracen), given to the waste heap of the old miners (sarsen signifies simply the stranger, and in this sense the name is applied to stones on Salisbury Plain, which are not native that district). These waste heaps are often spoken of as "Jews' leavings," and the ancient furnaces found in the neighbourhood of the "stream works," always deeply buried amidst overgrown beds of peat-moss, are called "Jews' houses," and the blocks of metallic tin, of all shapes and sizes, found beside those smelting works, are called "Jews' house tin." It may be contended that these rude blast-furnaces are the remains of the smelting works erected by the Jews, about 1200 A.D., upon whom King John inflicted severe penalties, and who were banished by Edward I. My impression is that the exceedingly rude character of these smelting works, and of the blocks of tin found with them, indicates a far more primitive system of metallurgy than that which prevailed when kings granted charters to the tinners of Cornwall. Give me room for one fact more, and for the present I will no further occupy your well-filled space. At St. Ives Consols Mine, a remarkably rich deposit of tin was extensively worked, and was known as the "great carbona." Similar, though smaller, deposits have been found in Providence Mine, and these were also called "carbonas." I find in the parishes of Breage and Sithney a miner will describe a rich lode as "a beauty—a regular carbona." There has been much discussion as to the origin of this term. I believe this can be no longer doubtful. We read in St. Matthew, chapter xxvii. verse 6, "And the chief priests took the silver pieces, and said, It is not lawful to put them into the *treasury*, because it is the price of blood." In the original Greek Testament the word for treasury is CARBONA or CORBANA. In the Latin Testament published at Rheims A.D. 1582, the verse reads "Principes, autem sacerdotum, acceptis argentis dixerunt non licet eos mittere in CARBONUM." It has evidently been applied by the old miner to a place of wealth—a treasury. The word is not Greek, but Syro-Chaldaic or Aramaic, the language spoken by the Jews in the time of our Lord. Such are the few facts in support of the traditions that the Phœnicians, who were a branch of the Semitic family of nations nearly allied to the Jews, were the merchant traders who carried the tin from Cornwall to mix with copper of Cyprus, in the manufacture of the bronzes of antiquity.

London. ROBERT HUNT, F.R.S.

DEVONSHIRE CURE FOR RUPTURE.—This mode of supposed cure having been under discussion some time ago, and there being then some lack of particulars in describing the "Ash Tree Charm," as it is also called, I should like to ask Mr. Jago if he can supplement his description in the following respects :—Was the split made so that the sides of the opening ran N. and S., or E. and W? If the latter, did the mother stand east of the tree with her back to it, and so pass the child back through the split to the father who looking E. would thus receive it with his face towards the split or *vice versa*? One parent must have faced the back of the other if they both looked east, as in the paragraph. If the split was made so as to run N. and S., and the parents facing east stood one on each side of the tree, on which side did they respectively stand? An answer to this will settle another question, namely, was the child passed through the split and then to the right, as the hands of a watch move, or in the opposite direction? I presume "behind" the tree means west, as the parents are said to face east? Was the tree split from the top, so that the parts separated like the lines of a fork, or was the opening an approximately circular one (when the sides were held apart), the top remaining intact as well as the trunk below?

DEVS. JUNR.

"*Weekly Mercury*," *March 22nd*, 1884.

Notes.

NESTOR'S SHIP.

The following may perhaps be interesting, though not strictly speaking a West of England topic: at the same time, the great ugly ironclad-rams find more or less of a resting-place in the western waters at Plymouth.

The idea of making ships with rams did not originate here in England, nor is it of modern date. Æschylus gives to Nestor's ship the "epithet of ten-beaked; it had these beaks; which protruded considerably beyond the prow, under water; they assailed and broke in pieces the hulls of the enemy's ships, while a shower of darts and javelins annoyed the crew from above." Maurice's Indian Antiquities, v.6. p. 322.

Æschylus, according to the best authors, lived about 400 B.C. He was present at the naval battle of Salamis, and consequently saw the use to which these rams were put, —his younger brother commanding one of the squadrons of ships.

Exeter. E. PARFITT.

SHROVE TUESDAY OR PAN-CAKE DAY.

It must be now about thirty years ago that I was a day-scholar at the National School at St. Columb, and it was the custom then for each boy and girl to bring an egg (as described by Fred. W. P. Jago). One of the senior boys stood at the table and wrote the name of the donor on each. At about 11 o'clock Mr. Richards, the school-master, would produce a large punch-bowl, and as he took up each egg, he read the name and broke the egg into the bowl. The number of eggs would last some time to eat, I should fancy, for a bachelor, but Miss Morecombe always appeared pleased to carry the bowl away. Eggs at that time were sold at three for a penny.

Bodmin. W.B.

LOCAL NAMES OF FISHES.

In a review of part of Risdon's "Survey of Devon," by the late William Chapple, of Exeter, 1785, he has transcribed from Westcote's "View of Devonshire," 1630, a list of the fishes, or, to use his own words, "of the different sorts of fish to be met with in our market." The number enumerated by Mr. Westcote, and transcribed by Mr. Chapple, is 94, whereas, in Oliver and Jones's edition of Westcote, 1846, only 83 names are given. This discrepancy is probably owing to these authors copying from a different MS. from that used by Chapple, as there are several extant.

Amongst the names given are several that I cannot find, and considering them local, I transcribe them, in the hope that some of the readers of the *Western Antiquary* residing on the sea coast may be able to enlighten us in this matter.

I give the spelling from Chapple, as I presume he copied it correctly. The first is—

Alewives (Old wife?) Black Sea Bream, *Cantharus Lineatus.*

Buckels.

Buckhorn, dried Whiting.

Colfish (Coal-fish?) *Gadus Carbonarius.*

Crevice, Ecrevisse, Freshwater Crayfish, or, it might mean the Lobster, Ecrevisse de mer; but this being named in the list, I think it must be the former.

Gobions, the Gobys, *Gobios tipunctaus* and others.

Haberdine.

Housewife, same as Old wife.

Millwill, query, the "Miller's Thumb." This little fish is frequently found at what is called the mill-tail, or where the water makes its exit after passing through the mill.

Newland-fish, dried cod-fish from Newfoundland.

Pennicot.

Pingers.

Rocket, Rocklings.

Sharplings, Sticklebacks. This is a recognized word in Couch and Yarrell.

Sparlings, Sea Breams.

Tubdure, Tubfish, Gurnards.

I have made a guess at some of them, but there are others respecting which I cannot venture even a guess, and in this interval of time these old names may have become obsolete.

Exeter. EDWARD PARFITT.

A CURIOUS CLAUSE IN THE WILL OF RALPH POMERY OF THE PARISH OF "SAINTE CUTHBRTS" [CUTHBERTS], IN WELLS, "SHOOMAKER."

The will bears date the 24th day of March, 1584; and the testator, Ralph Pomery, being possessed of leasehold property within the city of Wells, where—from the fact that he enumerated several debts which he owed, among which were two due to tanners—he must have been a citizen of credit, though his renown did not perhaps equal that of the ancient barons of Berry and Tregoney.

After making provision for his wife Blanche Pomerye, his sons Ralph, Alexander, and William—all rejoicing in the prænomina of valiant men—and his daughters Margeric, Edith, Elizabeth, and Joan, he winds up as follows:—"Item my will is that my sonne Ralffe Pomerie shall go to his vnkle at Plymton Marye and sue for his lande in Plymmouth." "Item I praye that the masters of the towne would give to my poore sonne theire certificatt and recommendations to goe and travill safely vnto his vnkle at Plymtton whear by it may appeere how and after what order he doth departe from hence." The will was proved in the Bishop's Court, at Wells, on the 5th of April, 1584. It may be as well, to mention that the principal citizens belonging to the Corporation of Wells, were, formerly, if not at the present time, styled masters—in fact, equivalent to Aldermen elsewhere. The surname of Pomeroy, although peculiar to Devon and Cornwall, was connected with Somersetshire from the time of the Conquest, when Ralph de la Pomeroy of Berry in Devonshire held the manors of Oare and Stowy, in Somerset. The will of a Robert Pomery, who lived at Taunton, was proved in the Bishop's Court, at Wells, in the year 1536.

Taunton. A. J. MONDAY.

DRAKE RELICS.

Eight silk flags formed part of the decorations of Drake's ship on the day when Queen Elizabeth went on board at Deptford. Thomas Lediard, in his "Naval History of England" tells us that "the Queen received Captain Drake very graciously, and the ship (Pelican) being brought round to Deptford, was laid up in a dock there, and, as it were, consecrated with great ceremony as a monument of so successful a navigation about the world, at which time the Queen honoured the captain with her presence on board, at dinner, and conferred upon him the dignity of knighthood, bestowing on him at the time his coat of arms." The same day the ship was hauled up, some Winchester scholars set up some Latin verses on the mainmast in praise of Drake. The above-mentioned flags are emblazoned with the following armorial ensigns:—

1. The Royal Standard of England as used by Queen Elizabeth and some other English sovereigns. Quarterly. 1 AND 4 GULES. THREE LIONS PASSANT GUARDANT OR. 2 AND 3. AZURE, THREE FLEURS-DE-LYS, OR.

2. A Royal Banneret. QUARTERLY 1 AND 4. AZURE, THREE FLEURS-DE-LYS OR, TWO AND ONE. 2 AND 3. GULES, THREE LIONS PASSANT GUARDANT OR. These charges are the arms of England and France. But it is noticeable that the FLEURS-DE-LYS of France occupy the place of honour on the banneret, while the LIONS of England are placed in the subordinate position. This variation is seen to have been made from the reign of Edward III. downwards, as long as the sovereigns of Great Britain claimed pretensions to the regal throne of France.

3. A flag. GULES, A CROSS, ARGENT, commonly called the cross of St. George. But on all the flags bearing the cross the tinctures are reversed, the banner borne in honour of England's patron saint being A RED CROSS ON A SILVER FIELD. Perhaps some of the readers of the *Western Antiquary* may be able to explain why the tinctures were changed.

4. GULES, A CROSS ARGENT, in the first quarter A TERRESTRIAL GLOBE OF THE SECOND. This charge of a globe was doubtless introduced in honour of the captain who had circumnavigated the earth, and was the first English captain who had done so.

5. GULES, A CROSS ARGENT, in the first quarter A FALCON OF THE SECOND. This charge of a falcon is a very ancient badge in English heraldry: Edward III., Richard II., and some of their successors used it. It was appropriately used on this occasion to proclaim the triumph of the hero, and to hail him as the herald and precursor of unnumbered blessings of untold wealth which were to be sought, and obtained for this country.

6. GULES, A CROSS ARGENT, in the first quarter A SINGLE RAY OF SUN, WAVY OR. This single beam of light would seem to signify that darkness had been penetrated, and that light was about to be diffused on those hitherto unknown regions of the world where the brave captain had discovered new lands full of wealth and riches.

7. GULES, IN THE CENTRE A LARGE STAR, GOLD. I think this badge was intended to represent the sun in its glory. If so, we must consider it as a royal badge. Such was used by Richard II., Edward IV., and Richard III. Queen Elizabeth may have sometimes used this badge.

8. GULES, A CROSS ARGENT, in the first quarter A FLEUR-DE-LYS IN GOLD. This very beautiful device is said to have been first used by St. Louis IX., King of France. As has been before observed, it was continuously used by English sovereigns, from the time of Edward III. to George III., on their seals, coins, and shields of arms. Several old families of the West emblazon it on their shields, Scoble for instance, and very notably did the Mohuns, whose noble ancestor, Sir Reginald, the pious founder of Newnham Abbey, is said to have first used it, in allusion to his having received a golden rose from Pope Innocent IV., whom he met at Lyons. There is in Dunster Castle, county Somerset, an impression of a seal of this Reginald de Mohun, showing a shield on which is A HAND HOLDING A FLEUR-DE-LYS, THE ARM BEING HABITED IN A MAUNCH.

It was observed that one of the cups exhibited at Plymouth was mounted on the back of a dragon. This fabulous monster is known to most of us in connection with the "St. George and Dragon." Several of our early kings adopted it as their badge. Edward IV. used a black dragon; but the old kings of Wales used it blood red; and Henry VII., a descendant from Cadwaladyr, the last British king, used a dragon of the same tincture. Our sovereigns of the House of Tudor seem to have used the dragon for special purposes, and in several instances it was introduced with the composition of objects bestowed as royal presents from this line of princes. There was once suspended in Canterbury Cathedral a white banner bearing a red dragon, an offering from Henry VII., after his victory on Bosworth Field. But one of the most interesting and valued of these royal gifts is preserved at Golden Grove, the seat of Earl Cawdor, in Caermarthenshire. It is a present from Henry to one of the ancestors of the Earls of Carbery in the shape of a drinking-horn. This beautiful work of art consists of a mount in silver, upon which stand a dragon and greyhound, between them supporting a fine horn mounted with silver, and at its extremity terminating with an orb and fleur-de-lys. If I am not travelling beyond the bounds of the *Western Antiquary*, I must also remark that amongst the heirlooms of Penrhyn Castle is another "hirlas" or drinking-horn, beautifully chased with silver. Whether it was a royal present I cannot say, but it certainly belonged to Piers Gryffydd, an old Welsh hero, who owned Penrhyn in the reign of Elizabeth. This old Briton had some Tudor blood in his veins, and when he heard that the throne on which Henry VII. had sat was threatened by the proud Spaniard, he joined the fleet of Sir Francis Drake, and fought in the famous action which has immortalized the names of so many of our old countrymen. Those relics exhibited in the Guildhall at Plymouth have an interest attached to them beyond the circle of family names; we may value them as historically associated with events of national importance in connection with the activity, enterprise, industry, and commerce of this great nation and empire.

Stoke. J. WHITMARSH.

POPULAR ANTIQUITIES OF CORNWALL.

FASTS AND FESTIVALS.

Lent has not within memory been observed with anything like the rigour of ancient times before,—

"Bluff Harry broke into the spence,
And turned the cowls adrift."

Indeed, the keeping of the Christian fasts and festivals which mark the month of March retains among the urban or rural folk, little of the severe abstinence of the one, or the wild license of the other. This is a little remarkable, as the Cornish people derive more profit than others from the Lenten customs of the Continent. There is a large exportation of pilchards, now salted, but formerly smoked, (hence the word *fumados*, corrupted into *fumades*) to Spain, Italy, and other Roman Catholic countries for use during Lent. The Cornish fisherman's jocular toast

was "Long life to the Pope, and death to thousands." The only relics of the old usage of this season is a dinner of salt fish, with, in some instances, egg-sauce, on Ash Wednesday and Good Friday.

A custom which my father remembered, but which has now long since died out, was kept up at the beginning of Lent. A figure made of straw and cast-off clothes was carried through the little town of Polperro, amid much noise and merriment; after which, it was taken to the beach, where it was shot at, burnt, or it met with some other ignominious end. The image was called "Jack o' Lent," and supposed to represent Judas Iscariot. A tattered, miserable fellow, a walking scare-crow, is still among us named a Jack o' Lent.

Constant references are made in our older dramatists to this once wide-spread usage (Brand).

PALM SUNDAY.—"Upon Palm Sunday," says Carew, "at our Lady Nants Well, at Little Colan, idle-headed seekers resorted thither with a Palme Crosse in one hand and an offring in the other: the offring fell to the Priest's share, the Crosse they threwe into the well; which, if it swamme, the party should outlive that yeere; if it sunk, a short, ensuing death was boded, and, perhaps, not altogether vntruely, while a foolish conceyt of this halsening might the sooner helpe it on wards."

Palm Sunday customs are almost discontinued. At Polperro, branches of the willow, rich with their velvety catkins, were worn and carried on this day as a substitute for the palms with which our Saviour's path was strewn on his way to Jerusalem a little before his death.

In the neighbourhood of Polperro it was formerly the custom to give parish-'prentices a holiday on this day, that they might visit their parents or friends. This would seem to be a local transference of the observances elsewhere marking Mid-lent or Mothering Sunday.

Good Friday, the great fast of the year, is now more like a festival. It brings a holiday and hot-cross buns. These cakes were brought round to the doors in our villages with a chant:—

"One a penny, two a penny, hot-cross buns."

In some farmhouses, the Good-Friday bun may be seen hanging by a string to the bacon-rack, slowly diminishing until the return of the season replaces it by a fresh one. It is considered by the superstitious to be of sovereign good in all diseases afflicting the cattle, and is one of the ingredients grated into a *warm mash*. A correspondent in Blisland tells me that on this day it is the habit to bring in branches of Care-tree (*Pyrus Aucuparia*) to deck the doors, which are thus supposed to be protected from the entrance of ill-luck. Salt fish and egg-sauce were once the dinner of the day. Easter day is a festive holiday, and the older people at the early dawn went to some tall hill or well to see the sun dance. Who does not remember Sir John Suckling's ballad on a wedding?—

"But, Dick, she dances such a way,
No sun upon an Easter day
Is half so fine a sight"

Bodmin. T. Q. C.

Queries.

740—HAWKINS FAMILY.—In his very interesting pamphlet on Sir John Hawkins, I observe that Mr. Worth states, on page 6, that he "was probably born in 1532." Can this be correct, or is it a typographical error? Numerous biographical notices of Hawkins, which I have consulted, give the date of his birth as 1520, but perhaps they all copy from one erroneous source (Prince?) Would not the record of his application to be admitted a freeman in 1555-6 state his age at that time? If the monument to Hawkins at Deptford (alluded to by Mr. Worth,) gives his age and date of death, we might Jeduct therefrom the age of Sir John, as he is said (I know not upon what authority) to have been two years younger. If Mr. Worth is right in his date, it is clear Sir John could not have had a daughter of marriageable age in 1560, or even in 1565, and my quest in that direction would then be ended, so far as he is concerned. Possibly the Elizabeth of whom I am in search may have been a daughter of that John Hawkins, resident in Plymouth at the same period. What was the date, of John Hawkins's marriage to Katherine Gunson, and of her death ("æt. 32") and of his marriage to Margaret Vaughan? The accounts of Sir John lead me to infer that he was more than 63 years old in 1595.

Newton, Mass., U.S.A. S. P. MAY.

Replies.

WILLIAM BROWNE OF TAVISTOCK.—I think it should be noted that in 1865, Mr. John Shelly, (in the pages of "Clack") claimed for William Browne the authorship of the epitaph on Mary, Countess of Pembroke. In addition to the arguments brought forward by Mr. Matthews, Mr. Shelly drew attention to the uncommon character of the rhyme at the beginning *hearse, verse*, and showed that "it occurs at least four times in the Pastorals, and four times in Browne's minor poems." He further quoted the following lines by Browne on the death of Charles Lord Herbert, the grandson of this Countess of Pembroke, the third and fourth lines of which he considered directly referred to the epitaph in question. The lines are,—

"O let my private grief have room
Dear Lord to wait upon thy tomb;
And as my weak and saddest verse
Was worthy thought thy grandam's hearse
Accept of this! Just tears my sight,
Have shut for thee. Dear Lord, good night."

HIBYSKWE.

EXTENSION OF "GO TO BED" rhymes in last week's *Western Antiquary*, by T. Cann Hughes, of Chester.

When I'm dead and in my grave,
And all my bones are rotten,
Jesus Christ will come to me,
And I shall never be forgotten.
If I sleep and never wake,
God to himself my soul will take,
He the branch and I the flower
God made me in a happy hour,

God made me, God made man,
God made me with His right hand.
Pray father,—pray, mother—pray to
God to bless us all, Amen.

Bodmin. W. B.

DEVONSHIRE CURE FOR A RUPTURE.—I am afraid I cannot give a good reply to the questions by "Devs Junr." My informant (a countrywoman) told me the positions were these, viz. :—The tree was between the father and the mother : a line of three standing N. and S. One half of the split tree was bent towards the E., the other towards the W. The infant was first passed by the mother to the father between the parted halves of the tree, in a side-long way, both parents facing the east. The father handed back the child by passing it to the mother behind, *i.e.* W. of the tree. I do not know whether the mother, as she faced the E., had the tree on her right hand or not. This was forgotten to be asked about, and also how the halves of the tree were held apart.

Plymouth. FRED. W. P. JAGO.

SIR W. RALEIGH.—In answer to query 738, the best collection of Sir Walter Raleigh's works, is that by Oldys and Birch, Oxford, 1829, 8 vols. This collection contains also the Life. The best-known biographies of Raleigh are Lewis Theobald's, 1719, Dr. Birch's in General Dictionary, 1734-41, 10 vols., A. Cayley's, 1805, 2 vols.; A. T. Thompson, 1830. For further information on the writings of this remarkable man, and also of numerous biographies of him, see Allibone's Dictionary of English Literature, and British and American Authors.

Exeter. E. PARFITT.

OGHAM STONE AT FARDEL.—In a paper read before the Royal Institution of Cornwall, at their spring meeting, 1861, Mr. Edward Smirke gave an account of the Fardel stone. He spoke of its having been found by Mr. Pearse, of Cadleigh, lying over a little brook close to Fardel, and of its being then transferred by my uncle, Captain Pode, to the British Museum. "With regard to the Fardel stone," he says, "I read the word on one side of this stone Sagranus, or perhaps Sagranui, on the other Fanoni Maquirini. The two latter must be the genitive cases of two names, and I should interpret it to mean the stone or monument of Fanon Macvirinus, or of Fanon, son of Virinus." "It is probable," he adds, "that the Ogham repeats the Roman inscription." "The Roman letters inscribed are of a rude and debased form, and the words are inscribed vertically from top to bottom, a disposition unusual in pure Roman or Saxon inscriptions, though perhaps not unparalleled."

Slade. J. D. PODE.

In reply to "Kearley's" enquiry about this stone, I beg to refer him to Mr. C. Spence Bate's "Inscribed Stones and Ancient Crosses of Devon," where he will find it figured and described. It is now in the British Museum. Inasmuch, however, as Mr. Spence Bate states that it was "found some few years since" (he wrote his description in 1875) and that a description was given of it in the "Transactions of the Royal Institution of Cornwall for 1861," I think it is very questionable whether Sir Walter Raleigh ever knew that the stone "lying over a little brook close to Fardel" had an Ogham inscription on it. At any rate, if Sir John Pope Hennessy had no more authority for his supposition that the stone was known to Raleigh, as an inscribed stone, than he had for his statement that it is the "only Ogham stone found in England," we cannot place much dependence on it, for Mr. Spence Bate figures and describes another brought from Buckland Monachorum, and erected in the vicarage garden at Tavistock by the late Rev. E. A. Bray.

DEVS., JUN.

"*Weekly Mercury*," 29*th March*, 1884.

Notes.

"CORNWALL FROM THE BEST SURVEYS, 1748. PRINTED FOR T. HINTON AT THE KING'S ARMS, IN ST. PAUL'S CHURCH-YARD, 1748."

Perhaps a few remarks concerning an old map of Cornwall with the above title may interest your numerous antiquarian readers. The original (in my possession) has been photographed successfully : a copy is forwarded herewith. A lithographed or engraved *fac-simile* of the same might be suitable as an illustration for the *Western Antiquary*. Referring to the map in question one cannot fail to notice :—

I. The illustrations with which the unused space (viz., English and Bristol Channels) is ornamented. Of these *two* are noteworthy, and one is especially interesting. The latter represents the *Arms of Cornwall* : the other shows the Ducal Arms of the Prince of Wales.

II. THE ARMS OF CORNWALL.—No motto is appended. Your correspondent F. W. P. J. (Vol. 3, No. 4, p. 59) quotes Polwhele to show that "One and All" as a motto dates from 1745. Perhaps the period intervening between that date and 1748 was scarcely sufficient to make it well known. Again, and this fact is *more* striking, the fifteen balls or bezants, with whose appearance we are so familiar, are *not* depicted. Their place is occupied by eight figures surrounding a central shield, on which is represented a ninth design, larger, and different from the rest. My nearest comparison descriptive of the smaller illustrations is that of a circular building with a central tower. The lower portion seems to be supplied with a doorway. The picture on the shield can be compared to three cylinders of different sizes arranged perpendicularly, the largest serving as the base. I am unable to offer an explanation: I should be thankful for suggestions. Could the representation of our well-known arms—the fifteen balls—have been suppressed, and this (here imperfectly described) have been made to take its place, through ignorance or fraud? Can we conjecture that the "One and All" motto and the fifteen balls made their appearance conjointly?

III. ARMS OF THE PRINCE OF WALES AND DUKE OF CORNWALL.—The Duke of Cornwall in 1748 was Frederick, father of George III. The historical words "Ich Dien" are printed on a scroll, which is surmounted by a portion, if not the whole, of the Royal Arms of England. A lion and unicorn, and a coronet (?) surround the inscrolled words, "Honi soit qui mal y pense." The interior of the field is occupied by scarcely discernible designs, amongst

which the harp is recognisable. Will one of your heraldic correspondents kindly oblige the uninitiated with a description of the arms of the Prince of Wales, circ. 1748? One history (House of Hanover, page 99, Religious Tract Society) states that Prince Frederick died suddenly, "supported by one who was at his bedside playing the violin for his amusement." Doddington mentions the Prince's going to have his fortune told three times in thirteen months, "for frolic or from ignorance."

IV. ALTERATIONS IN SPELLING THE NAMES OF TOWNS, &c.—After the lapse of about a century-and-a-half it is not surprising to meet with many strange alterations in spelling the names of towns, hamlets, rivers, &c. It would be tedious to go into details, but a small number will suffice as examples. Shall I attempt a rough classification? I have compared the old map with Cruchley's "Cornwall."

N.B.—The old names are placed first.

Transposition, *e.g.*

St. Edonock.....St. Enodock.

Syllabic Changes, 1st Syllable.

Wardbridge .....Wadebridge.
Curthbert .....Cubert.
Eddistone.....Eddystone.

Syllabic Changes, Finals.

Newland .....Newlyn, E.
Menheneat .....Menheniot.
St. Colomb.....St. Columb.

Primal and Final Syllabic Changes.

Gudreny I. .....Godrevey I.
Pemstoke .....Poundstock.
Trewardreth .....Tywardreath.

Contractions.

St. Michael Charhays.....St. Michael.

Complete Change.

St. Dye .....St. Day.
St. Iue..... .....St. Ive.
S. Tane ..... Stanton.
Leonara R.....Lynher R.

V. GENERAL.—It would appear that such towns as Newquay, Par, and Hayle were too insignificant to have their names inserted. There were about three times the present number of Parliamentary boroughs. Travellers from the west had two routes by which they might have journeyed to London. From *Truroe* a northern road passed through *St. Colomb*, Padstow, Camelford, and Launceston, &c.; the southern route would have permitted their visiting *Grampond*, St. Austle, *Fowy*, W. and E. Looe, *St. Germans*, Saltash, &c. If there were a desire to travel to Exeter, they might have passed over this second road from St. Austle, through *St. Blazy*, Liskeard, and Callington. Westward from *Truroe*, the main road passed through Crowan, *Market Jew*, *Penzanse*, *St. Burian* to *Sunnin* (Sennen).

Are any of your readers aware whether Hinton is a Cornish family name? Another query has been frequently suggested. Were these "Best Surveys" undertaken by the Government, as Ordnance Surveys. Was the publication of the map in any way connected with the stirring events of the "Forty-five"? Suggestions and corrections are heartily solicited.

Porthleven. HOWARD HARRIS.

NOTE.—In reply to a query I addressed to the Director-General of the Ordnance Survey Department, the subjoined letter was courteously forwarded.

[COPY.]

Ordnance Survey Office, Southampton,
8th January, 1884.

SIR,—In reply to your letter of the 28th ultimo, which has been forwarded to this office, I am desired by the Director-General to inform you that the maps of the first Ordnance Survey of Cornwall were published between the years 1809 and 1813, and that we have no information here of any earlier Government Survey of Cornwall.—I am, sir, your obedient servant,

E. W. CRESWELL,
Captain, R.E.

Howard Harris, Esq.

A NOTEWORTHY FONT COVER.

Lieutenant Worthy, in his series of papers on Devonshire churches, refers to the remarkable font cover at Shaugh Prior in these words:—"I was particularly struck with the font, which is of octagonal form and massive construction; the basin measures nearly 19 inches in diameter, and at the time of my visit it was uncovered; a short time afterwards, however, the Rev. J. B. Strother succeeded to the vicarage, and the Rural Dean drew his attention to the fact that some years previously a font cover of singular grace and beauty existed in the church. This led to inquiries, and, ultimately, in an old linhay, 'amid cattle and chaff,' the greater part of the cover in question was found almost hidden by the accumulated dust of years, and very much decayed and mutilated. To such an enthusiastic admirer of ecclesiastical furniture as the present vicar, its condition, bad as it undoubtedly was, appeared anything but hopeless; and it was at once determined to replace it in its proper position. As a preliminary step, however, it was sent to Exeter, and entrusted to the careful hands and correct taste of Mr. Harry Hems, who was able most successfully to restore it. This interesting work of art is now the pride and glory of the whole county, since no other example of such a cover is to be found in Devonshire, although several of a similar character are to be met with in the eastern counties, but they are most uncommon in England.

"It is constructed of oak, and measures between eight and nine feet in height; the base is octagonal, and the structure is built up in three stages. To the height of three feet the sides rise perpendicularly, and, working upon hinges, open like a triptich when the font is in use; the cants are filled with a running ornament of delicate design, and are surmounted by a finely-chiselled cornice. Above this, the structure again rises to the height of several feet, but with a diminished diameter; the panels are perfectly plain, but the angles which run up somewhat in the form of pinnacles are enriched with carving, and have for finials the figures of eight tonsured priests. The cover then takes a spiral form, and the spaces between the cribs are beautifully ornamented with open-work of most elaborate detail, and the whole is crowned by a carefully executed statuette of a bishop in his pontificals, the pas-

toral staff in his *left* hand, crook turned outwards, while the *right* is raised in the act of benediction. The figures are particularly well carved, they had all been mutilated either by the Iconoclasts of the 16th, or by the fanatics of the following century. The figure of the bishop, without heads or hands, was found separated from the canopy, in the cottage of one of the parishioners. It is fortunate that this beautiful cover, which for its stateliness and grace of proportion alone merits more than a cursory notice, should have resisted the many attempts made to destroy it, and that it should once more be restored to its old position in Shaugh church, in nearly as perfect a condition as when it was first constructed, apparently late in the 15th century. I fancy that some remarks which I made a short time since when treating of the rood-screens at Wolborough and at Buckland-in-the-Moor apply equally to Shaugh Prior. On these screens there are several panel-paintings which are quite unique in the West of England, and I account for them by the supposition that they were executed by members of the monastic community at Tor, with which both these churches were connected: and as many of the monks had probably migrated to Devonshire from distant counties, it was only natural that they should introduce novel forms of decoration with which they were personally familiar. Similarly the font cover at Shaugh was very possibly the work of some recluse from Kent, Norfolk, or Essex, where like work is to be found occasionally."

Exeter. H. H. R.

DRAKE'S AGE, PLYMOUTH LEAT, AND WILLIAM BROWNE.

Stow stated that Drake was in his twenty-second year in October, 1567. This chronicler was twenty years Drake's senior, and long survived him. Historians, by subtracting twenty-two, rather than twenty-one, from the above date, gave 1545, instead of 1546, as the year of his birth. I had accepted the former; but the latter is more probable, as it adds a very necessary year to the difference between Drake's age and that of Francis Russell, and of John Hawkins, which are both known.

Drake gave the Netherlanders the opportunity of taking his portrait just before the Armada, 1588. On reconsidering the words *fortissimi ac invictissimi Ducis Draeck* on the Dutch engraving, it strikes me the portrait was taken *after* the Armada action, when Drake's reputation was at its zenith and he in his forty-third year. We overlook the part played by the Netherlanders in blockading Parma during the running fight, and their admiration for Drake. Curiously their portrait is singular in rendering his arms correctly, which is an additional reason for crediting their account of his age. Besides, a man of forty-two, full of vigour, would take delight in a game of bowls, and make such a speech as that recorded. On reading the report of a highly interesting lecture lately delivered in Plymouth on Drake, I observed a sentence in regard to the leat which I will thank you to permit me to comment on, viz., "No one denied that Drake did receive money from the Plymouth Corporation in part payment of the expenses of the work," etc. My words hitherto may not have made my meaning clear enough. I emphatically deny that he received a *bona fide* payment from Plymouth, Receiver's figures notwithstanding, and I am not single. I maintain that he gave the water, a free, generous gift, to the Corporation, and brought it up to the bounds of the town for them to distribute as they pleased. As to those who say otherwise, I am inclined to doubt their competency to form an opinion. If they have had the necessary preparation, I doubt their capacity. There can be no misunderstanding those words. I admit that I once concluded too hastily and was deceived. A former Mayor, a lawyer, informed me long ago of the Receiver's entry; he also alluded to the evasive expedient in the Water Act. At first he accepted the Receiver's entry literally; after a short conversation, he modestly admitted that there was no reason for believing the Receiver's statement rather than the Act (a palpable subterfuge) and that there was *more underneath than we could understand.* I was not so well aware then as I am now that old law was full of subterfuges; but your columns need not be used as an educational medium, when the fountain of knowledge is open to any Englishman. Before crediting those given by the Receiver he must show a very different set of figures, preliminary figures that seem never to have been thought of by those who, believe that the leat could scour a haven reaching coastwise from Plympton to Beer Ferris, and seaward beyond Drake's Island, and receiving the Meavy, Cad *alias* Plym, Plym proper, Tory, Tamar, Tavy, Lid, Lynher and more rivers, or seek to evade difficulties by compressing the haven into Sutton Pool or expanding Roborough Down to embrace Sheepstor, from ignorance of the fact that a head-weir existed within Crymes's territory. Only that small portion of the leat which ran open through the streets by the conduits found its way to Sutton Pool; the rest flowed north of what was then termed Stonehouse-lane, for no Frankfort-street or King-street then existed. That Drake built the mills the Receiver does not deny; but a more important document than the Receiver penned states that the Corporation built them. A parchment deed duly enrolled states that the Drake family bought a Cornish estate, mansion, and appurtenances for five shillings,—a statement as fictitious but as technically necessary as that of the Receiver. County historians are often driven, in the absence of enrollments, to consult a family about old formal conveyances and figures, and discover them to be fictions. What did the Plymouth family say?—That Drake gave the water. They could speak feelingly and were grateful. I believe the family rather than the Receiver.

I am glad to have the account of "Sydney's sister, Pembroke's mother." It saved my sending off some "copy" attributing the quoted verses as usual to Ben Jonson, who was intimate with the Sydney family, and was their guest at Penshurst. The now important fact to be known is that Browne was a relative of Drake, whose speech on the death of Brute Brown your readers may remember, and Sydney was Drake's close friend. Sir John Hawkins's second wife was a family connection of the Countess Dowager of Pembroke, as she lived till about 1620. She

had ample opportunity of introducing her husband's relation, the young poet, to Pembroke and Montgomery. I have proof of Lady Hawkins's intimacy with several of the Sydney family, and am glad to have this "subject of verse" for reconsideration.

London. WYVERN GULES.

Queries.

741.—CARBONAS.—I should like to ask Mr. Robert Hunt if he does not think that this word is rather of mediæval introduction, considering that the form of it approximates more nearly to the Latin than to the original Aramaic, which is Corbanas? In the "Lodes of Cornwall," translated by Mr. J. H. Collins, Carbona seems to be spoken of as a technical term for a particular accumulation of ore which is only found in a few mines, and Mr. Jago in his Glossary seems to make it equivalent to "a house." Is the use of the word general among Cornish miners, or only among those living in the neighbourhood of particular mines?

H. SHARROCK.

742.—ARCHITECTURAL REMAINS AT COMPTON.—Built into and upon the wall of the garden next the school at this village are several pieces of stone work that have apparently at some former time belonged to some ecclesiastical or monastic building. Is there any record of such a building having existed in the vicinity, or are the fragments of the mock-antique order?

HIBYSKWE.

743.—CORNISH MYSTERY PLAYS.—I have been making inquiries relating to Cornish Mysteries, what remains of them still exist, and I have wished to know something of the places where they were played. I have been told that instead of being within towns and villages they were represented in the open air, in places prepared for the purpose. As I am studying the sacred representations, not only of these islands, but of the South of Europe, any information you or your correspondents may be able to furnish will be considered as a favour.

The Close, Salisbury. T. A. HERFORD.

744.—PLYMOUTH STREETS.—Can any of your readers give me a clue to the origin of the following names, which are still retained in the street nomenclature of Plymouth?—Notte-street, Stillman-street, Vauxhall-street, Kinterbury-street, Finewell-street, Lambhay-street, Gasking-street, and Moon-street. Unfortunately many of the older names have been superseded, and those given above are for the most part survivals of the most ancient names. I will furnish a list of some of the obsolete street-names hereafter, in the hope that some light may be thrown upon their derivation.

M.Y.Y.T.

Replies.

SHROVE TUESDAY.—About 20 years ago it was common for the children of the poor to beg at the farmhouses on this day, and I recollect the following lines being given at the top of their voices:—

Lent crock, a pancake,
A flitter for my labour;
A dish of meal, a dish of flour,
Or what you please to give me.
I see by the string
There's a good dame within;
I see by the latch
There's son ething to catch.
Trip trap tro—*
Please give me my humps
And I'll be go.

* Probably meant Trip trap through.

Okehampton. G. W. G.

KINGSWEAR NOTES.—Sir Henry P. Seale, Bart. of Norton Park, Dartmouth, thus writes:—"Your Kingswear article is not so comprehensive or descriptive as it might be. Rittery Court was, in my early remembrance, a mansion of great antiquity, a strong fortification preserved by an old family named Fownes. My great-grandmother and her sister, Dorothy Fownes, at the time of her marriage with John Seale, of Mount Boone, were supposed to be the heiresses of the estates, but afterwards Mr. Fowndes married Miss Luttrell and took the name. He had four sons, the eldest of whom inherited the estates and Netheway, wherein my grandfather resided for some time after the decease of his mother. Rittery Court was connected with Mount Ridley, and I have heard that King Charles sojourned there before he held his court at the Butterwalk House, Dartmouth, of which you give an illustration in your part ix., third series. I have some papers and letters of Anne and Dorothy Fowndes, from which, when time will permit, I may be able to afford you further imformation, if you require it."

DAME PARTINGTON AND HER MOP.—As Mr. Parfitt has referred to the localization of this incident, it may not be without interest to the readers of the *Western Antiquary* to refer to the origin of it. It occurs in the memoir of the Rev. Sydney Smith, written by his daughter, Lady Holland, and is as follows (vol. 1, p. 242):—"When we were staying with Lord Morley at Saltram, my father received the news that Lord Grey had appointed him to a Prebendal stall at St. Paul's, in exchange for the one of inferior value he held at Bristol, which had previously been presented to him by his friend, Lord Lyndhurst. These glad tidings, together with the charm of the place, the weather, the society of our charming hostess, and the many kind, warm old friends he found assembled there, who all seemed to rejoice really as if the benefit had been conferred on themselves, produced such an effect on his spirits, that it would be difficult to forget that week. I hardly ever remember him more brilliant. On his return he wrote the little squib of Mrs. Partington and her battle with the Atlantic, which had a success quite unlooked for, spreading in every direction; and sketches of Mrs. Partington and her mop were to be seen in the windows of all the picture shops about the country." The *Taunton Courier* of October 12, 1831, reports a speech made by the Rev. Prebendary on the Reform Bill, where he says,—"I do not mean to be disrespectful, but the attempt of the Lords to stop the progress of Reform, reminds me very forcibly of the great storm at Sidmouth, and of the conduct of the excellent Mrs. Partington on that occasion.

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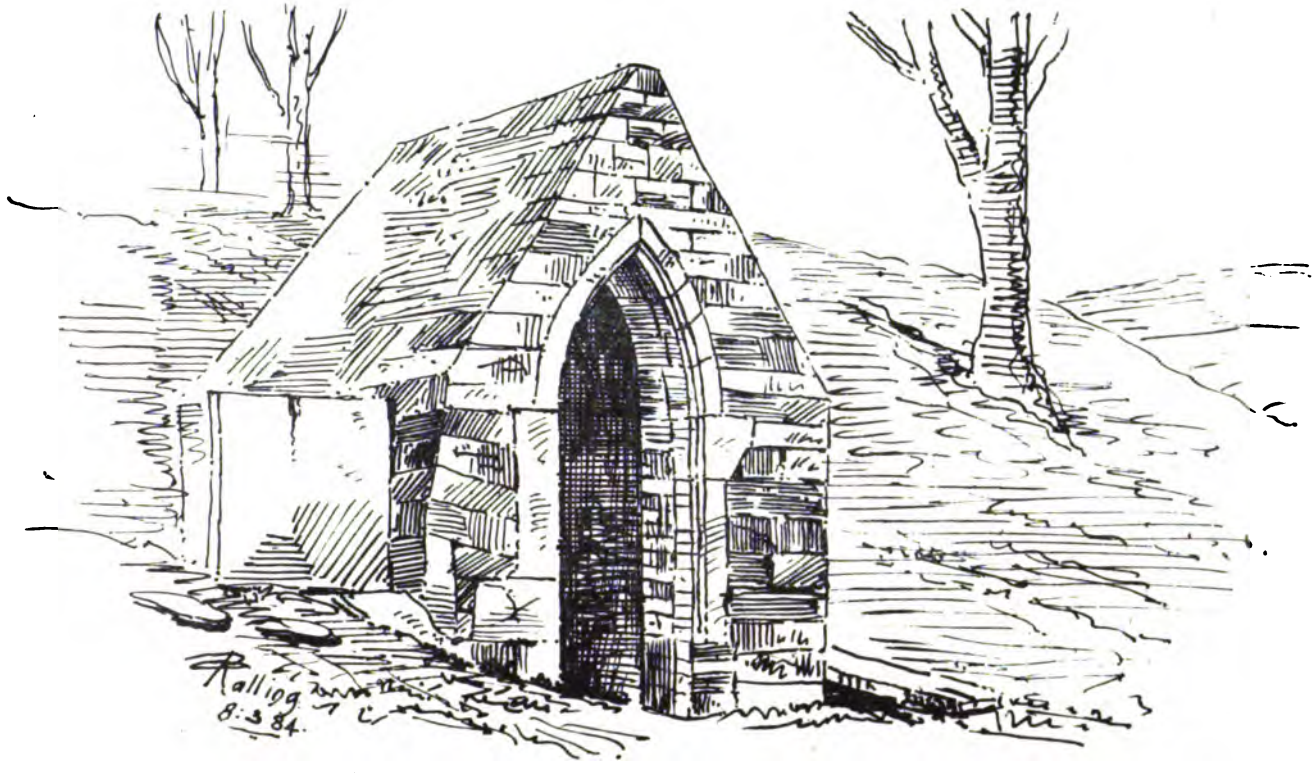

St. Julian's Well-Chapel at Mount Edgcumbe.

In the winter of 1824, there set in a great flood upon that town—the tide rose to an incredible height—the waves rushed in upon the houses, and everything was threatened with destruction. In the midst of this sublime and terrible storm, Dame Partington, who lived upon the beach, was seen at the door of her house with mop and pattens, trundling her mop, and squeezing out the sea-water, and vigorously pushing away the Atlantic Ocean. The Atlantic was roused, Mrs. Partington's spirit was up; but I need not tell you that the contest was unequal. The Atlantic Ocean beat Mrs. Partington. She was excellent at a slop or a puddle, but she should not have meddled with a tempest; be at your ease—be quiet and steady. You will beat Mrs. Partington." Both the writing of the squib and the speech at Taunton took place in October, 1831, but which had the precedence does not appear. Mr. Rye informs me that the above passage has been quoted in an article on "The State of the Government," probably written by Mr. Croker, and published in the *Quarterly Review* for November, 1831, and that the sketches alluded to were probably by the celebrated "H.B."

Exeter. G. T.

Notes to the Illustrations, &c.

ST. JULIAN'S WELL-CHAPEL AT MOUNT EDGCUMBE.—Mr. James Hine, F.R.I.B.A., thus refers to this interesting building, in a brief paper read before the British Archæological Association, at Plymouth, August, 1883:—Probably the smallest and most ancient example of that curious and, to some extent, unexplained class of buildings, the Cornish, well-chapel, is this little building at Mount Edgcumbe. Its internal dimensions are only 6ft. 3in. by 4ft. 9in.; and it is vaulted over by an equilateral stone arch formed by level courses of masonry, with a central chamfered rib resting on moulded corbels. The doorway, or rather gateway (because there was no door), had also a pointed arch springing from the same line as the vault. The proportions are as simple as they are beautiful, and the details and character of masonry fix the period, approximately, as that of the early part of the fourteenth century. It appears not to have been thought essential that these well-chapels should stand east and west, like parish churches; and whilst St. Cleather Chapel follows that position, this little building is placed north and south. At the southern or fountain end is a niche which probably contained a figure of the patron saint. In the western side, near the fountain, is another and lower recess with an ogee chamfered head, corresponding with the other. The original jambs of the doorway, the ribs and corbels of roof, and the niches, are of a green freestone from the parish of Landrake. The rest of the masonry is of more local stone. There was a thin coating of plaster on the walls and vault inside. The pavement was of red and green glazed tilles, fragments of which have been found. This interesting little structure has recently been restored by its noble possessor and careful guardian, the Earl of Mount Edgcumbe. Cornwall has many of these well-chapels; some in a tolerably perfect state, others in ruins; many others have been barbarously destroyed. There is much yet to be learnt respecting them. We know the virtue which their water were supposed to possess, and of the lingering superstitions still connected with them. We know that the worship of fountains, or rather the duties with which popular mythology associated them, was general in primitive and classic times; but what were the sacred and distintive functions performed in these small Christian well-chapels—some situated near the parish church (as in this instance), others more solitary and remote? The drawing of this chapel is by our old friend and contributor, Mr. Octavius Ralling, of Exeter.

RELICS OF OLD PLYMOUTH.—On another page we give three illustrations of tablets which formerly adorned the fronts of old houses in Plymouth. The largest of these occupied a prominent position on a house at the foot of Looe-street (corner of Vauxhall-street). What was its object it were difficult to tell, but, doubtless, it was a sign of some sort. The quaintness of the carving and the peculiar character of the inscription may suggest to the minds of some reader of the *Western Antiquary* what was the nature of the sign and why and when affixed to the house in question. The figures are supposed to represent a lior and a lamb in perfect amity; and the inscription runs THE TIME SHALBE THE LION AND LAMB SHALL AGRE. The other blocks are copied from tablets which were removed from a house in Gasking-street, removed some time since to widen the entrance to Tothill-road. All these tablets are in the possession of the Borough Surveyor: the engravings are by Mr. G. E. Wood, of Queen-street, Plymouth. EDITOR.

Old Custom House, Parade, Plymouth.

SUPPLEMENTARY NUMBER

TO THE THIRD VOLUME OF THE

WESTERN ANTIQUARY;

OR,

Devon and Cornwall Note-Book,

being a medium of intercommunication for Antiquaries and others interested in the History, Literature, and Legendary Lore of the Western Counties.

Reprinted, after Revision and Correction, from the "Weekly Mercury."

Edited by W. H. K. WRIGHT, F.R. Hist. Soc., Public Librarian, Plymouth, &c., &c.

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Notes.

THE HISTORICAL MANUSCRIPTS COMMISSION:—PLYMOUTH.

At length, after an amount of delay that has been very irksome to the students of local history, the Historical Manuscripts Commission have issued their ninth report, which contains the results of the examination by Mr. J. Cordy Jeaffreson, of the archives of the Plymouth Corporation. Mr. Jeaffreson has done his work well, and has made generally available a body of facts and references utterly unknown hitherto to all save one or two individuals, who have had the pluck and the perseverance to wade through what until very recently was an utterly chaotic mass of manuscripts, the scanty remains in several important particulars of various periods of destruction. Fire—when the western rebels in the reign of Edward VI. burnt the "stepell with all the towne's evydence," and again a little later when Nicholas Goodridge, of Totnes, burnt the record chest in the Plymouth Council Chamber, and had to pay £300 to atone for his fault—has much to answer for in the destruction of valuable documents. But want of care has probably been equally fatal to the integrity of the Plymouth muniments. A tradition which has some basis recalls the havoc made when the records were removed from the old Jacobean Guildhall prior to the building of what is now the Free Library; and there is very good reason to believe that then and at other times a quantity of valuable papers either perished or fell into private hands. It is an interesting fact that since Mr. Jeaffreson's visit, not only has the long-missing volume of Receiver's Accounts, which plays such an important part in the Drake controversy, been restored, but a considerable mass of papers has been brought together out of forgotten nooks and corners. Probably it will not be possible to recover much more, though one can never say what may or what may not turn up; but it is so far satisfactory to know that, partly and indirectly as the result of Mr. Jeaffreson's inspection, so much has been recovered.

To some extent, therefore, Mr. Jeaffreson, did he visit Plymouth now, would have to modify the opinion he expresses in his report. He regrets the comparative absence of documents of the Tudor period, but remarks that while the Plymouth muniments "comprise no writings of unusual antiquity or supreme interest, they afford a comprehensive view of the life of the Corporation from the time of Henry VI., and together with divers particulars concerning Sir John Hawkins, Sir Richard Hawkins, Sir Francis Drake, Serjeant Hele, and other Elizabethan worthies, contain a fair proportion of important evidences touching the social and commercial position of the south-western counties and their principal ports in the 16th and 17th centuries. Special attention is called to the one autograph letter of Drake which has been preserved—there must have been scores, if not hundreds originally—"as a considerable item of the insufficient materials for the biography of the adventurous seaman and clever engineer." Special importance likewise is attached to the papers of the 17th century, having reference to the negotiations of the merchants of the western ports among themselves, and with the merchants of the city of London, for the suppression of piracy on the high seas; while the same is said of the Orders in Council, correspondence, and other writings of the same century, for the government of the pilchard fisheries in Devon and Cornwall, and the better regulation of the trade and fisheries of Newfoundland. Mr. Jeaffreson appears to have been also much struck with the documents relating to the ecclesiastical government of the town under the corporation—noting the MSS. as both remarkable and curious; and they certainly do show very clearly that the Mayor and Commonalty had no idea of having spiritual *masters* as well as *pastors*, or of putting the Church above the State. They held the advowson, and in the reign of Elizabeth when they appointed a vicar, their way was to put him under bond to resign when called upon—a system of "lay help" that was probably dictated by the strength

of Puritan feeling in the town, and the opposition to the views which found favour at Court. It may seem a pity that this good old plan has altogether vanished, and that aggrieved parishioners can no longer help themselves. But Mr. Jeaffreson's chief discovery was the identification of the writer of an old book of "Precedents," which has somehow found its way among the borough records, but is really no part of them, as Sir John Hele, the celebrated Serjeant-at-Law of the reign of Elizabeth—"the more successful than scrupulous lawyer, who, on a memorable occasion, told the House of Commons that their "hemming should not put him out of countenance." He was greatly struck, too, with "the muniment room, that for capaciousness and architectural design will endure comparison with the best chambers of its kind in the whole country."

The report in detail consists of twenty-three closely-printed folio pages in double column, and is full of information on an immense variety of topics, arranged under the three heads of "Books; Charters, and Letters Patent; and Miscellaneous Unbound Writings." It is the latter section that by reason of later discoveries is most incomplete. The most valuable portion of the report to the historical student is the admirable index and calendar, now for the first time published, of the two collections of miscellaneous writings brought together and arranged by the late Mr. Henry Woollcombe, and known as the "Woollcombe Folios" (which occupies nine pages); and that of the ancient "Black Book" (which contains some half dozen). The latter volume is styled by Mr. Jeaffreson an "important repository of data for the history of Plymouth," and is the best known member of the Plymouth archives, and that which has been most used by writers on the local history. Indeed several of them appear to have fallen into the error of believing that it contains "all things necessary to be known." As it stands, however, no more valuable addition could be made to the literature of Plymouth than a properly annotated reproduction of this valuable volume, which was, by the way, anciently known as the "Towne Ligger" or ledger. The "White Book," not being of such general interest, is dealt with less freely.

While for the first time recognising the literary value of the precedent book of Serjeant Hele, endorsed by Mr. Henry Woollcombe,—"may be preserved as a curiosity"—Mr. Jeaffreson does not seem to have observed, or to have been compelled by the exigencies of space to omit, the valuable references it supplies to many points of local history. Thus, it is here that we find the only definite written references to the custom and tenure of "land-score" in Plymouth, which was identified by Mr. Worth as a vestige of the ancient Saxon holding of the "mark." It is here also that the copy of a deed indicates the position of the house in which the first Sir Francis Drake, dwelt in the town, at the corner of Buckwell and Looe-streets.

So "the account book of the money expended by the Committee of the West during the years 1644 and 1645 for the maintenance of the troops and fortifications of Plymouth against the king's army," is only referred to. Here, however, it was impossible to quote effectively, but the volume is really unique in its way, and ought to be published as it stands. Probably its fellow does not exist in the country; and it is very remarkable and curious to note the thoroughly business-like style in which the works of defence were conducted, repairs of breaches, &c., being actually in some cases made by contract. We notice several literal errors and unimportant misprints, chiefly affecting proper names; but they are not likely to mislead the "advanced" student, and others can easily obtain the clue when warned of their existence.

Mr. Jeaffreson, though finding the papers less rich than he had hoped "in particulars affecting the general history of Tudor England," had no cause to complain of his reception in the ancient borough. He says:—"I have much pleasure in acknowledging my obligations to the Mayor, the Town Council, and the Town Clerk of Plymouth, for the courtesy with which they afforded me the requisite facilities for the performance of my duties. During my stay in their town, the Town Clerk had the goodness to put the key of the muniment room in my custody, so that I could at my pleasure have access to the manuscripts under his official custody, and the Mayor was so kind as to give me the daily use of his parlour in the Town-hall. My cordial thanks are due to two gentlemen of letters and archæological research—Mr. J. Brooking Rowe, F.S.A., the learned writer on the 'Cistercian Houses of Devon,' and the 'Ecclesiastical History of Old Plymouth,' and Mr. R. N. Worth, F.G.S., the author of the familiar Devon Guide Books—for the aid they afforded me on numerous points by their special knowledge of local annals and usages."

Mr. Jeaffreson also notes the arrangement and cataloguing of the muniments since his visit. He seems unaware, however, that this only applies to the older documents, and that a large mass of other material, partially since brought to light, and of later date, is now in process of examination and calendaring.

[Contributed by Mr. R. N. Worth, to the *Western Daily Mercury*, March 10th, 1884.]

BARDRICK, THE KING OF THE TEIGN.

In the preface to a poem in ten cantos by Mrs. E. Potts, it is stated that, "in the years 1840-1-2, during the process of cutting a canal between Teignmouth and Newton Abbot, the workmen had occasion to turn aside the waters of the Teign from their usual channel, in order to carry out the necessary operations. Having done this, and whilst digging deep down into the former course of the river, to form a canal, they came upon a human skeleton in perfect preservation, about ten feet below the bed of the river. The skeleton was that of a well-formed young man, more than six feet high. It lay due north and south (a mark of great honour). A flint-headed spear (now in a museum at Newton) exceedingly sharp, and other things were found beside him. On his left arm was a broad fillet or bracelet of pure gold, quite plain, about two inches wide (a mark of sovereignty). The teeth were exceedingly white and beautifully formed, one of which is in the author's possession. The skull was perfect, and evidenced a very superior order of intellect. The bones

were perfect, but began to decay after being exposed to the air a day or two. They were ultimately interred, if I remember rightly, in consecrated ground at Kingsteignton, near which the discovery took place."

The conflict between these tribal chiefs took place, it is supposed, *circa* 350 B.C. The poem is founded on the valiant deeds and daring exploits of this supposed young British chieftain, or King of the Teign. He and his followers are brought into contact with another chieftain named Algar, a lawless and dauntless fellow, supported by a numerous band of reckless men; he is chief of the Dart, and is desirous of seizing on the possessions of Bardrick; hence the battle. Algar is beaten, but not killed. Some time elapses since the battle, but Algar cannot forget his defeat, and he swears vengeance against Bardrick, and is determined to kill him. He hides in a tree near Kingsteignton, where the chieftain of the Teign and his newly-wedded bride dwelt, and there Algar sought his revenge and killed Bardrick by running him through the body with a sword or spear. The poem is cleverly conceived, very fairly worked out, and gives a very graphic picture of the conflict between these tribes; there are some very spirited passages in it.

The names of the belligerents, of course, are assumed. The question I wish to ask, is, does anyone now living in the neighbourhood recollect the circumstance of the finding of the skeleton, and is the spear-head still in the museum at Newton, and is it known what has become of the gold armlet and other things found at the same time?

As the Devonshire Association hold their annual meeting at Newton this year in July, it would be a good opportunity to exhibit this interesting find, and doubtless the members would be very pleased to hear something more concerning Bardrick, the King of the Teign.

Exeter. E. Parfitt.

PLYMOUTH CONSTABLES IN 1812.

In the "Picture of Plymouth," published in the year 1812, is the following list of "constables," which, as it contains some names of well known individuals or families, is worthy of preservation in the pages of the *Western Antiquary*:—

CONSTABLES, &c.

John Sweet, Sheriff's Officer, Market-street.
John Williams, bookbinder, Old Town.
Francis Suly, mason, Jubilee-street.
Robert Elliott, grocer, Barbican.
John Bickell, carpenter, Southside-street.
William Lawek, taylor, Woolster-street.
Edward Ludlow, baker, Britonside.
William Brown, carpenter, Jubilee-street.
James Beedle, grocer, Barbican.
William Fleming, carpenter, Stonehouse-lane.
John Keen, ropemaker, Stonehouse-lane.
John Gubbell, baker, Butcher's-lane.
William Nankivel, cabinet-maker. Pike-street.
Henry Burnett, painter, Stonehouse-lane.
Philip Shepheard, sadler, Old Town.
John Smart, plumber, How's-lane.
William Shepheard, grocer, Cornwall-street.
Jonathan Hearder, umbrella-maker, Higher Broad-street.
Thomas Wingett, boot and shoemaker, Old Town.
John Kitto, mason, Colmer's-lane.
Henry Honey, musician, Frankfort-street.
Andrew Scardon, grocer, Britonside.
William Burnell, confectioner, Market-place.
William Wright, Foxhole Quay.
Charles Knighton, grocer, New-street.
John Prouze, carpenter, Frankfort-place.
Richard Westcott, boot and shoemaker, Exeter-street.
John Hellier, hatter, Exeter-street.
John Curtis, brazier, Higher Broad-street.
William Gay, boot and shoemaker, Higher Broad-street.
John Brend, shipwright, Catt Down.
John Harlow, cooper, Catt Down.
Robert Baker, blacksmith, Old Town.
Robert Prim, grocer, Britonside.
— Knight, mason, Butcher's-lane.

It must be borne in mind that the above list relates to a time long prior to the introduction of the *police* as now constituted, when the solitary watchman, with his "half-past four o'clock and a star-light morning," was the sole professional keeper of the peace. These constables, therefore, were "specials" sworn in, in case of necessity, and, as will be seen, were located in almost every district of the town. They were liable to be called upon in the same way as the "special constables" in the present day, to assist the magistracy in keeping the peace or upholding the dignity of the Crown.

Editor.

MATRIMONIAL ADVERTISEMENT, 1795.

The following example of a class of advertisement, which has now gone out of fashion, is taken from Trewman's Exeter *Flying Post* of the 9th July, 1795. R.D.

"MATRIMONY.

"To all young women who are possessed of a private fortune of £30 per year, I, John Bradley, of Plymouth Dock, Devon, do hereby testify my sentiments; I gain yearly by my employ £70, and being disposed to enter the marriage state, will join my hand to any young woman of character and abilities, not exceeding the age of 20 years, nor less than 19.

☞ Letters (post paid) directed at Mr. Haydon's, Plymouth, will be duly attended to."

[Has our correspondent overlooked the fact that the "Matrimonial News," still published, absorbs this class of advertisement, or that many matches are brought about through its agency? The above advertisement is curious and interesting, but we believe that John Bradley has still many imitators in the present day.—Editor.]

Queries.

745.—Hodge Family of St. Mellion, Cornwall.—I shall esteem it a great favour if you will kindly inform me what motto is on the crest of the Hodge family, who have been settled in the parish of St. Mellion, Cornwall, for the last six hundred years, at a place called Bealbury, and formerly with the addition of Quarle and Quarle

Hills. The crest is a shield with three half moons, with castle and serpent entwined around them, but I cannot make out the inscription further than *mortale* or something like that.

Walton-on-the-Hill. NICHOLAS HODGE.

746.—STORY OF THE OLD EDDYSTONE LIGHTHOUSE.—Can anyone kindly refer me to the book in which is the story of a keeper of the old Eddystone Lighthouse, whose hair was turned white in one night from the noise of the waves, lashed by the storm, reverberating in a cave beneath? The existence of this cave he was not aware of, and, not being able to account for the noise, was in incessant fright that he, together with the lighthouse, would be washed away. I was told the source a long time ago, but have forgotten it. Is the story founded on fact? ALPHA.

["Notes and Queries," 6th S., IX, March 29th, 1884.]

747.—AN OLD DEVONSHIRE SONG.—An elderly lady, Devon-born and Devon-fond, often heard in her youth a song of which the first verse ran:—

"It was one of the ways of good Queen Bess,
Who reigned as well as any man can,
Whene'er she was stogged or the land in a mess
She sent for a Devonshire man."

Where can the song be found in print? If not printed, what were the other verses?

CORNUB.-DEVON.

[Canon Kingsley quotes this verse, with some slight variation, as a heading to chapter v. of "Westward Ho!" The following is his rendering:—

"It was among the ways of good Queen Bess,
Who ruled as well as ever mortal can, sir,
When she was stogg'd, and the country in a mess,
She was wont to send for a Devon man, sir.
"WEST COUNTRY SONG."

We shall be glad to receive the information sought for by our correspondent, and would very much like to print the whole of the song if the words can be supplied.—EDITOR.]

748.—STUER FAMILY OF DEVON.—Could any Exeter correspondent of the *Western Antiquary* give me information relative to the family of Sture or Stuer, which was resident in that city in the sixteenth and seventeenth centuries. Edmund Stuer appears, from a letter given in Archdeacon Woollcombe's "Memorials of Exeter," to have been recommended to the Corporation as legal adviser by Sir Peter Carew in 1550, immediately after the siege of the city by the Western insurgents. In 1554 he became Recorder. I should be glad to know if anything is on record as to his descendants. A fine picture of Frederick Stuer and his family by Van Vliet, dated 1620, is in the possession of Mr. Boger, of Wolsdon, who is descended from his only daughter and heiress. This Mr. Stuer lived in Exeter, and was probably a grandson of the Recorder. The family was no doubt a branch of the Stures of Huish.

Southwark, London. EDMUND BOGER.

749.—DRAKE AND HAWKINS.—Could "Wyvern Gules" give the whole of the verses quoted from, they would be I think of general interest. Could not some correspondent give the names of the captains, &c., engaged in this the greatest of England's naval victories, and if possible give some biographical particulars of each? See queries 594, 629, &c. If "Wyvern Gules" cannot give the whole, I should esteem it a great favour if he would send me the verses referring to Captain Morrish.

G. T. WINDYER MORRIS.

Portswood, Southampton.

Replies.

BIOGRAPHIES OF SIR WALTER RALEIGH.—The best and most complete life of Sir Walter Raleigh is, undoubtedly, that by E. Edwards, published in two vols., in 1868. Many biographical memoirs of this Devonshire worthy have appeared from time to time, commencing with the one by J. Shirley, in 1677; but, until the publication of Edwards's work, the life of W. Oldys, prefixed to the 1736 edition of Sir Walter's "History of the World," was considered to be superior to the rest. One of the most graphic biographies, written by the Rev. C. Kingsley, is contained in the "North British Review" for 1855, and was subsequently re-published in that author's "Miscellanies," under the heading of "Sir Walter Raleigh and his Time." With respect to the Raleigh Bibliography, I may mention that I have had the subject in hand for some time past, and hope to publish the list—a lengthy one—with notes, in an early part of the *Western Antiquary*.

Mentone, S. France. T. N. BRUSHFIELD, M.D.

PETER PINDAR AND SIR FRANCIS DRAKE.—The Sir Francis Drake, mentioned by "Peter Pindar" (who was born in Dodbrooke), resided at Nutwell, and is the same referred to in the *Western Antiquary* as a botanist. He was the 5th baronet and a lineal descendant of Thomas Drake, brother of the great Sir Francis Drake. "Peter Pindar" contrasts this baronet unfavourably with his great ancestor in the following lines:—

Not that Sir Francis Drake who God-like bore
Fair freedom, science to the Atlantic shore.
To Pagans gave the Gospel's saving grace,
And planted virtue midst a bar'brous race;
Not he, whose martial frown whole kingdoms shook,
But he whose low'ring visage shakes a cook;
Not he who poured on Mexico his tars,
But he at London who with linen wars.
'Twas not that Drake who bid his daring crew,
Run with their bayonets the Spaniards through;
But that important Drake in office big,
Instructing cooks to spit a goose or pig:
He who, three times a week, a green cloth lord,
Sits, wisdom-fraught, at that important board.
'Twas this Sir Francis, quite a different man
From him who round the world with glory ran,
Forbid it, Heaven! that e'er the muse untrue,
Should give to any man another's due.

This Sir Francis Henry Drake died unmarried in 1794, and left his property to his sister's son, the 2nd Lord Heathfield.

Kingsbridge. FRANCIS DRAKE PEARCE.

"*Weekly Mercury*," *April* 12*th*, 1884.

Notes.

DEVONSHIRE BIBLIOGRAPHY.

WORKS BY CELEBRATED TOTNES WORTHIES.

BROCKEDON, WILLIAM, Painter, Author, and Inventor. Born at Totnes, October 13th, 1787. Died in London, August 29th, 1854.

WORKS.

Passes of the Alps, 2 vols., 109 plates, published 1828-29.

Journals of Excursions in the Alps, 1833.

The Waldenses, by Beattie, 1838. Thirty-one of the illustrations by Brockedon.

Life and Works of Lord Byron, 3 vols. letterpress, and one vol. of illustrations by Brockedon.

Road Book from London to Naples, written by Brockedon, and illustrated by him and Stanfield, Roberts, Harding, Prout, Sir C. Eastlake, etc., 1835.

History and Condition of Italy, 1846.

Italy, Classical, Historical, Picturesque, 1852-53.

Alpine Travels, in Blackwood's Magazine.

Savoy and Alpine portion of Murray's Handbook for Switzerland.

FURNEAUX, PHILIP, D.D., Nonconformist Divine. Born at Totnes, 1726. Died, 1783.

WORKS.

Letters to Blackstone on Toleration, 1 vol., 1771.

Essay on Toleration, 1778.

Sermons, 1755-1775.

KENNICOTT, BENJAMIN, D.D., Canon of Christ Church, Oxford. Born at Totnes, April 4th, 1718, son of the parish clerk. Died September 18th, 1783, celebrated Hebrew scholar.

WORKS.

Poem on the recovery of the Hon. Mrs. Elizabeth Courtenay, from her late dangerous illness, humbly inscribed to Kelland Courtenay, of Painsford, Esq., and his lady Written 1743, published Oxford, 1747.

A second edition the same year. To this poem Dr. Kennicott was indebted for his advancement in life. He wrote other poems which do not appear to have been published. Among these were:—

Ode in Memory of Miss Betsy Payne, of Totnes, Devon.

Poem on Bidwell, a Bower near Totnes.

Nundinum Totonense.

These and seven others I have in manuscript, with the one on the recovery of Mrs. Courtenay; and the book in which they are contained has the book-plate of

"J. Cooke, A.M., ex Æde Christi, Oxon."

Two Dissertations, the first on the Tree of Life in Paradise, and the second on the Oblation of Cain and Abel, published 1747, Oxford.

State of the Printed Hebrew Text of the Old Testament considered. A pamphlet.

State of the Printed Hebrew Text of the Old Testament considered. Vol. I, Oxford, 1753.

The same translated into Latin, and published in Leipsic, 1756, by Teller.

2nd Volume, published Oxford, 1759.

Also Translated by Teller and published, with additions. 1765.

Vetus Testamentum Hebraicum cum variis lectionibus. Vol. I, 1776, Vol. 2, 1780.

Critical Remarks on Psalms xlii., xliii., xlvii., and lxxxix.

Remarks on select passages in the Old Testament, to which are added eight Sermons. Oxford, 1787.

Dissertation on the Samaritan Pentateuch.

Short Introduction to Hebrew Criticism.

Letter to J. D. Michaelis.

Defence of his Hebrew Bible against the Gottingen Ephemerides, 1782.

LYE, EDWARD, M.A. Born at Totnes, 1694. Died August 19th, 1763. Anglo-Saxon Scholar.

WORKS.

Etymologicum Anglicanum of Francis Junius, from the Author's Manuscript in the Bodleian Library, published 1743.

Translation of Ulphilas' Version of the Evangelists, preceded with a Grammar of the Gothic Language, 1750.

Dictionarium Saxonico et Gothico Latinum, auctore Edwardo Lye, edidit et auxt. O.M. 2 vols. folio, published in 1772, after Lye's death, in accordance with his dying request, by his friend Rev. Owen Manning. To this work is added some fragments of the Ulphilian version and other pieces in Anglo-Saxon, and a grammar of both languages was prefixed. A memoir of the Author in the preface.

[The above list is contributed by Mr. E. Windeatt, Totnes].—Editor.

THE OLD MANOR HOUSES OF SOUTH DEVON.

The Rev. S. Baring-Gould, M. A., J.P., rector of Lew-Trenchard, recently lectured at Tavistock on "The Old Manor Houses of South Devon." In the course of an interesting paper the rev. gentleman said:—Anyone who has at all explored the parochial registers of our county must have been struck with the great change which has come over its social aspect within a century or a century and a half. In the 16th and 17th centuries every parish contained several landed gentry and several yeomen. Bratton Clovelly covers an area of 8,000 acres, and in it lived seven gentle families of proud descent, and bearing arms, besides numerous yeomen. All the seven families have gone. Whitchurch was inhabited by the Moringes, the Skirrits, the Glanvilles, a branch of Drake, of the Courtneys, and of Arundell—all have gone. Southtawton had in it some seven or eight gentlemen owning land and living in good houses. Not one of these families is now represented there. In the 18th century a great change took place, which swept away both yeomen and gentry, and I believe this was effected by the bottle and the gaming table. The title deeds I have looked at show these families falling deep into debt, for money generally borrowed of their lawyers. Dowrish was lost to

the Dowrishes by a throw of dice, Wansdon passed from the Knapmans by the turn up of the ace of diamonds. Many old families expired inexplicably. In 1620 there were 266 entitled to bear arms in the county; at the last Herald's visitation of these about a dozen remain directly represented. However, though the families have disappeared, their houses remain, and owing to the good stone and eternal granite of which they are built, they remain in a singularly perfect condition in our neighbourhood, now for the most part turned into farmhouses, but, alas, doomed to disappear, for the houses that contented the squires 200 years ago are not deemed good enough for farmers now. This neighbourhood is exceptionally rich in specimens. I quote only a few. There is the mansion of the Wyses, at Sydenham; of the Tremaynes, at Collacombe; of the Cloberries, at Bradstone; of the Bidlakes at Bidlake; of the Glanvilles, at Kilworthy; there is Buckland Abbey, the home of the Drakes, and another Drake house at Meavy; Wortham, the manor house of the Dynhams; Walredon, a house of the Courtenays; Smallacombe, the house of the Smallacombes; Hurlditch, a house of the Speccots. Descending to a lower level, we have Wringworthy, the old yeoman house of the Cakes and Coxtor, of the Parsons. Let us begin with the yeomen's houses, and take Coxtor as example. It is low, and consists of a quadrangle composed of farm buildings, of which one side is occupied by the dwelling-house, and the windows look into the yard. There was only one room used for meals, kitchen, and parlour; but that one room was paneled at the upper end, and had a large window, in which sat the women at their needlework. Indeed, the hall window is a characteristic feature of all houses of the 16th and 17th centuries. It was the ladies' bower, often ceiled lower than the hall, with a southern aspect; and either screened off or shut off by panels from the hall, it formed a warm nook in which the ladies sat. The staircase at Wringworthy is a newel of granite. A century later a parlour was added to the hall, but the window was the original ladies' parlour. The manor houses were on a larger scale, and the halls the most prominent features. At Littlehempstone is what is called the Old Rectory. I believe it to have been a manor house of the Arundells given to the Church. It is quite perfect and a most interesting example of a house of the 14th century. There all the house windows look into a tiny court, so that the sun never enters the rooms. In the hall is no fireplace: it was heated by a brazier and charcoal. The old houses were floored either with slate or with beaten earth strewn with straw or rushes. The chairs of the earliest period have a bar at the bottom connecting the legs, on which the ladies could rest their feet to keep them off the damp floor. When oak-boarded floors were introduced, the bars were moved further up the chairs; and when carpets came in, they were dispensed with altogether.

MOL'S COFFEE HOUSE, EXETER.

As one of your subscribers, I am desirous of obtaining, through the medium of your valuable publication, some information (if attainable) as to the foundation of this old house, known some fifty or sixty years since as Mol's Coffee House, and now in my occupation as a Fine Art Gallery.

At the present time, and for many months past, I have been making diligent investigation, from every available authority at my command, for the purpose of ascertaining some account of its earlier history, and of the historical associations connected with the old oak-paneled room (which is still in good preservation) containing in the panelling all round the room, close to the ceiling, forty-six shields, of characteristic shape, bearing the arms of many of the most distinguished noblemen and gentlemen connected with this county, either by kindred or landed estate, during the sixteenth century, and more particularly the reign of Queen Elizabeth.

Much notice has already been taken of this ancient room by many of the learned men of the day, since my occupation (February, 1873), and many accounts published.

It was visited by many of the members of the Royal Archæological Institute in 1873, and subsequently a paper on the shields was published in one of the volumes of the "Transactions of the Devonshire Association," p.p. 237, 240; written by the Rev. J. F. Colby, LL.D., and later, many notices relating to the occupiers of Mol's Coffee House, published in Truman's Exeter *Flying Post* of 1879-80 by our much respected citizen Mr. Robert Dymond, F. S. A.

Whilst these and other sources have brought to light much that is interesting, all that relates to its earlier history, and the reasons for the existence of the shields have still been left in obscurity. For many months past, I have made careful tracings from the shields, properly emblazoning each, and most of them I have succeeded in identifying (not more than 3 or 4 being uncertain, the result confirming to a great extent my own idea that its history is more particularly 'Elizabethan,' and showing too that a great many accounts previously published were incorrect. It is with a view to future publication that I am desirous of obtaining all the information which can be afforded of one of the most interesting memorials of the time of Queen Elizabeth, in the city of Exeter, and also of the contemporaneous history of the many distinguished men whose arms appear in the Old Oak Room.

A note in Jenkin's History of Exeter, 1806, page 314, says:—"Till very lately (1806) there was a pediment over the doorway, on which was carved the arms of Queen Elizabeth, with the E.R., and the date 1596." The old support upon which these arms rested still remains. Also, in Hoker's MS. of Exeter, the writer states, p, 341, that "John Ryse" who was his godfather, but who died in 1531, "gave some portion of lande to the Chauntry priests called Annyvellers, for the kepying of hospitalitie." From leasehold documents I hold this property formerly belonged to the Annuellers. Is this house the one referred to by Hoker?

Exeter. Thomas Burnet Worth.

Queries.

750.—Orts.—This word is seldom heard, and many people to whom I have referred know nothing of its meaning. It is not, however, by any means obsolete, as it

is still to be found in dictionaries; but I would like to know whether it can in any sense be regarded as a provincialism? The meaning of the word is "leavings, discarded morsels, &c."

Gild Helm.

751.—Captain Cooke, of Plymouth.- The above-named worthy is reported to have been the only man of note who was killed in the attack on the Spanish Armada in 1588. He was a Plymouth man. Can any readers of the *Western Antiquary* give particulars of the man, the position he held in the English fleet, and the place of his residence in Plymouth?

Kearley.

Replies.

Hodge Family of St. Mellion; Cornwall.—In reply to your correspondent's query, I find no family of Hodge in Cornwall recorded as being entitled to bear arms, and if the family in question has been settled, as stated, at St. Mellion for 600 years, it is very good evidence that they were not entitled to any arms; but I often find long-drawn dates, when brought to proof, considerably cut down. I have had an opportunity of going through the Parish Register and making numerous notes, but the name of Hodge had nothing to distinguish it from the humblest inhabitants of the parish. The name is a very common one, and to be met with in many registers. The description of the arms as given by your correspondent is quite unintelligible to me. I have a bookplate or two of Hodge with different mottoes, but they of course appertain to those particular families. Without fuller particulars I regret to say that I am unable to give you any more help in the matter.

Plymouth. A. J. J.

The Traffic and the "Old Men's Workings" in Tin.—The very name used by the ancient Cornish for tin is of Semitic origin. "In the Chaldee," says Pryce, "it signifies slime, mud, or dirt, and when the Phœnicians came into Cornwall . . . . they called it "the mud": from thence the name tin (in Cornu-British "stean," in Latin stannum) has proceeded."

By "Old Men's Workings" is meant, not those of aged men, but the remains of works done by miners in ancient times. Such remains are known by several names, as koffens, old leavings, castaways, stents, stent bottoms, attle, attle sarazen or sarsen, &c., of which many are existing at the present time.

I will give evidence of the great antiquity of one work, as tending to prove the statements of ancient writers.

I do not wish to re-open a controversy about the "Iktis" of the ancients, but the story told by Diodorus Siculus is so descriptive, and answers so exactly to St. Michael's Mount, that it seems as if it must have been first told by one who had seen the very place. The tradition that St. Michael's Mount was once six miles inland, and the old Cornish name Cara Cows in Clowze, which, says Carew, means, "the hoary, or grey rock in the wood," have been stumbling-blocks to antiquarians. As to the submerged forest in Mount's Bay there can be no doubt, for it has been seen, and not for the first time, after some violent storm. I quite agree with Mr. Hunt that the date is a geological one, and long before the time of Diodorus Siculus, who wrote B.C. 44. Were it not for this tradition, and this name alluded to by Carew, the conclusion would seem to be correct, that St. Michael's Mount was the "Iktis" of the ancients, who carried their tin there for export. But is the tradition so old as to contradict the story of Diodorus? This seems doubtful. No doubt in pre-historic times the Mount, though nameless then, was a "hoary rock in the wood," as there is geological evidence of it; but the tradition, noticed only 300 years ago by Carew, may, I think, be reasonably conjectured to have come from a deduction made by those who first happened to see the denuded remains of a forest on the shore of Mount's Bay. Without the light afforded by modern geological knowledge, the deduction would be a natural one, and it would be handed down as a tradition; the name of the Mount would thus be correct, *but wrong as to date.* It was a "hoar rock in the wood" in geological, or pre-historic times, but not since the dawn of history. I am aware that other traditions of the overflow of the sea, and of Lyonesse, may be brought against me, but the evidence is too vague to be relied on.

There is another tradition which seems to me to point out that the working and traffic began in the extreme west, and extended towards the east. Assuming that the "Iktis" of Diodorus was undoubtedly St. Michael's Mount, it does not, I think, follow from his description, that it was the only place for the exportation of tin. Those who know Cornwall and Devon will at once perceive how inconvenient it would be for all the tin to be taken to the Mount.

The ancient Cornish used to say "Stean San Agnes an gwella stean en Kernow." The tin of St. Agnes (is) the best tin in Cornwall. Here then are notoriety and an ancient tradition, and St. Michael's Mount is not so very far off.

This is a link, feeble though it be, in the chain of circumstantial evidence, tending towards a corroboration of historical evidence.

Strabo, A.D. 19, said: The Scilly Islands were "ten in number"; and Heath, who wrote his history of the Islands in 1750, said, "there are about 145 islands called Scilly; but ten chiefly; besides abundance of hideous rocks." A comparison between two writers, distant in time nearly 2,000 years, seems to afford evidence that, since the time of Diodorus, the geological changes have been comparatively slight, for both writers say "ten islands," but Strabo takes no notice of the little ones, or of the "hideous rocks." From the above suggestions it may be said that the Mount stands just as it did 2,000 years ago, and was then, as now, answerable to the description given of the place used for the export traffic in tin. I am afraid of taking up too much space, and will therefore refrain from making any remarks about the overland traffic in tin, which developed itself when the Phœnician commerce decayed. This overland traffic was comparatively modern to that of the Phœnicians, and writers seem well agreed about it.

In the Pentuan valley—that is the long valley leading from near St. Austell down to the sea—tin has

been streamed for from time immemorial. The whole of the valley is filled with alluvial deposit, measuring from about 70 feet deep, near the sea, to 30 feet in depth about 2 miles up from Pentuan. Various relics of the "old men's workings" have been found there and have been already noticed by others. I wish to say a little about a part of the valley situated about a third of a mile below the "London Apprentice" (the name of an inn). About the year 1850, my father and six other adventurers commenced streaming there for tin. In doing this, a large quarry-like pit was dug, and as the tin ore lay at the bottom of various alluvial strata together about thirty feet in depth, a section was made showing the composition of each stratum. This place was named "The Wheal Virgin Stream-work." The tin ore at the bottom was much waterworn, just as if it had lain in an open stream of water for a great period of time, after which it became covered by alluvial deposits. The order of the deposits, from above downwards, was as follows :—

1. The natural soil, with some large trees on it.
2. Sand mixed with earth.
3. A layer of black mud.
4. Mud and sand, in which were embedded limbs, and trunks of oak trees lying in all directions, some a foot-and-a-half or two feet in diameter, varying in length from three or four feet, to twenty feet or more, many of them snapped across like so much matchwood, of extreme hardness, and of an inky blackness to the very centre: these lay about eighteen or twenty feet deep.
5. A blackish sand.
6. A stratum of finer sand.
7. The tin stuff at the bottom.

Below the tin stuff was the hard ground of the "country." In December, 1850, at a depth of 27 feet from the surface, at a lower level than the wood stratum, and beneath the alluvium, of which the section showed the regular layers of deposit, was found a bronze celt about 4 inches in length, and of the usual form. It was sent to me by my father for examination. Its edge was curvilinear and very perfect. It had a socket (as if for a handle) in which I found what seemed like rotten wood. The width about 1¼ inches, the thickness ¾ of an inch, thinning towards the end or edge. It is now, I think, in the Truro museum. Twenty-five fathoms up the valley, beyond the place where this celt was found, the men, in cutting down through the regular, and until then undisturbed strata, at a level just below that of the wood stratum, came in contact with the tops of four upright short wooden posts, standing at the angles of a square of about four feet across. They seemed to be the corner props of some kind of washing place for the tin, of which the side boards had decayed. Around lay confused and disturbed alluvial ground, giving evidence that these props were fixed there before the regular strata above were formed. Here, from the presence of the celt and the props and their position below so much alluvium, we have proof of great antiquity in the search for tin. Now, it is worth noticing as a corroboration of the assertions as to strangers (Phœnicians) coming to Cornwall for tin, that the tinners of the Pentuan valley had a tradition, that "the valley rose a foot in a century." If we accept this tradition, it will show that the celt was dropped there 2,700 years ago, and the wooden props at about the same time. Whitaker considered that the Phœnicians traded for the tin of Cornwall 500 years before Christ, but Richard of Cirencester says B.C. 1,000 years. Whitaker had great confidence in the statements of Richard; and if we may believe Homer's saying that the shield of Achilles contained tin, then Richard may be believed. This tradition and the testimony of Strabo curiously agree, and they support each other.

Although the submarine wood of Mount's Bay may be fairly said to be of pre-historic date, yet the trees found in this stream-work cannot be so considered, for the simple reason that the works of men's hands were found below, and that the superincumbent strata were deposited after the four wooden posts were fixed, and there were undisturbed layers of alluvium 27 feet thick above where the celt was found.

Plymouth. Fred. W P Jago.

"*Weekly Mercury*," *April* 19*th*, 1884.

Notes.

A NON-JUROR'S CHURCH.

Church restoration, unless conducted in a thoroughly conservative spirit, is always fraught with serious danger to much that is interesting from local associations, or that is important on ecclesiastical or historical grounds. Sometimes the gain does not at all counterbalance the loss. We are therefore anxious to call attention to a church, now about to be "restored," possessing peculiarities of arrangement well-nigh unique. Some of these peculiarities must, we fear, disappear; but many of them, we trust, may be spared as rare illustrations of a period in our Church and civil history. In any case, a careful record of their existence should be preserved.

The church of Rose Ash, in North Devon, stands, embosomed in trees, on a conspicuous eminence, about five miles west of East Anstey Station. On entering this church some years since, the writer's attention was immediately caught by details of adornment and arrangement that were new to him, indicating a care for the sacred building and an attention to reverential ritual, at a period often supposed to have been sadly wanting in such care and reverence. The thought at once occurred to him,—"This church has been in the hands of a Non-juror." His suspicion proved correct. In the "Life of Kettlewell" we have a list of Non-juring clergymen, and among them we find "Mr. Lewis Southcomb, Rector of Rose Ash, Penitent."

The term "Penitent" appears to apply to one who having taken the Oath of Allegiance to William III. and used the new State Prayers, afterwards made a retractation, and was admitted, by an authorized form, to the Non-juring Communion. Whether Lewis Southcomb was able to retain his benefice is a point we cannot, without further inquiry, determine. But he was evidently of the school which produced Sancroft, and Ken, and Kettlewell, and Spinckes, and Hickes.

The church consists of nave, chancel, north aisle, north chancel-aisle, tower, and porch. On entering, the screen first claims our attention. The mediæval work has been carefully preserved across the chancel, and is composed of four arches, with a door in the centre; massive upright posts run up from the ground dividing these several portions. The arched openings are filled with good "Perpendicular" tracery of the best period, and the whole is tastefully decorated with vermillion, blue, and gold. There are closed panels below; and above the screen an open space, through which pass three upright posts supporting a beam; above which all is closed up to the roof, and on this real "East end of the *Church*" are inscribed, as the Canon of A.D. 1603 directs, the Ten Commandments: an arrangement which may be noticed in some other churches in the district, where remains or traces of the screen are found, as at Molland. The doorway of the rood-loft existing in the north aisle shows that the screen once extended across the whole church; but, from decay, or some other cause, the portion separating the chancel-aisle, and also the "return" running eastward, on the north side of the chancel, disappeared and were replaced in the days of the Non-juror, as it would seem, by screens which, while they cannot vie with the mediæval work, are yet very praiseworthy, and deeply interesting from the period to which they evidently belong. There is neither arcade nor tracery; the open space is divided by rails ornamented with knobs or mouldings, baluster-fashion, and decorated with yellow, red, and blue. The panels below are ornamented with the rose, half-circles, and similar devices, and would almost seem to have been taken from some secular building. Above the rails are inscriptions in Old English lettering, which certainly seem characteristic of "Non-juring" principles and times. Looking west, we have from the 72nd Psalm: —Give the King Thy judgements, O God: and Thy righteousness unto the King's sonne. Then shall hee judge Thy People according unto right: and defend the Poore." On the inner side facing east, is the text, from "Esai: 49."—"Kinges shal be Thy nursyng Fathers, and their Queenes Thy nursyng Mothers: They shall fall before Thee with their faces flat upon the earth." We must notice that this is not from our present version, but from Coverdale's translation of A.D. 1535: and this may have some bearing on the question of the exact date of this Post-Reformation screen. A small triangular board, surmounting the screen above the door, bears on its western side the Royal arms (including the white horse of Hanover), and the letters G.R.: on the inner side it bears a shield emblazoned with three black lions, surrounded by hearts, and with angels for supporters, and the letters Q. A. (Can this mean Queen Anne?) The screen running eastward between chancel and aisle has this inscription on its north side, from I. Timotheus, 2nd chap.:—"I exhort that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all Men; for Kinges, and for all that are in authoritie." On another triangular board above this is painted a shield containing the Prince of Wales' crest and motto, and the letters P. G. [or C.]. Whether we detect in all this a spirit hesitating between loyalty to an exiled prince and submission to a *de facto* sovereign, we must leave it to others to determine; it is not easy now to guess the exact course of thought which directed this remarkable combination. The text on the chancel side of the screen is of another kind, "Quench not the Spirit: examine all thynges: hold fast that which is good: abstayne from all appearance of evyll."—On the triangle we have. "Pray continually: In all thynges give thanks: for this is the will of God in Christ Jesus toward you." These are from I. Thess. v., and are not from our present translation, neither do they quite agree with any preceding one. The obliterated sentence is, no doubt, "Rejoyce ever." These texts, from versions earlier than the authorized one of A.D. 1611, militate against our supposition that the later screens are the work of the Non-juror, and would rather pronounce them to be Jacobean, though with some much later additions. The altar rails are handsomely turned and carved, and would seem to be of the time of Queen Anne. They are "re-turned" eastward, with gates admitting into these side partitions, so as to allow communicants to assemble on three sides of the Holy Table. The floor of the sanctuary is laid with squares of black and white marble. Behind the altar, as a reredos, is painted, in gold, a cross on three steps, above which are the words, "So God loved the world"; up the stem runs, "Let my Disciple take up his Cross, and follow Me," which is not a quotation from Holy Scripture, though conveying the import of one. Across the arms is, "We preach Christ crucified." Above this, on the north, "I am the living Bread which came down from Heaven"; on the south, "This cup is the New Testament in My Blood;" beneath which is a chalice. The east wall is painted to represent red curtains, the lower portions looped up above the Holy Table, and, above all, just beneath the ceiling, is a large Eye, with beams of light proceeding therefrom, which, from its position, is really a striking and very significant feature. Throughout the church, the ancient barrel roof, with its host of bosses, remains perfect, and (we will hope) in good condition. In the chancel the ribs are painted gold, red, and blue, and the square spaces between are plastered.

These compartments, sixteen in number, contain a brief history of the Twelve Apostles, S. Paul, S. Stephen, S. Mark, and S. Luke. If, of dire necessity, these legends must be destroyed, it will be a pity; as, probably, they do not exist in any other church in England. Of these we give some of the most remarkable:—

"St. Bartholomew, August 24.—He was also called Nathanael, and stil'd with the High & Honourable Character of an Israelite indeed, in whom is no guile, by our Blessed Saviour Himself, St. John i, 47. He preach'd the Gospel in India, and endeavouring to reclaim the people of Albanople from Idolatry, he was flead alive and then crucified." Beneath is his emblem—a cross.

"St. Andrew.—An Apostle. November 30. He was born at Bethsaida in Galilee, a Brother to Simon Peter. As they were both fishing together, our Blessed Saviour passing by bid them to follow him. After which St. Andrew preached the Gospel in Scythia, and converted numbers. He was the first Bishop of Constantinople, and at Patræ he was condemned to be crucified by being bound to his Cross." Beneath is a St. Andrew's cross.

"St. Peter.—An Apostle and Bishop. He was born at Bethsaida, and a Fisher Man. He was converted by the Miracle of the great draught of Fishes. St. Luke, V. 9. After which he preached the Gospel through Pontus, Galatia, Capadocia, Asia, & Bithynia. He was, first of all Bishop of Antioch, afterwards Bishop of Rome, where he was crucified with his head downwards." Beneath is an inverted cross.

"St. Mark.—An Evangelist and St. Peter's Disciple.—He preached in Lybia, and almost through all Egypt. It is thought he wrote his Gospel at Rome, A.D. 43. And suffered Martyrdom April 25, 62. His Body was translated from Alexandria to Venice, whereof he is the Patron." Beneath is a spear.

Of S. Simon it is told that he "came here into Great Britain where, for preaching the Gospel, he was crucified & here buried."

S. Luke is erroneously called "An Apostle." We are told that he was "born & bred a scholar at Antioch, where he studied and practised Physick." His emblem is the trunk and branch of an olive tree, on which he was hung. The emblems of the martyrdom are given in each case, as S. James the Great, a sword; S. James the Less, a club; S. Philip, a pillar: S. John, a cauldron on a fire; S. Matthias, a hatchet; S. Stephen, a heap of stones.

The chancel-aisle would almost seem to have been used as a school. A large round-backed arm-chair, fixed, occupies the centre of the east wall, looking west, and in front of it is a capacious desk with lock, such as schoolmasters use; and, against the north wall are two rows of forms and desks; seemingly for children. The holding of a day-school in the church was a practice not unknown at the beginning of the last century. The arrangement seems almost too much for the mere occasional holding of a vestry in a country parish.

The Canon of A.D. 1603, which orders "chosen sentences" to be "written upon the walls of the churches," has here been carefully obeyed. Every triangular space between the heads of two arches has its well-chosen text. On the wall on each side of the door are the suitable words, "Blessed are they that dwell in Thy House: they will be always praising Thee," and, "I had rather be a Doorkeeper in the House of my God: than to dwell in the tents of ungodliness." And on the west wall of the aisle is a painting, not badly executed, of our LORD seated on the Mount, with the Benedictions inscribed beneath. Above this is a date which may, or may not, belong to it—A.D. 1767. Around the various texts are painted red curtains, not to be admired as a matter of taste. There are other remarkable inscriptions on the walls in various parts of the church, on tablets formed of raised plaster, with a moulding or frame of the same. The following are admirable lessons for all who enter the house of prayer.—1. "Our duties to God are,—Faith, Hope, Love, Fear, Trust, Humility, Honour, Worship, Repentance. 'Thou shalt love the LORD thy God,'" &c. 2. "Our duties to ourselves are,—Humility, Meekness, Constancy, Chastity, Diligence, Temperance, Consideration. 'We are not sufficient of ourselves to think anything as of ourselves,'" &c. 3. "Our duties to our Neighbours are Justice, Charity. And both these to be shewn to their Souls, to their Bodies, to their Goods, to their Good Name. 'Thou shalt love thy Neighbour as thyself.'" 4. "The three Theological Graces are Faith, Hope, Charity. 'Every good Gift,' &c. S. James, i. 17." 5. "The four Cardinal Virtues are Justice, Prudence, Fortitude, Temperance. 'As we have therefore opportunity,' &c., Gal. vi. 10."

There is a well-made, handsome screen of oak under the tower-arch, quite closed up and panelled, with the inscription:—"John Dodge, Churchwarden, 1730." There is little to be said of the structure itself. The east window and tower window may possibly be of poor "Decorated" design. The other nine windows (all—save one—being of three lights) are great square-headed openings, with mullions running to the top, but totally void of tracery or cusps, and such as the most conservative "restorer" need not care to retain. Such windows are, however, the most common variety in the neighbourhood, as at Knowstone, Molland, and others. There is a square Norman font. The tower is very plain and poor, and has no staircase, being ascended by a ladder. The large Bible, not in very good order, is what is called the "Vinegar" edition, of A.D. 1717: so termed from a misprint in a heading—"The Parable of the Vinegar," instead of "The Parable of the Vineyard." It is quite worthy of some care, with a view to its being preserved and used. In the neighbouring church of West Anstey is a very perfect copy, in its old binding, still in use.

Outside the church, the only noticeable feature is a queer, mysterious, rough stone in the wall above the porch roof, which looks like a bracket for an image. In the churchyard, near the chancel door, still stand the parish "stocks," in very fair repair; and, as they are now becoming almost as rare as a pillory, it is hoped that this specimen will be preserved to satisfy the curiosity of future generations.

We feel that the many Post-Reformation peculiarities preserved in this remote church, may well be counted of sufficient interest to save it from the complete sweeping-out too common in the process of "restoration." Many of those interesting features could be easily retained—the handsome screen especially—and others, as inscriptions, could be copied, and so replaced in their old well-chosen positions. For these things are precious links, connecting us with times often spoken of as dead and cold; but, concerning which, there is proof that they were not wanting in high faith, pure piety and devotion, love for God's house and worship, and many a noble Christian grace and deed.

Better to treasure up such instances where we find them, than to make all brand-new and so reduce our churches to a monotonous level of Victorian "restoration."

West Anstey. R. L. B.

[The Devon and Cornwall Post-Office Directory (1883) gives the following under ROSE ASH.—Church of St. Peter—stone building in the Transition style—date 1400, chancel, nave, north aisle, south porch, Norman font, low square tower, five bells—register dates from 1590. Singular to note that the present rector is Rev. Henry Granger Southcomb, the same surname as the Non-juror.—EDITOR.]

OLD PLYMOUTH NAVAL NOTES.

I recollect perfectly well, in the early part of this century, when a goodly number of jolly Jack Tars were on leave for a few days from the fleet, which then lay in Cawsand Bay (I believe under the command of Admiral Lord Keith), that they engaged all the hackney coaches they could get in Plymouth, taking out the horses, lashing the coaches together behind, and placing all the horses in front. Jack would not go inside, but preferred being on the top of the carriage, and on the horses; a boatswain's mate occasionally piping "all hands, ahoy!" one, or two heaving the lead, singing out the supposed depth of water, "By the mark seven, quarter less four," &c., as they proceeded on their course. Any little fellow asking for a ride would be put inside, which Jack called the hold, jolly cheers resounding as they passed through the streets of the town. They did not forget to throw overboard pretty much loose cash as they were moving onwards, in the shape of silver and copper, and, sometimes, a one-pound note would be seen floating in the air. On passing through Woolster-street towards the Foxhole-quay to turn into Foxhole-street (now called Vauxhall) there was a little difficulty, it being a narrow turning. However, after a while, they got all right and "under way" again.]

Newcastle-on-Tyne. OCTOGENARIAN.

PRESS GANG NOTES.

What regiment of Lancers had a troop stationed in Plymouth or Devonport early in this century? Their Lancer uniform created much admiration, and traditions of them lingered long after they had left. Also, what were the cavalry employed in the Land's End district to assist the press-gang? There are lively traditions of the "horse soldiers" sent to collect the fishermen and sailors toward the close of Napoleon's wars, *i.e.*, from 1810-1815. The following story was told me by one who died a few months ago at Newlyn:—

"I was sent out by mother with a lattis pail for some milk, and, as I was crossing the road, I saw a crowd of people—men and women—running and shouting. Just in front of me was a soldier on horseback with his sword drawn. I was very much frightened and began to run away. But somebody said—'You maidens have no need to be afeard, it is only the men they want. They are the press-gang.' So I saw them take several men. They took father, but he got off as a maimed man. They took uncle John, and he went to sea. We never saw him again. He was killed in battle."

Such were the little tragedies of the press-gang in Cornwall, some seventy years ago.

PENWITH.

Queries.

752.—PLYMOUTH AND UNTON CHARITY PAYMENTS.—In *Notes and Queries* for March 15, pages 203 and 204, are quoted various payments made out of the funds of this charity, and among them I notice one under date of 1625, in which the name of Plymouth occurs. The entry is as follows: "Item:—paid the constables towards the carryage of souldyars to Plimmouth, xixs. vid." Perhaps some of your readers may be able to give an explanation of this payment?

HIBYSKWE.

753.—LOSTWITHIEL IN ELIZABETH'S REIGN.—Can any of your readers explain why it was that Lostwithiel should have been granted the privilege mentioned in the title of an Act of 13th Eliz., which runs as follows:—"An Act that all statutes and recognizances acknowledged before the Mayor of Lostwithiel, in Cornwall, shall be of force and effectual in law?" I should also be glad to know what is meant by "statutes" in this connection?

H. SHARROCK.

754.—LE BOOT.—In the Exeter Cathedral Act Books (16th cent.) there is an entry of the capture of a creature at Teignmouth termed *Le Boot*, which had killed a man. Can any of the readers of the *Western Antiquary* explain the meaning of this term?

Exeter, April, 1884. G.T.

755.—DRAKE'S SNUFF-BOX.—Among the existing relics of Sir Francis Drake, there is a curious snuff or tobacco box in the possession of the family of the late Captain Drake, of Bognor. The box is of horn, oval, and rather larger than an ordinary snuff-box. On the cover is Sir Francis Drake's name, with the figure of a ship drawn by a hand, with a cord, around a globe. The tradition is, that this box was given to Drake by the Corporation of London. If really a snuff-box, would it not be one of the oldest extant?

W.S.L.S.

[We know of the existence of several snuff-boxes of exactly the same pattern as that described by our correspondent, and we very much doubt that the one in question ever belonged to Sir Francis Drake, or that any of them date from so early a period. We rather incline to the opinion that they were manufactured for sale, in considerable numbers, by some enterprising vendor of the popular narcotic, and that they are simply curiosities having no special connection with the great circumnavigator or his family.—EDITOR.]

Replies.

STORY OF THE OLD EDDYSTONE LIGHTHOUSE.—The story to which "Alpha" refers does not belong to the "Eddystone," but to the Lighthouse on the Longships, one mile from the Land's End. "The Watchers on the Longships" is the title of an interesting tale, founded on the true incidents connected with the lighthouse, and it is written by James F. Cobb, F.K.G.T., and published by Wells, Gardner, Darton, and Co., 2, Paternoster Buildings, London. I subjoin an extract from the preface, which contains the desired information.

Plymouth. M. PHELPS.

EXTRACT FROM PREFACE.

"The light was first exhibited in the 'Longships Lighthouse,' on the 29th September, 1795. That one of the keepers of early days, who was left alone there, and had not been informed previously of the horrible noises caused by the pent air in the cavern below, became so terrified that his hair turned white in a single night, is a well-

known fact. All the circumstances, also, relating to the little girl who was left alone in the lighthouse—her father, the keeper, having been purposely kidnapped and confined by wreckers—and who was reluctantly obliged to stand on the family Bible to light the lamps, are perfectly authentic.

Carbona.—This is surely an old Latin term for a "pocket" or collection of ore in a mine vein. Du Cange has under this heading, Carbones fossils, "Montes—metella conferunt," which appears to me to be a better explanation than the reference to the word "corbonas." Du Cange has under this word, "Corbona, Gazophylacium, Papias, ubi pecunia Sacerdotum erat, interpretatur oblatio, ut dicitur in historiis super actus Apostolorum, Corbonan erat arca, in qua, reponebantur donaria Sacerdotum." The application agrees somewhat with the quotation given by Mr. Hunt, but has to my mind a very indirect bearing on the subject, and would seem to be pressed into the service, whereas the first has a direct application without importing an Aramaic word into it.

Exeter. E. Parfitt.

Shrove Tuesday.—The carnival on Shrove Tuesday is still kept up in the Land's End district, after a fashion. Knocking at the doors and unhinging gates seem the last survival of carnival usage, but, a few years ago, tarring the windows and putting boats at people's doors was not unusual in Newlyn West.

Newlyn. W.S.L.S.

"*Weekly Mercury*," *April*, 26*th* 1884.

Notes.

POPULAR ANTIQUITIES OF CORNWALL.

FASTS AND FESTIVALS.

Friday in Lide is the name given by the tin-streamers of East Cornwall to the first Friday in March, from Lide, an Anglo-Saxon designation of the month.* I have only heard this archaism among tinners, and used in such sayings as this:—"Ducks won't lay till they've drink'd Lide water."

The day is marked by the serio-comic custom of sending a young lad to the highest *bound* or hillock in the streamwork, and allowing him to sleep there as long as he can—the length of his *siesta* being the measure of the afternoon nap for the labourers during the following twelve months. The weather which characterizes the season is, it need scarcely be said, not generally conducive to long slumber.

In early English times the ceorls, villeins, or husbandmen were usually allowed a mid-day sleep. Later, this is Tusser's advice in his "Five Hundred Points of Good Husbandry":—

> "From May to Mid-August an hour or two
> Let Patch sleep a snatch, howsoever ye do:
> Though sleeping one hour refresheth his song,
> Yet trust not Hob-Grouthead for sleeping too long."

This mid-day nap was permitted to the farm labourer in East Cornwall within my recollection. †

St. Perran's feast is kept on the 5th of March in some parts of Cornwall, I, fear not wisely, but too well. A person unable to find his way straight to his home after the revel is called a Perraner.

This Friday in Lide is kept up with variations in several parts of Cornwall on the first week of March, and celebrates the discovery of tin. St. Perran has the credit of this, and the festival, says Hunt, "is celebrated with so much hilarity that any one unable to guide himself along the road has received the appellation of a Perraner; and that, again, has been unjustly reflected as a habit on the saint." ‡ St. Perran has been held to have met his death by falling into a well when on his return to his cell drunk. This story is as true, perhaps, as that of his arrival on the scene of his labours in North Cornwall, after a boisterous passage over the Irish Sea, on a floating grinding-stone. We think better of this saintly man, who has left the impress of his name on three parishes, as well as several minor spots in Cornwall, and still has his name connected with an important Cornish industry. More will hereafter be said on tinner folk-lore as at present remembered; the much vexed questions about Phœnician intercourse with Cornwall and cognate matters being rather beyond our intended limits.

April 1st is "April Fool's day" here as elsewhere, when jokes of the simplest to the most unwarrantable sort are played upon unsuspecting neighbours.

Bodmin. T. Q. C.

BARCLAY'S "SHIP OF FOOLS."

The interest attached to this remarkable work to the antiquaries of the West, is that it was written at Ottery St. Mary. To use Barclay's own words he "translated it out of Latin, French, and Dooche. . . in the college of Saynt Mary Otery, by me, Alexander Barclay." The work was printed by Pynson in 1509. Although called a translation, it is not strictly so, for Barclay adapted his work to the editions above enumerated, and he informs his readers that it is so, for he says, "I exhort ye reders to take no displesour for yt it is not translated word by word according to ye verses of my auctour. For I have but only drawn into our moder tunge, in rude langage, the sentances of the verses as nere as the parcyte of my wyt wyl suffer me, some time addynge, some time detracting, and takinge away suche thinges as seemeth me unnecessary and superflue."

The popularity of "The Ship of Fools," the keenness of its satire, which is quite as applicable now as it was when it was first printed, has caused it to be translated into nearly all the European languages. Barclay, it would seem, eliminated from Brant's, or the editions to which he had reference, the expressions which did not accord with his refined taste and culture, so that now his edition may be read by the most fastidious of readers.

In "Short Notes on the Church and Parish of Ottery St. Mary," by the Rev. S. W. Cornish, D.D., 1869, the writer says the only prebendary of note was Alexander

* Wright's Provincial Dictionary.

† R. Institution of Cornwall Journal, Vol. II., p. 132.

‡ Pop. Romances of the West of England, 2nd Series, p. 287.

Barclay, the author of the English version of "Navis Stultifera," a metrical satire on the follies of the age. It is a translation from a German work written by Sebastian Brant, of Strasburg, entitled "The Narrenschiff," or "Ship of Fools." Barclay seems to have made considerable interpolations in the original work; as, for instance, in one part he calls on the fools to make way for eight secondaries of the Church of St. Mary of Ottery, who deserve the first benches in the vessel:—

"Soft, foolis, soft, a little slack your pace,
'Till I have space you to order by degree;
I have eyght neyghbours that first shall have a place
Within this my shyp, for they most worthy be;
They may their learning receyve costles and free,
Their walles abutting and joining to the schooles,
Nothing they can, yet nought will they learn nor see,
Therefore shall they guide this one Shyp of Fooles."

Again, speaking of the ignorance of the clergy of his day, he says:—

"For if one can flatter, and beare a hawke on his fist,
He shall be made parson of Honington or of Clyst."

Barclay is believed by the majority of writers to have been a Scotchman, but curiously enough he himself does not refer to his native place, but he seems to have passed his youth at Croydon. After his removal from St. Mary Ottery, the Dean and Chapter of Canterbury, on April 30, 1552, presented him with the Rectory of All Hallows, Lombard-street, London; but this promotion came too late to be enjoyed. A few weeks after, and before the 10th June, at which date his will was proved, he died, at the good old age of 76. He was buried at Croydon, as shown by the entry, "June 10, 1552, Alexander Barclay Sepult."

Barclay was not only the writer of the "Ship of Fools," but of many other works, and he is believed to be the first writer to introduce Eclogues into English literature.

I think enough has now been said, although much more might be added, concerning this remarkable man, but all I wanted to do was to give him and his book a place in the *Western Antiquary*.

Exeter. E. Parfitt.

"HOT CROSS BUNS."

The custom of eating "hot cross buns" on "Good Friday," which has been handed down to us through the centuries, almost unquestioned and unexamined, is generally supposed to have some reference to the crucifixion of our Lord Jesus Christ, and therefore to have some merit in the performance. It is by no means an inappropriate subject for mention just at this particular season of the year, and may not be uninteresting to the readers of the *Western Antiquary*. This popular custom, which has obtained so universal a hold upon the masses, even down to the present day, is, I think, worthy of some investigation by your more learned contributors, if perchance, in the search, some additional interesting matter as to its origin and purpose might be elicited. As far as I can gather concerning it, from the sources at my command, it appears evident to me, like most of the superstitious legacies of the past, to be of undoubted Pagan origin. The identity of the Good Friday "bun," as a memorial of the dead Christ, with the bun and cake offerings for the dead to the Phœnician and Israelitish goddess, "Ashtoreth," and the memorial bun offerings to the Egyptian dead cannot, I think, for a moment be questioned. The word "bun" is thousands of years old, and is simply and purely Egyptian, and what is most remarkable is that the orthographic structure of the word has never changed. In reference to it, and to this practice, I quote the following from Gerald Massey, the eminent Egyptologist, in his book of "Beginnings":—"In the annals of Rameses III., amongst the bread offerings in the temple for the dead are 441,800 buns, called *Buns Kalusta* or *Karusta*, (the Kallusteus of the Greeks), a kind of bread or cake which they beautified. Karusta when dissected is *Karus*, dead, corpse, mummy; *Karas*, a funeral, and *Ta*, bread, food, offering. The old Devon and Cornish word, which I have heard used hundreds of times, *Clusta* or *Clusty*, proceeds from it, and will enable us to determine the nature of this bread. Clusty means close, heavy, unfermented, dead. Thus the *Buns Karusta* or *Kalusta* were unleavened as a symbol of the dead. Thus much for its Egyptian origin and uses three thousand five hundred years ago. Later on, in Solomon's and Jeroboam's time, we find the custom prevailing in Phoenicia and India. In proof of this practice by the Israelites, Jeremiah, in chapter vii, 18 v., also rebukes the women of Israel for making cakes, and pouring out their drink offerings for the dead; and, as far as I can find, the practice was common among all the nations of antiquity to the remotest parts of the earth. From them it appears to have descended to the Greeks (*Kallustuns*); afterwards to the early Christian, and lastly to the Romish Church; remains of the Phœnician goddess, *Ashtoreth*, and the Egyptian *Astarte*, being still retained in the titles to some of their devotional books dedicated to the *Queen of Heaven*," &c.

Will not some of your readers enlarge upon this matter?

Plymouth. W. T. Bawden.

ROUND TOWERS ON DARTMOOR.

In Joseph Cottle's Notes to his poem on Dartmoor, ublished 1823, p. 135, referring to the Round Towers of Ireland and Scotland, he says "Several towers somewhat similar to these are to be seen on Dartmoor, but for what purpose they were erected, or at what periods, far removed as they must have been, is unknown. These towers were always erected near churches, and from some ancient MSS. it is said that they were erected for penitents, and that these were first placed in the upper story of the towers, where, having made probation, or done penance such a limited time according to the heinousness of their crimes, they were permitted to descend to the next floor; and so on by degrees, until they came to the doors which always faced the entrance of the church, where they stood to receive absolution from the clergy, and the blessings of the people."

Mr. Cottle refers, for the principal part of this information, to *Archæologia*, vol. 1., to which I have referred; it is at page 309. This it appears is from an article in *Anthologia Hibernica* vol. 4., pp., 82-92, 1793, extract-

ed from Rev. Mr. Ledwick's "Antiquities of Ireland," which, in ascribing these towers as places for penitents says, that "this was the waking dream of some ignorant ecclesiastic, and yet it had its day of fashion, like other absurdities." The numerous and various writers on Irish history and the antiquities of Ireland, have had almost as many opinions on these round towers. The consensus of opinions of the most learned of these antiquaries, is that these "Clog-teach's," as the Irish call them, and which is believed to be a corruption of the Teutonic "Klochtorre"; or, if not a corruption, are contemporary names; the simple meaning of which is that these were bell-towers, and that the 'klock' originally signified a long syphon or cup; in this hung the clapper or tongue, like many of the ancient Indian bells. These Irish towers are supposed to have been built by the Danes while they held possession of that land, about the year 838.

A friend has suggested to me that possibly Mr. Cottle had mistaken the round chimneys placed or built on many of the hills as exits for the smoke and fumes generated at the smelting furnaces, where arsenic is manufactured, the flues of which are sometimes carried to a considerable distance from the furnaces underground, and their exit is made in these round towers or chimneys, sometimes at a considerable distance from the place of operation, and therefore would convey the idea that they were not connected; the object being to convey the deadly or deleterious fumes as far away as possible, that they may be disseminated into the atmosphere. Be this as it may, the question is, have we in Devon any "round towers" similar to those found in Ireland and Scotland?

Exeter. E. Parfitt.

Queries.

756.—Houill.—By placing (?) after this word, am I to understand that Mr. Whitmarsh is in doubt as to the actual reading of the document he is quoting from, or does he thereby invite suggestions as to its modern equivalent? If the latter, may I be allowed to suggest Howell or Howill as the family name which represents the "Houill" of the churchwardens' accounts.

W.S.B.H.

757.—The Blackmore Family.—In Mr. Boase's valuable communication on this subject, p. 195, there is a rather puzzling statement. It is said that the Rev. John Blackmore, father of the celebrated writer, was "curate of Culmstock and Ashford, to his decease." Ashford is a rectory—a Lord Chancellor's living—near Barnstaple, and from a private letter I have lately seen, I gather that Mr. Blackmore was the resident clergyman, and presumably, the rector of Ashford. Culmstock is a vicarage in the patronage of the Dean and Chapter of Exeter. How could it be, that Mr. Blackmore, whether rector or curate of Ashford, was also curate of Culmstock, a parish some forty or fifty miles distant? The explanation probably is easy, but seems to be needed. Also, must not "Christowell" be added to the distinguished writer's works?

London. J. B. D.

758.—Heraldic Query.—Can anyone throw any light upon the following seal of arms, in the possession of my relatives at St. Ives? They are engraved on silver of apparently the beginning of last century:—Three towers, one over two, each having a conical dome surmounted by a weather-cock. In chief, the letters G (or O?) and N; in base the letter S. The crest, on a knight's helmet (with mantlings) is a tower, as in the arms, flanked by two wings extended. Are these the arms of a corporation? I cannot see anything like them in "Burke's General Armory."

Ilkeston, Derbyshire. Porthminster.

Replies.

Cure for Whooping Cough.—It was customary near Launceston to take a child suffering from whooping cough, out of doors, in the hope of meeting a man with a white horse. If the right coloured horse were seen, the man with it would be asked to give his directions for curing the child thus brought to him. Whatever the advice might be, it was always believed in as certain, if followed, to cure the complaint.

Plymouth. F.W.P.J.

Langdon and America.—Has your American correspondent observed that Peter Langden is named as living at Basse Choise, in Virginia, on the 16th February, 1623; see Hotten's "Original lists of persons of quality, &c., who went from Great Britain to the American Plantations, 1600—1700."

Exeter. R. D.

Carbonas.—May not *carbonas* be a mere Cornu-British word? If the ore is at all valuable, this is probable, for "car" means "dear" in Cornish, and "bon" a mass, or round thing. The miners may have called out in their delight, "a dear little lump" when they saw this ore which would be "carbonas." There is no need to look to Latin, Hebrew, or Aramaic for what is intelligible Cornish.

Newlyn. W.S.L.S.

Orts.—Leavings, scraps, fragments, as of food, &c. In Cornwall it is always used in the plural, and provincially by the uneducated in a sneering manner, as thus: "None' of your *orts* for me." "I don't want any of your old *orts*.' The word is old, as may be seen in the following quotations:—

"Thou son of crumbs and *orts*." (1598).

B. Jonson.

"The fractions of her faith, *orts* of her love."

Shakespeare.

Plymouth. F.W.P.J.

Dartmoor Crosses.—The drawings of these crosses in the *Western Antiquary* seem to me to represent them as much too well finished. Their workmanship is very rough, the shape being just hewn out, and that is all. That which has been called Siward's Cross at Fox Tor is almost all imaginary. The earliest records report it, not as having been seen by the writer, but as having been described to him by somebody else. I do not believe

it was ever anything more than a common cross; and as to Childe the Hunter, his story is of course a fable, except the mere fact, which is more than probable, that he perished on the moor whilst hunting the red deer. I am glad that Mr. Crossing takes so much interest in Dartmoor: many more such are much wanted; but it is not easy to see how the crosses could have been placed for the purpose of showing the way across the moor. The series which he mentions would hardly answer that purpose, and there are many other ancient ways, in which there are none. In all likelihood they are not very old. Of course, they belong to Roman Catholic times, and they may have been placed where a death by accident or a murder had happened. There are a great many rough stone crosses in the country, and doubtless they were very common once everywhere, being erected by the priesthood to remind the wayfarer of the church, and of his duty to cross himself occasionally; but a time came when they were used for gate-posts and other irreverent purposes, and those only escaped which we now see. Near the churches they were, of course, much more artistic erections. All that remain ought to be carefully preserved as relics of the past, and I hope the *Western Antiquary* will assist in that good work. The cross on the Abbots' Way, close to the Avon river, at the foot of Huntingdon Warren, I have always heard called Buntingdon Cross, not Huntingdon Cross. Whether that is a mistake, or whether the two names were purposely distinct originally, it is hard to say. I am in favour of keeping up old names and distinctions. Nun's Cross is a very good specimen of a large ponderous piece of work, and should be carefully looked after. What Mr. Crossing and others call Clazy-well pool, is in fact Crazy-well pool, viz., a crazy well, a well having no bottom to it, and therefore eccentric or crazy.

Horrabridge. W.F.C.

[Our correspondent may be reminded that Mr. Rowe in his "Perambulation of Dartmoor" speaks of *Huntingdon* Cross not *Buntingdon*.]

Notes to the Illustrations, &c.

We furnish this week, by the courtesy of the proprietors of the *Western Figaro*, another sketch of Old Plymouth, as a companion to those which have already appeared in this volume. The present illustration represents the Old Custom House on the Parade (a seventeenth century erection, as the date over the principal doorway proves). The building, as will be seen at a glance, has been much altered and modernized, but enough of its original character is still retained to give an idea of its former appearance. It is an interesting structure for several reasons: one, because it is one of the few existing relics of old Plymouth, another, that it shows, by contrast with the present Custom House opposite, what has been the progress of the town.

At the foot of this page, and forming an appropriate *finis* to this volume (the third series of the *Western Antiquary*), will be found a wood-cut of a quaint sundial, for the sketch and description of which we are indebted to Mr. Samuel Knight, F.R.I.B.A., of London. The dial is at Lelant, near St. Ives, Cornwall; it is of copper, and fixed across a canopied niche (of decorated Gothic character) over the arch of the South Porch; it is probable that the niche previously contained a statue or figure. The "dial" may be assumed, from its character and design, to have been set up early in the eighteenth century. It is probably unique.

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Lancaster, E S, Old Town-street, Plymouth.
Latimer, T, 143, Fore-street, Exeter.
Lawson, E, 9, Otterburn-terrace, Newcastle-on-Tyne.
Leeds Free Public Library.
Legg, R, Eastwell House, Douglas-road, Canonbury, N.
Leigh, R L, Himley, near Dudley.
Levy, A, Union-street, Plymouth.
Liddell, Hon A, Winter-villa, Stonehouse.
Liverpool Free Public Library.
Loam, M, Moditonham, Hatt, East Cornwall.

Lopes, Sir Massey, Bart, M P, Marlstow, Roborough.
Lory, Rev H C, Cressing Vicarage, Braintree, Essex.
Luke, W H, Bedford-street, Plymouth.
Luscomde, J, Alvington, Torquay.
Luscombe, W, J P, Mannamead.
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McBryde, H Allen, 22, Bedford-street, Plymouth.
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Macliver, P S, M P, Ardnave, Weston-super-Mare.
Macmillan and Bowes, Publishers, Cambridge.
Manchester Free Public Library.
Manley, Rev R H, Stoke Climsland Rectory.
Martyn, Rev W W, M A, Rectory, Lifton.
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Millett, G B, Penzance.
Mitchell, F, Chard, Somerset.
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Moon, R, Roche, Cornwall.
Morrish, F A, J P, 2, Bedford-terrace, Plymouth.
Mount Edgcumbe, Earl of, Mount Edgcumbe.
Neild, Dr F, 4, Sussex-terrace, Plymouth.
Nixon, E, Methley, near Leeds.
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Northy, T J, 62, Bath-road, Exeter.
Oates, J, Blackwater, Scorrier.
Olver, J, Highweek-road, Newton Abbot.
Oxland, Dr G, Portland-square, Plymouth.
Pagen, J F, 41, George-street, Plymouth.
Parfitt, E, Devon and Exeter Institution, Exeter.
Parr, J F, Ledbury, Herefordshire.
Paty, G P H, M A, Bideford.
Pearce, F D, Brook House, Kingsbridge.
Pearce, H, F G S, The Limes, Stourbridge.
Pearse, T, M D, 153, Union-street, Plymouth.
Pearse, R, 8, Durnford-street, Stonehouse.
Penzance Public Library.
Pink, W D, 5, King-street, Leigh, Lancashire.
Piper, J F, 1, St Hilary-terrace, Stoke, Devonport.
Pitts, T, Junr, Southside-street, Plymouth.
Plymouth Coffee House Company.
Plymouth Co-operative and Industrial Company.
Plymouth Free Public Library.
Plymouth Institution, Athenæum.
Plymouth Proprietary and Cottonian Library.
Pode, J D, Slade, Ivybridge.
Powell, Rev J R, Buckland Filleigh, Highampton.
Prance, Dr B R, Princess-square, Plymouth.
Pring, J H, M D, Elmfield, Taunton.
Prideaux, C, St Andrew's-terrace, Plymouth.
Pulman, W H B, Lyme-street, Axminster.
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Pycroft, Dr Geo, Kenton, Exeter.
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Radford, G H, LL D, 40, Chancery-lane, London.
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Rashleigh, E W, Kilmarth, Par Station.
Rossell, J H, Rock House, Torquay.
Read, H, 9, Longbrook-terrace, St David's, Exeter.
Rew, G G, Torrington-place, Plymouth.
Reynolds, Rev H E, Cathedral Library, Exeter.
Richards, S, Tavistock.
Richmond Free Public Library.
Ridgway, Col A, Shipleigh Court, Blackawton, Devon.
Risk, Rev J E, M A, St Andrew's Chapelry, Plymouth.
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Rogers, W H H, F S A, Colyton.
Rooker, W S, Bideford.
Roseveare, E, Buckland-terrace, Plymouth.
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Rowe, J Brooking, F S A, Plympton.
Royal Historical Society, London.
Royal Institution of Cornwall, Truro.
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St Aubyn, Sir John, Bart, MP, St Michael's Mount, Cornwall.
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Serpell, R C, J P, Mannamead, Plymouth.
Serpell, Henry, Old Town-street, Plymouth.
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Shelly, J, Woodside, Plymouth.
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Smith, W H and Son, Bookstall, Bideford.
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Society of Antiquaries, London.
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Tangye's Reading Room, Redruth.
Tanner, E F, Hawson-court, Buckfastleigh.
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Torquay Directory Publishing Company.
Torquay Natural History Society.
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